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THE CHINESE CLASSICS.

VOL. III.

THE SHOO KING,

OR

THE BOOK OF HISTORICAL DOCUMENTS.

不以文害辭、不以辭害志、以意逆志、是爲得之。

MENCIUS, V. Pt. I. iv. 2.

THE

CHINESE CLASSICS:

WITH

A TRANSLATION, CRITICAL AND EXEGETICAL NOTES, PROLEGOMENA, AND COPIOUS INDEXES.

BY

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IN SEVEN VOLUMES.

VOL. III.—PART II.

CONTAINING

THE FIFTH PART OF THE SHOO KING, OR THE BOOKS OF CHOW; AND THE INDEXES.

HONGKONG: AT THE AUTHOR'S.
LONDON: TRÜBNER & Co., 60, PATERNOSTER ROW.
1865.

HONGKONG:

Printed at the London Missionary Society's

Printing Office.

THE SHOO KING.

PART V. THE BOOKS OF CHOW.

BOOK I. THE GREAT DECLARATION. PART i.

周書

泰誓上

一節 惟十有三年、春、大會于孟津。○

二節 王曰、嗟、我友邦冢君、越我御事庶士、明聽

1 In the spring of the thirteenth year, there was a great assembly
2 at Măng-tsin. The king said, "Ah! ye hereditary rulers of my
friendly States, and all ye my officers, managers of my affairs, listen
clearly to my declaration.

NAME OF THE PART.—周書, 'The Books of Chow.' Chow is the dynastic designation under which Woo and his descendants possessed the empire from B.C. 1121—255, a period of 867 years. They traced their lineage up to K'e (棄), the minister of Agriculture (后稷) under Shun. K'e is said to have been a son of the emperor K'uh (B.C. 2432). The marvels of his birth and infancy are pleasantly described in the second Part of the She King, and are duly chronicled by Sze-ma Ts'een (周本紀). He was invested with the principality of T'ae (邰), the pres. dis. of Foo-fung (扶風), dep. of Fung-ts'ëang (鳳翔), in Shen-se. In the time of Këë, B.C. 1796, the fortunes of the family, which had for some time been waning, revived under Kung-lew (公劉), who established himself in Pin (豳), the pres. small department of 邠. There his descendants remained till B.C. 1326, when Tan-foo, afterwards styled king T'ae in the sacrificial ritual of the dynasty, removed to the foot of mount K'e in the pres. dis. of K'e-san (岐山), dep. of Fung-ts'ëang;—see Men., I., Pt., II., xiv., and xv. The State which he established there was called Chow. King T'ae was succeeded by his son Ke-leih, or king Ke, and he again by his son Ch'ang, or king Wăn, who transmitted his hereditary dominions, greatly increased, and his authority to his son Fă or king Woo. Woo then adopted Chow as the designation of the dynasty which he founded.

The Books of Chow were more numerous, as we might expect, than those of the previous dynasties,—even though they belong only to little more than the first half of its history. Nor did they suffer so much in consequence of the fires of Ts'in as those of the Shang dynasty. Out of 38 documents there remain 20 whose genuineness

is uncontested; and only 8 have been entirely lost. I have said that we might have expected that the Books of Chow would be more numerous than those of Shang; but we could not have expected that so much larger a proportion of them should escape the various dangers to which all were equally exposed.

THE NAME OF THE BOOK.—泰誓, 'The Great Declaration.' 泰=大, 'great.' King Woo, having at last taken the field against Chow, makes three speeches to his officers and men, expounding the grounds of his enterprise, urging them to play the man with him in the cause of humanity and Heaven. Those are brought together, and constitute one grand whole,—'The *great* Declaration.'

THE DIFFERENT TEXTS OF THE BOOK. This subject has been treated of in the prolegomena; and I will content myself here with giving the summary of the discussions that have been raised upon it, which is quoted in the 通鑑綱目 from Kin Le-ts'ëang's 通鑑前編, merely interjecting a remark or two, where his statements can be fairly called in question. The text preferred by Keang Shing and other modern scholars will also be found, with a translation of it, in an appendix to the Book.

Le-ts'ëang says:—'The Shoo of Fuh-shang did not contain the "Great Declaration."' [But see the first Book of Maou K'e-ling's 'Wrongs of the old Text of the Shoo.' The 'Great Declaration' *was* in the Books of Fuh-shang.] 'It was in the "Old Text," found in the wall of Confucius' house; but as the commentary of K'ung Gan-kwŏ was not entered in the imperial college during the Han dynasty, his edition of it did not then become current. Chang Pa (張霸) then fraudulently made a "Great Declaration," in three Parts, which became current, and contained the passage about "a white fish entering king Woo's ship," &c., which is found in Chung-shoo (仲舒) and Sze-ma Ts'een.' [This passage is found in those writers, and also in Fuh-shang's Introduction to the Shoo. There is no necessity to say that the 'Great Declaration,' current during the Han dynasty, was forged by Chang Pa.] 'But in the time of the Eastern Han, Ma Yung and other scholars became aware that this was not the genuine document; and it fell into general discredit, when the "Old Text" made its appearance at the commencement of the Eastern Tsin dynasty. Recently, however, this same Old Text has come to be suspected by the scholar Woo (吳氏). "Its language," he says, "is vehement and arrogant, not to be compared with that of the Declaration of T'ang. As the document appeared so late, we may suppose that the whole of it is not the original text."

'In my opinion, the conduct and language of T'ang and Woo were equally responsive to Heaven and accordant with men. They differed because the circumstances of the men differed. T'ang was the founder of the fortunes of his House; Woo entered into an inheritance which was already flourishing. T'ang's enterprise commenced when men were beginning to look to Shang; Woo's was undertaken when many of the princes had long been followers of the Chiefs of Chow. The battle of Ming-t'eaou was fought by the people of Pŏ, while at Măng-tsin there was a grand assemblage of the princes with their hosts. With such differences of circumstances, we should expect differences of style and manner. As to what is said of Chow's being worse than Këĕ, and the language being more ornate, these things are accounted for by the difference of time. Even allowing that the style was somewhat modified and improved, when the document made its reappearance, we may well believe that it gives us the views of king Woo'

CONTENTS. These may be stated in the language with which Le-ts'ëang concludes his observations.—'In the first Part, king Woo addresses himself to the princes and others of inferior rank; in the second, to the hosts of the princes; and in the third, to his officers. The ruling idea in the first is the duty of the sovereign,—what he ought to be and do; with this it begins and ends. There is not the same continuity of thought in the second, but the will and purpose of Heaven is the principal thing insisted on. The last Part shows the difference between the good sovereign and the bad, and touches on the consent that there is between Heaven and men. The Book is brilliantly composed, and far transcends the powers of any man of a later age to have made it.'

CONTENTS OF THE FIRST PART. At a great assemblage of the princes, king Woo sets before them the reasons of his proceeding against Chow-sin. Starting from the position that the sovereign is ordained by God for the good of the people, he shows how the king of Shang acted only to the injury of the people. King Wăn would have punished him if he had lived, but now the duty was devolved upon himself, and with their help he would proceed to obey the requirement of Heaven. They need have no fears as to the issue. Favoured by God and men, the expedition could not but be crowned with success. There are eleven paragraphs which are so connected as to form only one chapter.

Par. 1. *The time, place, and occasion of the Declaration.* The time was the spring of the 13th year; but it is hardly possible to place beyond dispute the prior date from which we are to calculate this 13th year. In the first place, the Preface assigns the time to the 11th year (note 32); and there is no way that can be admitted of reconciling the two accounts. The general view is that the 11 in the preface is a mistake for 13, but Lin Che-k'e takes the opposite view, and contends that the 13 in the text should be 11. In the second place, admitting the text to be correct, we find that the standard or common chronology reckons from the 1st year of king Woo's accession to the principality of Chow, which it places in B.C. 1133. This view is ably argued by Ts'ae Ch'in *in loc.* On the other hand, Gan-kwŏ said that the 13th year was to be reckoned from king Wăn's receiving (as indicated by circumstances) the appointment of Heaven to the sovereignty of the empire. He is supposed to have then changed the style of his reign,—to have begun it afresh with a new 'first year.' Nine years then elapsed, and his work was not completed;—the tyrant was still upon the throne, and Wăn

誓。○惟〔三節〕天地萬物父母、惟人萬物之靈、亶聰明作元后、元后作民父母。

3 "Heaven and Earth is the parent of all creatures; and of all creatures man is the most highly endowed. The sincere, intelligent, and perspicacious *among men* becomes the great sovereign; and

died. Two years more passed by,—the period of mourning for him; and then king Woo took the field, but it was not till the year after, the 4th year of his reign, that the contest between him and Chow-sin was decided. This view is strongly advocated by Maou K'e-ling, against Ts'ae and others, in the third Book of his 尚書廣聽錄. But the various data on which it is endeavoured to decide the question are by no means certain;—see a note in the 歷代統紀表, on the date of king Woo's birth, under B.C. 1168. I must for the present suspend the expression of any opinion of my own on the point.

A controversy, nearly as perplexing, is waged about the time intended by 'the spring,' where we should hardly think there was room for any difference of view. It has been already observed (on 'The Instructions of E' Pt. i., p 1) that while the Hea dyn. began the year with the 1st month of spring (the month 寅), the Shang began it with the last month of winter (the month 丑). The Chow dynasty removed the commencement of the year farther back still, and made it begin with the second month of winter (the month 子). Ts'ae and a host of followers say that by 'the spring' is intended the months of the Hea year; and this appears reasonable, for however different dynasties might begin their year in different months, they could not change the order of the seasons. The 'spring' of Chow was the same as that of Hea; and if we suppose, as is most natural, that the historian is speaking in the text with reference to the Chow year, then the month intended by 'the spring' must be the first month of that season. Gan-kwŏ, however, understands the month intended to be the *first* of the Chow year, and Maou K'e-ling supports his view. This question will come up again in the course of this and the two next Books.

The place where the declaration was made was Măng-tsin, or at the 'Ford of Măng:'—see the Tribute of Yu, Pt. ii., p. 7. There was there a great assembly of all the princes who already acknowledged the supremacy of Chow, and were confederate with Woo to make an end of the tyrant. Gan-kwŏ says they were the princes of the two thirds of the empire, who had followed the banner of king Wăn (Ana., VIII., xx., 4), and the chiefs of many of the wild tribes;—along with their various hosts.

P. 2. *Opening of the address.* 王曰,—Woo is here styled 'king,' or emperor, by anticipation. Had he been defeated, he would have been 'a rebel;' but as his enterprise was crowned with success, from the moment he began to operate against Chow-sin, he was the sovereign of China, and the other was only 'a solitary fellow' (獨夫; Pt. III., 4). 我友邦冢君,—Ying-tă says—同志爲友, 'they were 友, as having the same mind and aim with him.' 冢君 is literally 'highest rulers,' or 'great rulers.' The 'Daily Explanation' explains the phrase by—各國嗣立之君, which I have followed in the translation. 越我御事庶士,—越=及, 'and;' 御=主 or 治, 'to preside over,' 'to manage.' 御事=治事者, 'managers of affairs.' The 'Daily Explanation' would include the soldiers among the 士 as well as the officers,—衆士卒; but it is better not to extend the meaning of the term so far in this passage. Medhurst strangely and quite erroneously translates 越我御事 by—'it has fallen to me to manage these affairs.' The address begins with 嗟, the exclamation which ordinarily precedes these military speeches.

3. *The sovereign is ordained by Heaven and Earth, because of his virtues, for the good of the people.* Compare the 'Announcement of T'ang,' p. 2. What is to be remarked here is the style of speaking which is new, and places 'Heaven and Earth' in the place of 'Heaven' simply, or 'God.' Woo does not always employ this style. In this same Part he employs both the terms which I have mentioned. There can be no doubt that the deification of 'Heaven and Earth,' which appears in the text, took its rise from the Yih King, of which king Wăn may properly be regarded as the author. No one who reads what Wăn says on the first and second diagrams, and the further explanations of his son Tan (the duke of Chow), can be surprised to find king Woo speaking as he does in the text. 惟人萬物之靈,—'it is man who is the most intelligent of all creatures.' By 萬物 in the first clause we understand

四節 ○今商王受、弗敬上天、降災下民。五節 ○沈湎冒色、敢行暴虐、罪人以族、官人以世、惟宮室臺榭陂池侈服、以

4 the great sovereign is the parent of the people. *But* now,
Show, the king of Shang, does not reverence Heaven above, and
5 inflicts calamities on the people below. He has been abandoned to
drunkenness, and reckless in lust. He has dared to exercise cruel oppression. Along with criminals he has punished all their relatives. He has put men into office on the hereditary principle. He has made it his pursuit to have palaces, towers, pavilions, embankments, ponds, and all other extravagances, to the most painful injury of you,

'all things,' inanimate as well as animate; in the second clause we must confine the meaning to animate creatures. The various tribes of animals have their several measures of intelligence, but all are very inferior to men.

Then, as men are superior to other creatures, there appear among them those who are superior to their fellows;—the sages, who are raised up by Heaven, and become the rulers, teachers,—parents, in fact—of the mass. Ch'in King says on this:—'Man is one among all creatures. Other creatures, however, get but a portion of the energizing element of nature, while he receives it complete:—it is this which makes the nature of man more intelligent and capable than that of other creatures. But though men are endowed with this capacity and intelligence, there are those who are not able to preserve and maintain it, and there must be the quick-apprehending and understanding ruler to be a parent to them. In this way the people are able all to complete their intelligence. The sage possesses before me that of which I have the seeds in common with himself; and among intelligent beings he is the most intelligent' (人者萬物之一也,物得氣之偏,人得氣之全,此人性所以獨靈於物,然人雖有此靈,有不能保此靈者,必得聰明之君以父母之,斯民始得以各全其靈,聖人先得我心之所同然,而為靈之靈者耳).

Pp. 4, 5. *How Chow had forfeited all his title to the empire, and king Wăn had been charged to punish him.* 4. 商王受,—I have hitherto called the tyrant of Shang by the name of Chow (紂), after Sze-ma Ts'een and Mencius. Here and elsewhere he appears as Show, which Ts'ae says was 'the name of Chow.' Chow is his epithet in history, conferred upon him for his cruelty and wickedness;—see the Dict. on the character (殘忍損義曰紂). Lin Che-k'e says that 紂 was interchanged with 受 from the similarity of the two characters in sound, but he must be wrong, because Show is here used by king Woo before the tyrant's death. 上天下民,—I think these phrases may best be taken as in the translation. 5. 沈湎,—comp. 沈酗于酒, in 'The Viscount of Wei,' p. 1. 冒色,—冒 is 'to go forward with the eyes covered,'='to pursue blindly and recklessly.' 色=女色. 罪人以族,—'he *crimed* men according to their relationships.' The meaning is as in the translation. The 'Daily Explanation' has:—加罪于人,不但誅其一身,幷其族屬而刑戮之. Mencius points it out as one of the glories of king Wăn's administration of K'e, that 'the wives and children of criminals were not involved in their guilt' (罪人不孥; Bk. I., Pt. II., v. 3,) It was one of the principles of Shun that punishments should not be extended to the offender's children (Counsels of the Great Yu, p. 11.) We have seen Yu's son, (The Speech at Kan, p. 5) and even T'ang, (The Speech of T'ang, p. 4) menacing their troops with the death of their children, if they did not do their duty. That may have been a measure of war; and Chow carried it into all the penal administration of his govt. To what extent the punishment of relations was carried by Chow, we do not learn from the text. Gan-kwo supposes that the parents, brothers,

殘害于爾萬姓、焚炙忠良、刳剔孕婦、皇天震怒、命我文考、肅將天威、大勳未集。○六節肆予小子發、以爾友邦冢君、觀政于商、惟受罔有

the myriad people. He has burned and roasted the loyal and good. He has ripped up pregnant women. Great Heaven was moved with indignation, and charged my deceased father Wăn reverently to display its majesty; but *he died* before the work was completed.

6 "On this account I, Fă, who am but a little child, have by means of you, the hereditary rulers of my friendly States, contemplated the government of Shang; but Show has no repentant

wives and children, (三族) all suffered with the offender. 官人以世,—'he offiecd men according to their generation, or genealogical connection.' The 'Daily Explanation' makes the meaning to be that Chow put into office all the friends of his favourites. —其用人,則不論賢否,但其心之所喜,卽幷其子弟親屬,悉寵任之. But this view of 以世 is unwarrantable. Mencius, in the passage above referred to, says that king Wăn salaried the descendants of meritorious officers. But tho' such men might be salaried, they were called to office only when they had the virtue and ability necessary for its duties. Chow did not look out for able and good men to fill the offices of the State. This is the burden of this part of the indictment against him. 惟宮室......萬姓,—惟='he only cared for.'—其所務者惟在宮室,云云. The 說文 defines 宮 by 室. The former term is the building as a whole; 室, the apartments in it. Le Seun says:—'臺 is a high terrace of earth, made for the purpose of observation; when a house or houses are built on the top of it, they are called 榭.' 侈服=凡侈靡諸事, 'all extravagances;' 服=事. 焚炙忠良,—this refers to the punishment of Roasting, described in the historical note on the 'Conquest of Le.' 刳剔孕婦,—we saw how Chow caused the heart of Pe-kan to be cut out;—Hwang-poo Meih, of the Tsin dyn., says that he also caused Pe-kan's wife to be ripped up. No earlier account to that effect, however, is known. King Woo is no doubt rehearsing things which were commonly charged upon the tyrant at the time. 皇天,—see on the 'Announcement of T'ang,' p. 2. 命我文考,—考 is the name for a father deceased. King Woo speaks in this way of his father having been charged to punish Chow, to vindicate all the better his own present course. We are not to suppose that any such commission was ever expressly given to Wăn; and Confucius speaks of him as having been faithful to the dyn. of Shang to the last;—see Ana., VIII., xx., 4. 大勳未集=大功未成. We must complete the meaning by adding 而崩, as in the translation.

P. 6. *The task of punishing Chow being now devolved on him, he sets forth the evidence of his hopeless wickedness.* 肆=故, 'therefore.' 以爾......于商,—觀政 is explained by a reference to the same phrase in the 'Both possessed pure Virtue,' p. 10. The princes of the States were to Woo an index of the govt. of Chow. Had they remained loyal to him, that would have shown that his govt. was good. As they were now in the mass revolted from him, and following Woo's banner, it was clear that he was no longer fit to be emperor. Such is the explanation of this passage by Ts'ae, and what is now commonly received; and I see no better course than to acquiesce in it. Gan-kwŏ and the earlier scholars explained it with reference to an assembly, which they imagined, of Woo and the princes at the ford of Tsin, two years before the period of this 'Declaration.' Then he had thoughts of attacking Chow, but on contemplating his govt., concluded that the time was not yet come, and withdrew his troops.

悛心、乃夷居、弗事上帝、神祇、遺厥先宗廟弗祀、犧牲粢盛、既于凶盜、乃曰吾有民有命、罔懲其侮。○七節天佑下民、作之君、作之師、惟其克相上帝、寵綏四方、有罪無罪、予曷敢有越厥志。○

heart. He abides squatting on his heels, not serving God or the spirits of heaven and earth, neglecting also the temple of his ancestors, and not sacrificing in it. The victims and the vessels of millet all become the prey of wicked robbers; and still he says, 'The people are mine: the decree is mine,' never trying to correct his
7 contemptuous *mind.* *Now* Heaven, to protect the inferior people, made for them rulers, and made for them instructors, that they might be able to be aiding to God, and secure the tranquillity of the four quarters of the empire. In regard to who are criminals and who are not, how dare I give any allowance to my own wishes?

Such a meeting is not properly substantiated; and the view is otherwise liable to many objections. 夷居,—compare 夷俟, Con. Ana., XIV., xlvi. 弗事上帝神祇,遺厥先宗廟弗祀,—Ts'ae, after Gan-kwŏ, gives for this—廢上帝,百神,宗廟之祀, 'he has discontinued the sacrifices,—to God, the hundred spirits, and the spirits of his ancestors.' Ying-tă observes that the meaning is that Chow had no religion, rendered no service to spiritual beings (不事神祇); God, as the highest of all such beings, being mentioned, to show the enormity of his wickedness. In this way a distinction is made between 上帝 and 神祇, the latter phrase being synonymous with 百神. On the other hand, the 'Daily Explanation,' for 弗事上帝神祇 has—忽慢天地神祇,不知奉事, 'he slights and contemns the spirits of Heaven and Earth, and renders not service to them.' This would confound God with the spirits of Heaven and Earth, which is by no means inconceivable in Woo, when we consider the language of p. 3. Compare also the language of parr. 3 and 4 in the 'Announcement of T'ang.' Upon the whole, however, the gradation of thought in the passage may determine the scale in favour of the former view. 犧牲粢盛,既于凶盜,—犧牲, see the last Book, p. 6; 粢盛, see Men., III., Pt. II., iii., 3; 既=盡, 'are consumed,' or 'are all taken.' The whole corresponds with the words of the Grand Tutor in the par. of the 'Viscount of Wei' just referred to. 有民,有命,—comp. the 'Conquest of Le,' p. 5. 罔懲其侮=無有懲戒其侮慢之意.

P. 7. *He returns to the principles declared in par. 3, and shows that he was constrained by them to attack Chow.* See this par. as it is quoted by Mencius, I., Bk. II., iii., 7. The difference between the text here, and that which he gives is very considerable. We cannot suppose that the present text of the Shoo was forged from Mencius. A plagiarist, attempting such an imposition as is ascribed to 'the false K'ung,' would have taken the language exactly from his copy. We can only believe that Mencius had a copy of the 'Great Declaration' before him, differing not a little from the present, or that he quoted from memory, and allowed himself great license in altering the classic. 寵綏四方,—'to show favour and tranquillize the four quarters *of the empire.*' 予曷敢有越厥志=我何敢

八節 同力度德、同德度義、受有臣億萬、惟億萬心、予有臣三千、惟一心。○九節 商罪貫盈、天命誅之、予弗順天、厥罪惟鈞。○十節 予小子夙夜祇懼、受命文考、類于上帝、宜于冢土、以爾有衆、底天之罰。

8 "'Where the strength is the same, measure the virtue of the parties; where the virtue is the same, measure their righteousness.' Show has hundreds of thousands and myriads of ministers, but they have hundreds of thousands and myriads of minds; I have three thousand
9 ministers, but they have one mind. The iniquity of Shang is full. Heaven gives command to destroy it. If I did not comply with Heaven, my iniquity would be as great.

10 "I, who am a little child, early and late am filled with apprehensions. I have received charge from my deceased father Wăn; I have offered special sacrifice to God; I have performed the due services to the great Earth;—and I lead the multitude of you to

有過用其心乎, 'how dare I use my own mind too much?' Such is the interpretation of Ts'ae;—越厥志, is 'to go beyond *what is right* with—in accordance with—my own wishes.' The dict. follows Gan-kwŏ in defining 越 here by 遠, 'to put away.'—'My purpose is to destroy the tyrant for the good of the people. Whether he be guilty or not guilty, I will smite him. I will not let go that, my proper purpose.' This is evidently incorrect.

P. 8. *He auspices success from the righteousness of his cause, and the harmony of mind among his followers, though they were comparatively few.* The two first clauses are supposed to be a current saying used against each other by contending parties;—Lin Che-k'e has adduced from the 左傳 two examples of similar couplets. The second clause is not so intelligible as the first. We can understand how when parties were matched in strength, the struggle should be expected to terminate in favour of the more virtuous; but it is difficult to perceive how 'virtue' and 'righteousness' can be set against each other. 受有臣億萬,—Ts'ae says here that 億 denotes 'a hundred myriads,' or a million. This was probably a slip of his pencil. 億,=ten myriads, or 100,000. The subject of Show's more numerous host comes up again in the next Part, p. 6. We may admit it as a fact, and it explains the risings and troubles which disturbed the dynasty of Chow after the death of king Woo. It is difficult, at the same time, to reconcile it with the representations of the general disaffection to the emperor, and of two thirds of the empire having been for years devoted to the House of Chow. See the note on this paragraph in the 後案. It is instructive, though not conclusive in favour of the author's views. 9. *It was woe to Woo himself if he proceeded not to destroy Shang.* Compare the 'Speech of T'ang,' pp. 1, 2; and the 'Announcement of T'ang,' p. 4. 商罪貫盈,—'the crimes of Shang are strung together and full.' 10. *Woo's caution and conscientiousness in proceeding with his enterprise.* 予小子夙夜祇懼,—comp. the 'Announcement of T'ang,' p. 6. 受命文考, 類于上帝, 宜于冢土,—冢=大 'great'; 冢土, 'the great earth,'=大社, 'the altar dedicated to the great spirit of the Earth.' The sacrifice at this altar was called 宜. 類于上帝,

○天矜于民、民之所欲、天必從之、爾尚弼予一人、永清四海、時哉弗可失。（十一節）

11 execute the punishment appointed by Heaven. Heaven compassionates the people. What the people desire, Heaven will be found to give effect to. Do you aid me, the one man, to cleanse for ever *all within* the four seas. Now is the time!—it may not be lost."

—see the 'Canon of Shun,' p. 6. In the Le Ke, Bk. 王制, Pt. ii., 17, we find—天子將出,類乎上帝,宜乎社,造乎禰, 'When the emperor is about to go forth, he offers special sacrifice to God, performs the due services at the altar of the Earth, and goes to the shrine of his father.' Woo had attended to all these observances; and it must have been at the shrine of his father, that he somehow understood himself 'to receive,' as he says here, 'charge' to attack Chow. 厎天之罰,—comp. 恭行天之罰, in the 'Speech at Kan,' p. 3. 11. *The enterprise was a proof of the compassion of Heaven for the people, and he summons all the princes and officers to strenuous cooperation with him.* Under the 32nd year of duke Seang, and in another place of the 左傳, we find the passage—民之所欲,天必從之, quoted from the 'Great Declaration.' It is also found in the 國語. 爾尚弼予一人,—see the 'Speech of T'ang,' p. 4.

THE BOOKS OF SHANG.

BOOK I. THE GREAT DECLARATION. PART ii.

泰誓中

一節 惟戊午、王次于河朔、群后以師畢會、王乃徇師而誓。○ 二節 曰、嗚呼、西土有衆、咸聽朕言。

1 On *the day* mow-woo, the king halted on the north of the River.
When all the chiefs with their hosts were assembled, the king re-
2 viewed the hosts, and made the following declaration, saying, "Ah!
ye multitudes of the West, listen all to my words.

CONTENTS OF THE SECOND PART. Since the delivery of the first address, the army has crossed the Ho, when Woo reviews it, and makes this speech, which is more especially addressed to the troops. He makes Show and Këë, T'ang and himself, all pass before his men, showing that Show was more wicked than Këë, and that his punishment of him would be more glorious than T'ang's had been of Këë. Heaven will surely crown their enterprise with success; and he therefore in conclusion urges them all to go into battle, not despising the tyrant, but with united hand and heart, to accomplish a work that should last for ages. The whole is divided into 9 paragraphs.

Pp. 1, 2. *The time, place, and occasion of the address; and the parties addressed.* The time was the day *mow-woo*, which we are able to determine, from the 1st par. of the 'Completion of the War,' to have been the 28th day of the 1st month. We are there told that Woo began his march to attack Chow on the day *jin-shin*, which was the 2d of the 1st month. Calculating on to the day *mow-woo*, we ascertain that it was the 28th of the same moon. The controversy, described on the 1st par. of the last Part, on the term 'spring,' however, is not decided by this fixing of the relation between the two dates. Ts'ae will still have the month to be the first of the Hea year,—really the first month of spring; Gan-kwŏ and others will have it to be the first month of the Chow year, the second month of winter. 次于河北,—次=止, 'to stop,' 'to be stationed.' In the interval, therefore, between the two addresses, the army had crossed the Ho. 徇師,—徇 (3d tone)=循, 'to go about.' Hwang Too explains it from the phrase 拊循, 'to cheer and animate.' 'To review' expresses the meaning accurately enough. Perhaps we are to understand that the king first crossed the river and encamped; and then, when all the princes with their troops, had pitched their tents around him, he went through the host and addressed the soldiers. 2. 西土有衆,—Woo and his father had both been 'Chiefs of the West,'—viceroys over that part of the empire.

○我聞吉人爲善、惟日不足、凶人爲不善、亦惟日不足、今商王受、力行無度、播棄犂老、昵比罪人、淫酗肆虐、臣下化之、朋家作仇、脅權相滅、無辜籲天、穢德彰聞。○惟天惠民、惟辟奉天、有夏桀弗克若天、流毒下國、天乃佑命成湯、降黜夏

3 "I have heard that the good man, doing good, finds the day insufficient, and that the evil man, doing evil, likewise finds the day insufficient. Now Show, the king of Shang, with strength pursues his lawless way. He has cast away the time-worn sires, and cultivates intimacies with wicked men. Dissolute, intemperate, reckless, oppressive, his ministers have become assimilated to him; and they form parties, and contract animosities, and depend on *the emperor's* power to exterminate one another. The innocent cry to Heaven. The odour of such a state is plainly felt on high.

4 "Heaven loves the people, and the sovereign should reverence *this mind of* Heaven. Këë, the sovereign of Hea, could not follow the example of Heaven, but sent forth his poisonous injuries through the States of the empire:—Heaven favoured and charged T'ang, the

P 3. *The dreadful wickedness of Show.* 吉人, 凶人,—comp. the use of 吉 and 凶 in the 'Counsels of Yu,' p 5. Here, however, we are to take the terms in their purely moral signification. This use of them shows the deep conviction that goodness and prosperity, evil and calamity, ought always to be found together. 播棄犂老,—comp. in the 'Viscount of Wei,' p. 3, 耄遜于荒. 播 is here explained by 放, very nearly synonymous with 棄. 犂 is most simply explained by taking it as for 黧, 'black and yellow,' the colour of old men's faces. Mih-tsze says of Chow that he 播棄黎老, where 黎 is probably intended for the character in the text. 昵比罪人,—昵 (*nih*), as in the 'charge to Yuě p. 5; 比, as in the 'Instructions of E,' p. 7. 朋家作仇=各立朋黨, 互爲仇讐. 脅權,—脅, as in the 'Punitive Expedition of Yin,' p. 6,=進, 'to press,' 'to force.' The phrase here='they make forcible use of—press upon with—the power *of the emperor*.' 籲天=告天 or 呼天, 'appeal to Heaven.' 穢德,—'their filthy, fœtid deeds.' See on the 'Pwan-kăng.' Pt. ii., p. 8.

Pp. 4, 5. *Heaven will always overthrow wickedness and tyranny:—illustrated in the case of Këë and T'ang, and now in that of Show, who was worse than Këë, and himself.* 4. 惠=愛 'to love.' 有夏桀 is not='there was Kee of Hea,' but 有夏之君桀,

命。○五節惟受罪浮于桀、剝喪元良、賊虐諫輔、謂己有天命、謂敬不足行、謂祭無益、謂暴無傷、厥鑒惟不遠、在彼夏王、天其以予乂民、朕夢協朕卜、襲于休祥、戎商

5 Successful, to make an end of the decree of Hea. But the crimes of Show exceed those of Këĕ. He has stript and degraded the greatly good man; he has behaved with cruel tyranny to his reprover and helper. He says that his is the decree of Heaven; he says that a reverent care of his conduct is not worth observing; he says that sacrifice is of no use; he says that tyranny is no matter. The case for his inspection was not remote;—in that king of Hea. It would seem that Heaven is going by means of me to rule the people. My dreams coincide with my divinations; the auspicious omen is double. My attack on Shang must succeed.

'Këĕ, the ruler who held Hea.' 流毒下國,=流毒于下國, 'flowed out his poison upon the lower States.' Këĕ is conceived of on the throne of the empire, as being raised on high, above his own and all the feudal domains. 降黜夏命,—降黜='to bring down and put away.' Comp. the expression in the 55th note of the Preface,—成王既黜殷命. 5. 罪浮于桀,—浮, comp. on the 'Pwan-kang,' Pt. ii., 3. Here it is evidently=勝 or 過, 'to exceed.' 剝喪元良,—剝 'to tear,' 'to peel,'='to degrade'; 喪 is 失位, 'to lose one's office,' used, here in a *hiphil* sense. It is supposed that this clause has reference to the viscount of Wei, whose withdrawal from court, it would thus appear, was preceded by violence and oppression on the part of Show. The next clause,—賊虐諫輔, is referred to Pe-kan. 謂已有天命,—see the 'Conquest of Le,' p. 5. 敬不足行,—'reverence is not worth being practised.' We had better understand the 'reverence' with reference to his own conduct, and to the business of the State. 祭無益,—this was the cry of the wicked Jews in the time of Malachi,—'It is vain to serve God.' 暴無傷,—無傷,—see Men. I., Pt., vii. 8. 厥鑒,云云,—see the quotation from the She King in Mencius, IV., Pt. I., ii., 5. 天其以予乂民,—observe the force of 其. 朕夢協朕卜,襲于休祥,戎商必克.—We have no other intimation of Woo's being encouraged in a dream to act against Show; his divination may have been before the shrine of his father, referred to in the last Part, p. 10. 襲,=重, 'double,' 'repeated.' 襲于休祥,—'both agree in being auspicious,' 戎, 'a weapon,' here='to attack with weapons.' Acc. to the interpretation thus indicated, which is after Ts'ae, the omens were only two, which united in being favourable. In the 國語, however, 周語,下, the passage is quoted, where the speaker is treating of the agreement of *three* omens, and he adds to the passage—以三襲也. On this view, 襲于休祥='agree with the 休祥,' whatever this was. Lin Che-k'e. adopting this construction, refers to the 24th chap. of the 'Doctrine of the Mean,' where it is said that when a nation or a family is about to flourish, there will be 禎祥, seen in the milfoil and tortoise, &c. There, a substantive meaning may be given to those two

必克。○受(六節)有億兆夷人、離心離德、予有亂臣十人、同心同德、雖有周親、不如仁人。○天(七節)視自我民視、天聽自我民聽、百姓有過、在予

6 "Show has hundreds of thousands and millions of ordinary
men, divided in heart and divided in practice;—I have of ministers
capable of government ten men, one in heart and one in practice.
Although he has his nearest relatives with him, they are not like
7 *my* virtuous men. Heaven sees as my people see; Heaven hears as
my people hear. The people are blaming me, the one man, *for my*

characters, as to 休祥 here,—namely the occurrence of certain unusual phenomena;—see Ying-tă on the passage of the 中庸. The editors of Yung-ching's Shoo seem on the whole inclined to favour this view.

P. 6. *The greater number of Show's host and adherents was no cause for doubt as to the issue.* See on the 8th par. of last Part. 夷人,—夷=平常, 'common, ordinary men.' 予有亂臣十人,—see Con. Ana., VIII., xx. 周親,—周=至, the superlative adverb, 'most.' The phrase 周親, and the whole clause indeed, are difficult. The paraphrase of the 'Daily Explanation' is:—受所親信者,雖有同姓至親,然皆凶人醜類,同惡相濟,我之十臣,雖不盡是我之親戚,然皆是仁厚有德之人,可以經邦濟世, 'Although those in whom Show reposes his most intimate confidence are his nearest relatives of the same surname with himself, yet they are all bad men and detestable, helping him and one another in their common wickedness. My ten ministers, on the other hand, although they are not all my own relatives, are virtuous men, benevolent and generous, fit to rule a country and benefit the age.'

[Confucius said that there was a woman among Woo's ten able ministers;—see the Ana., *loc cit.* She is generally spoken of as 文母, 'mother Wăn,' king Woo's mother, the famous 太姒. Others think Woo's wife, 邑姜, must be intended. It is not easy to believe this.]

P. 7. *The will of Heaven might be seen from the earnest wish of the people that he should destroy Show.* 天視......民聽,—see Men., V., Pt. I., v., 8. It would not be easy to determine the exact meaning of the term 'Heaven' here. The attention of Choo He being called to the applicability of the definition of Heaven as meaning 'Reason,' or 'what is Reasonable' here, replied, 'Heaven certainly means "What is Reasonable"; but it does not mean that only. It means also "the azure vault" (蒼蒼者亦是天); and it means too "the Lord and Ruler who is above" (在上而有主宰者亦是天). The term is to be explained in every place by a consideration of the context. If here you say that it means "what is Reasonable," how can that see and hear? Although the explanations are different, there yet is something common in all the usages. If you know that, you will not be startled by the differences; and if you know them, you will see that they are not inconsistent with the common idea.'—See the passage quoted in the 集說. 百姓有過,在予一人,—Lin Che-k'e takes these words as equivalent to those in the 'Announcement of T'ang,' p. 7, 萬方有罪,在予一人; and most readers will feel inclined at first to agree with him 過 is to be distinguished, however, from 罪, and the sentiment appropriate to the lips of T'ang, who had vanquished his rival, is not to be expected from Woo, who was only marching to the fight. Gan-kwŏ, as if he had T'ang's words before him, and yet felt the difference between 過 and 罪, interpreted—'It devolves on me, the one man, to teach the people, and correct their

一人、今朕必往。○八節我武惟揚、侵于之彊、取彼凶殘、我伐用張、于湯有光。○九節勗哉夫子、罔或無畏、寧執非敵、百姓懍懍、若崩厥角、嗚呼、乃一德一心、立定厥功、惟克永世。

8 *delay;*—I must now go forward. My military prowess is displayed,
and I enter his territories, to take the wicked tyrant. My punishment
9 *of evil* will be shown more glorious than that of T'ang. Rouse ye,
my heroes! Do not think that he is not to be feared;—better think
that he cannot be withstood. *His* people stand in trembling awe
of him, as if the horns were falling from their heads. Oh! unite
your energies, unite your hearts;—so shall you forthwith surely
accomplish the work to last for all ages."

errors.' But this idea is foreign to the occasion. Ts'ae's explanation of 過 by 責, 'fault-*finding*,' 'complaining of,' is very ingenious, and sound. See the Con. Ana., xx., i., 5, where also we have the conclusion of the last paragraph.

P. 8. *The present enterprise was not less but more glorious than that of T'ang.* Compare the paragraph as quoted by Mencius, Bk. III., Pt. II., v., 6. It will be seen to be rhythmical, and this may account for the difficulty which we find in construing it. 侵于之疆=侵入受之疆界, 'I invade and enter the boundaries of Show's domain.' 于湯有光,—Ts'ae makes this to = 'and this will reflect light on T'ang,' *i.e.*, will make his mind in attacking Këë more clear. As the editors of Yung-ching's Shoo say, this is too ingenious. Ts'ae wanted to relieve Woo of a portion of the charge of boastfulness, which is urged against the language of this Book; but foreign students of Chinese history do not feel the pressure of such a charge. We are content to take king Woo as we find him, and are not concerned to bring his character either up or down to the Chinese idea of a sage.

P. 9. *He rouses his men to prepare for the fight with stern determination, not undervaluing their enemy, but rather overvaluing him.* A good part of this paragraph is also found in Mencius;—see VII., Pt. II., iv. 5. His variations from the present text are, however, greater, and affect the meaning of the several parts of the par. How to account for the differences is a difficult question. To say that our present 'Old Text' is a forgery, is an absurd solution;—the true solution has yet to be found. 夫子,—'my masters,' here = 'my heroes.' 罔或無畏,寧執非敵=無或以紂爲不足畏,寧執心以爲非我所敵也, as in the translation. 百姓懍懍,—the people are understood to be those of Show's domain, and the parts of the empire in the east. The next clause represents them as a flock of cattle, whose horns were being broken. 立定厥功,—the 立 is best taken adverbially, = 'forthwith.'

泰誓下

一節 時厥明、王乃大巡六師、明誓衆士。○二節 王曰、嗚呼、我西土君子、天有顯道、厥類惟彰、今商王受、狎侮五常、荒

1 The time was on the morrow, when the king went round
his six hosts in state, and made a clear declaration to all his
2 officers. He said, "Oh! my valiant men of the west, Heaven has
enjoined the illustrious courses *of duty*, of which the *several* characters
are quite plain. And now Show, the king of Shang treats with con-
temptuous slight the five constant *virtues*, and abandons himself

CONTENTS OF THE THIRD PART. On the day after addressing the troops as in the last Part, Woo had a grand review of all the hosts, and declared his sentiments more particularly to the officers. He sets forth, as before, the crimes of Show against God and men, as sufficiently justifying their enterprise, and urges the officers to support him with all their energies that he might do his work thoroughly, and utterly destroy the tyrant. Having set before them the prospect of rewards and punishments, he concludes with a humble but encouraging reference, to his father Wăn.

P. 1. *The time and occasion of the Declaration, with the parties addressed.* The day was that immediately following that on which the last address was delivered,—the *Ke-wei* day of the calendar. It is supposed that the army was now about to march to meet or seek the enemy. 大巡六師,—大巡, 'went greatly about.' Lew Ying-ts'ew (劉應秋) says that 巡 differs from 徇, the latter meaning to go round and cheer, while the former conveys the ideas of marshalling and warning. This is very doubtful. 六師 is used, like 王, throughout the Book, by anticipation. According to the subsequent statutes of the Chow dyn., the imperial forces consisted of six armies or brigades, while those of a great State were only three. In reality the hosts now collected on the banks of the Ho were an imperial force, and so they are denominated the 'six hosts.' 明誓衆士,—衆士, 'all the officers;'—Gan-kwŏ says they were all 'from centurions upwards.'

P. 2. *That Show, violating the laws of Heaven, had set both Heaven and men against him.* 西土君子,—'princely men of the western regions' 君子 is appropriate as addressed to the officers, though Lin Che-k'e shows that it might be employed also to designate the common soldiers. 天有顯道,厥類

怠弗敬、自絶于天、結怨于民。○斮三節朝涉之脛、剖賢人之心、作威殺戮、毒痡四海、崇信姦囘、放黜師保、屏棄典刑、囚奴正士、郊社不修、宗廟不享、作奇技淫巧以悅婦人、上帝弗順、祝降時

to wild idleness and irreverence. He has cut himself off from Heaven, and brought enmity between himself and the people.

3 "He cut through the leg-bones of those who were wading in the morning; he cut out the heart of the worthy man. By the use of his power killing and murdering, he has poisoned and sickened all within the four seas. His honour and confidence are given to the villainous and bad. He has driven from him his instructors and guardians. He has thrown to the winds the statutes and penal laws. He has imprisoned and enslaved the upright officer. He neglects the sacrifices to Heaven and Earth. He has discontinued the offerings in the ancestral temple. He makes contrivances of wonderful device and extraordinary cunning, to please his woman. —God will no longer indulge him, but with a curse is sending down

惟彰,—it seems most proper to explain these clauses by what is said below that Show had violated the 'five virtues.' The 'illustrious ways of Heaven,' therefore, are the various relationships, of society, and 'their characters,' are the duties severally belonging to them. This view is advocated by Ying-tă, who is followed by Ts'ae. Lin Che-k'e, on the other hand, understood by the 'illustrious ways,' Heaven's love of virtue and hatred of vice, and by 'their characters,' the good and evil which severally attend them;—making reference to the use of the phrase 天道 in the 'Counsels of Yu,' p. 21, and in the 'Announcement of T'ang,' p. 3. This interpretation is ingenious and not without merit; but the other is preferable. 狎侮五常,—狎 = 易 or 輕, 'easily' 'lightly;' 狎侮 = 'slights and contemns.' 五常,—see on 五典, 'Can. of Shun,' p. 2.

P. 3. *An enumeration of Show's wickednesses, and summons to the officers to support the king in punishing him.* 斮朝涉之脛,—Gan-kwŏ tells us that Chow, one winter's day, seeing some people wading through a stream, thought their legs had a wondrous power of enduring cold, and had them cut off through the shank-bone, that he might see their marrow. 剖賢人之心,—this refers to the case of Pe-kan. 毒痡四海,—痡 = 病, 'to be sick'; here, 'to make sick.' 姦囘,—囘 = 邪 or 曲, 'the crooked,' = 'the bad.' 囚奴正士,—this was the case of the count of Ke. 郊社,—see on the 'Doctrine of the Mean,' xix. 6. 婦人,—this refers to Tă-ke. History has not preserved an account of the cunning contrivances referred to. Ts'ae says that since Show contrived 'the punishment of Roasting' to make her laugh, we can well understand that he tasked his ingenuity to the utmost in other things to please her. 祝降時(=是)喪,—Gan-kwŏ defines 祝 by 斷 (up. 2d tone), 'to cut off,' 'to make an end of.' Ts'ae, misunderstanding 斷 for the same char. in the 3d tone, explains the clause by 斷然降

喪、爾其孜孜(四節)奉予一人、恭行天罰。○古人有言曰、撫我則后、虐我則讎、獨夫受、洪惟作威、乃汝世讎、樹德務滋、除惡務本、肆予小子、誕以爾衆士殄殲乃讎、爾衆士其尙迪果毅、以登乃辟、功(五節)多有厚賞、不迪有顯戮。○嗚呼、惟我文考、若日

on him this ruin. Do ye support with untiring zeal me, the one man, reverently to execute the punishment appointed by Heaven.
4 The ancients have said, 'He who soothes us is our sovereign; he who oppresses us is our enemy.' This solitary fellow Show, having exercised great tyranny, is your perpetual enemy. *It is said again*, 'In planting *a man's* virtue, strive to make it great; in putting away *a man's* wickedness, strive to do it from the root.' Here I, who am a little child, by the powerful help of you, all my officers, will utterly exterminate your enemy. Do you, all my officers, march forwards with determined boldness, to sustain your prince. Where there is much merit, there shall be large reward. Where you advance not so, there shall be conspicuous disgrace.
5 "Oh! *the virtue of* my deceased father Wăn was like the shining

是喪亡, 'is determinedly sending down this ruin.' But 祝, like the Hebrew *barak* is a *vox media*, and may be used for 'to curse' as well as 'to bless.' 孜孜='with unwearied efforts.'

P. 4. *Show had shown himself the enemy of the people, never to be forgiven; and Woo calls his troops to support him in making root and branch work with the tyrant.* 獨夫受,—this was certainly very strong language, applied to Show who was still occupying the throne. See the reference to it by Mencius, I., Pt. II., viii. It is much in his style. Seun-tsze has quoted it as from the 'Great Declaration,' in his 議兵篇. 世讎,—'an hereditary enemy,' one whose memory must be held in detestation in all the future. 樹德......務本,—these clauses are probably sayings of the day like the first two. The former of them appears, slightly varied, as 'an old saying,' in the 左傳,哀元年. 其尙迪果毅,—the union of 其 and 尙, to express earnest exhortation, has occurred more than once. 迪=進, 'to advance.' 果 and 毅 are both defined by 决 and 有决, 'determined.' It is said—致果爲毅, '毅 is the intensest determination.' 登乃辟,—登=成, 'to complete.' The 'Daily Explanation' brings the meaning out by saying:—以成爾君弔民伐罪之功, 'to accomplish the work of your ruler in consoling the people and smiting the criminal.'

Pp. 5, 6. *The virtue of King Wăn, and its effects. Success in the present enterprise would be owing to him; failure, if failure there should be,*

月之照臨、光于四方、顯于西土、惟我有周、誕受多方。○予六節克受、非予武、惟朕文考無罪、受克予、非朕文考有罪、惟予小子無良。

and influence of the sun and moon. His brightness extended over the four quarters *of the empire*, and shone signally in the western region. Hence it is that our Chow has received *the allegiance of*
6 many States. If I subdue Show, it will not be my prowess, but the faultless *virtue* of my deceased father Wăn. If Show subdue me, it will not be from any fault of my deceased father Wăn, but because I, who am a little child, am not good."

would all be Woo's own. 5. The greater part of this par. appears in Mih-tsze (兼愛,下篇), thus:—太誓曰,文王若日若月,乍照光于四方于西土· 惟我有周,誕受多方,—I have translated this in the indicative mood, as historical narrative. Such is the view of Gan-kwŏ who explains;—文王德大,故受衆方之國,三分天下,而有其二, 'The virtue of king Wăn was so great, that he received the allegiance of the States of many quarters, and had two thirds of the empire.' Ts'ae found in the language an auspice of Woo's success in the enterprise in hand. The 'Daily Explanation,' expanding his construction, says:—文考之德,其所及如此,是以人心戴之·天命歸之,惟我有周,宜其大受多方而有天下, 'Thus far-reaching was the virtue of my father Wăn:—the hearts of men cherished him, and the decree of Heaven fell to him. Right it is that our House of Chow should receive the allegiance of the many regions, and possess the empire.' I must prefer to construe with the older scholar.
6. The whole of this par. is found with the verbal variation of 紂 for 受, in the Le Ke, Book 坊記, p. 16. In 無罪,有罪, we must take 罪 lightly, as merely = 過, 'fault,' 'error.'

APPENDIX.

I annex here the "Great Declaration," as it appears in Këang Shing's 尙書集註音疏. He has been at great pains to gather up, and put together, the fragments of the Book, as it was when current in the Han dynasty. Wang Ming-shing, or Wang Kwang-luh (王光祿), gives a much briefer edition of it in his 尙書後案, and arranges many of the sentences, moreover, differently. The fragments give us now in many passages but a farrago of absurdities. We may be sure that a Book containing such things never received the *imprimatur* of Confucius:——

維四月、太子發上祭于畢、下至于孟津之上。○周公曰、都、懋哉、予聞古先哲王之格言。○太子發拜手稽首。○乃告司徒司馬司空、諸凡齊栗、信哉。○予無知、以先祖之有德臣左右小子、予受先公功、畢力賞罰、以定厥功于先祖之遺。○冢典師、師尙父左杖黃戉、右把白旄、以號曰蒼蒼兕兕、總尒衆庶、與尒舟楫、後至者斬。○太子發、升舟中流、白魚入于王舟、王跪取出涘以尞、羣公咸曰休哉。○至于五日、有火自上復于下、至于王屋、流之爲雕、其色赤、其聲魄、五至以穀俱來。○武王喜、諸大夫皆喜、周公曰、茂哉茂哉、天之見此、以勸之也、恐恃之。○正卟古立功立事、可以永年、傳于無窮、丕天之大律。○使上附以周公書、報誥于王、王動色變。○八百諸侯、不召自來、不期同時、不謀同詞、皆曰受可伐矣、王曰尒未知天命、未可伐、維丙午、王還師、前師乃鼓拊譟、師乃搯、前歌後舞、極于上天下地、咸曰孜孜無怠、天將有立父母、民之有政有居。○

In the fourth month, Fă, the eldest son and successor, went up and sacrificed at [or, to] Peih, and then proceeded to the neighbourhood of Măng-tsin.

The duke of Chow said, "Oh! exert yourself. I have heard the excellent words of the wise and ancient kings." The prince Fă bowed with his face to his hands, and his head to the ground. He then addressed the minister of Instruction, the minister of War, and the minister of Works, with all the other appointed officers,—"Be reverent, firm, and sincere. I am without knowledge, but *I look to* the virtuous ministers of my fathers to help me, who am but a little child. I have received the achieved work of the dukes my predecessors, and will exert my strength in rewards and punishments, to accomplish whatever they have left undone." On this he put the host in motion. The *grand* Tutor, Father Shang, carrying in his right hand an axe yellow with gold, and in his left a white flag, to give out his orders, said, "The hoary wild bull! The hoary wild bull! Lead on all your multitudes. There are your boats and oars. The last come shall be beheaded!"

As the prince Fă had got to the middle of the stream in his boat, a white fish entered it. The king knelt down and took it up. He then went on the bank, and burned it, *in sacrifice to Heaven.* All the dukes said, "This is auspicious!"

On the fifth day there was a *ball of* fire which descended from above, till it came to the king's house, and there dissolved into a crow. Its colour was red; its voice was calm and decided; five times it came bringing a stalk of grain. The king was glad, and all his officers also. The duke of Chow said, "Be strenuous! Be strenuous! Heaven has showed this to encourage us. But let us trust in it with dread." "Examining into antiquity, it is by accomplishing merit and accomplishing business, that one can transmit *his work* to perpetual generations, and magnify the laws of Heaven." They sent up this to be joined to the writing of the duke of Chow, and reported to the king, who was moved, and his countenance changed.

Eight hundred princes came of themselves without being called; they came at the same time without previous agreement; without consultation they all spoke to the same effect, saying, "Show may be attacked." The king said, "You do not know the will of Heaven; it is not yet the time to attack him." On the day ping-woo he accordingly withdrew his army. In front the host beat their drums and shouted. Some of the soldiers lowered their spears, and went through their exercise; with songs in front and dancing behind, they made heaven and earth resound, while they cried out, "Let us never be weary. Heaven is about to raise up a parent for us. The people will have good government and dwell quietly."

司馬在前。〇今殷王紂乃用其婦人之言、自絕于天、
毀壞其三正。〇離逷其王父母弟、乃斷棄其先祖之
樂、乃爲淫聲、用變亂正聲、以悅婦人、故今台發、維龔
行天罰、勗哉夫子、不可再、不可三。〇附下而罔上者
死、附上而罔下者刑、與聞國政、而無益于民者退、在
上位、而不耐進賢者逐。〇紂夷居、不肯事上帝鬼神、
棄厥先神祇不祀、乃曰吾有命、毋僇其務、天亦縱之、
棄而弗葆。〇小人見姦巧、乃聞不言也、發辠鈞。〇紂
有億兆夷人、亦有離德、余有亂十人、同心同德。〇天
眂自我民眂、天聽自我民聽。〇民之所欲、天必從之。
〇朕夢協朕卜、襲于休祥、戎商必克。〇文王若日若
月、照光于四方于西土。〇予克紂、非予武、惟朕文考
無辠、紂克予、非朕文考有辠、惟予小子無良。〇惡乎
君子而有顯德、其行甚章、爲鑑不遠、在彼殷王、謂人
有命、謂敬不可行、謂祭無益、謂暴無傷、上帝不常、九
有以亡、上帝不順、祝降其喪、惟我有周、受之大帝。〇
獨夫紂。〇我武惟揚、侵于之壃、則取于殘、殺伐用張、〇
于湯有光。

The minister of War was in front. "Now, king Chow listens to the words of his woman;—he has cut himself off from Heaven; he has destroyed and ruined *all his hopes* from heaven or earth or men. He has separated himself from his royal uncles and his maternal relatives. He has cast away the music of his forefathers, and by making dissolute melodies he has changed the correct melodies, to please his woman. On this account I, Fă, reverently proceed to execute the punishment determined by Heaven. Rouse ye, my heroes! Don't let us need a second effort, or a third. He who deceives those above him, in the interest of those below, dies; he who deceives those below, in the interest of those above, is punished; he who takes counsel on the government of the kingdom, which is of no use to the people, has to retire; he who is in the highest position, and cannot advance the worthy, must be driven out.

"Chow abides squatting on his heels, and will not serve God or spirits. He has cast away, and will not sacrifice to, the spirits of his fathers. He says on the contrary,—'The decree is mine;' and therefore he will not put forth his strength in the duties to them. Heaven allows him to take this course, having thrown him away, and no more preserving him. A mean man sees villainy and cunning, or hears it, without speaking:—his knowledge makes him as guilty *as the villain.* Chow has hundreds of thousands and millions of ordinary men, but they are divided in their courses; I have ten able men who are one in heart and in course. Heaven sees as my people see, and hears as my people hear. My dreams agree with my divinations; the auspicious omen is double;—my attack on Shang must succeed. King Wăn was like the sun or the moon. He lightened with his shining the four quarters,—the western regions. If I vanquish Chow, it will not be my prowess;—it will be the faultlessness of my father Wăn. If Show vanquishes me, it will not be from any fault of my father Wăn, but because I am not good.

"Oh! when the superior man has illustrious virtue, his conduct is grandly displayed. There is a beacon not distant;—it is in that king of Yin. He says to men that the decree is his; that reverence should not be practised; that sacrifice is of no advantage; that oppression does not matter. God is not constant, and the empire is passing from him. God is not allowing him, but sending down his ruin with a curse. Our House of Chow is receiving *the empire* from the great God. The solitary fellow Chow. Chow has hundreds and tens of thousands of ministers, who have hundreds and tens of thousands of hearts. King Woo has three thousand ministers with one heart. My prowess is displayed; I invade his borders, and will take the tyrant. My punishment *of evil* will be exhibited more glorious than that of T'ang."

THE BOOKS OF SHANG.

BOOK II. THE SPEECH AT MUH.

牧誓

一節 時甲子昧爽、王朝至于商郊牧野、乃誓、王左杖黃鉞、右秉白旄以麾、曰、逖矣西土之

1 I. The time was the grey dawn of the day kĕă-tsze. On that morning the king came to the open country of Muh in the borders of Shang, and addressed his army. In his left hand he carried a battle-axe, yellow with gold, and in his right he held a white ensign, which he brandished, saying, "Far are ye come, ye

THE NAME OF THE BOOK.—牧誓, 'The Speech at Muh.' Muh [Keang Shing edits 坶 instead of Muh] was in the south of the pres. district of Ke (淇縣), dep. of Wei-hwuy, Ho-nan. It was a tract of open country, stretching into the pres. dis. of Keih (汲), and at no great distance from the capital of Show. King Woo had, no doubt, made choice of it as a favourable field for the decisive battle between him and the tyrant. I return here to the rendering of 誓 by 'Speech,' as in the 'Counsels of the great Yu,' p. 20, and other places. It would have been well if the term 'Declaration' had not been used instead of it in the last Book. The Speech at Muh is found in both texts. There is more of the martial spirit in it than in any other of the speeches of the Shoo.

CONTENTS. It is the morning of the day of battle, for which the king had prepared his host in the three speeches of the last Book. Once more he addresses the confederate princes, his officers, and his men. He sets forth, much as before, but more briefly, the intolerable wickedness of Show, and then instructs and warns the troops on how they should behave themselves in the fight. The speech proper begins with the 5th paragraph. The four parr. that precede may be considered as forming a preliminary chapter.

Ch. I. Pp. 1—4. THE TIME AND CIRCUMSTANCES OF THE SPEECH. 1. *The time; and the appearance of the king.* 時甲子昧爽,—the day 甲子 was six days later than mow-woo ('The Great Speech' Pt. ii., p. 1), which was, we saw, the 28th of the 1st month. The speech at Muh, therefore, is held to have been spoken on the 4th day of the second month. 昧=冥, 'dark;' 爽=明, 'light;' 昧爽, 'the dark and the light,'=the grey dawn. 杖=持, 'to hold in the hand.' Its tone in this sense was difft. at one time from that which it had in its more common signification of 'a staff.' It now seems to be used only with the 3d tone. 秉, (from a *hand* grasping *stalks of grain*) is of similar signification to 杖. The 'axe' is supposed to be called 'yellow,' from its having been ornamented with gold. The 旄 ensign consisted (according to the figures

人。○二節王曰、嗟、我友邦冢君、御事、司徒、司馬、司空、亞旅、師氏、千夫長、百夫長。○三節及庸、蜀、羌、髳、微、盧、彭、濮人。○四節稱爾戈、比爾干、立爾矛、予其誓。○五節王、

2 men of the western regions!" He added, "Ah! ye hereditary rulers of my friendly States; ye managers of affairs, the ministers of instruction, of war, and of public works: the many *officers* subordinate to them: the master of my body-guards: the captains of thousands,
3 and captains of hundreds; and ye, O men of Yung, Shuh, Këang,
4 Maou, Wei, Loo, P'ang, and Pŏ;—lift up your lances, join your shields, raise your spears:—I have a speech to make."

of it, which agree with the component parts of the character) of several ox-tails, suspended as streamers from a staff. By means of this Woo could intimate his wishes as to the order of their position, &c., to the troops, and therefore he carried it in his right hand. Gan-kwŏ says the axe was in the left hand and the flag in the right, to show that Woo considered his work was not so much to kill as to teach. This is being absurdly ingenious. We may be sure that Woo had his axe in his right hand in the battle. 逖＝遠, 'far,' 'distant.' The 'Daily Explanation' paraphrases the clause thus:—爾等皆西土之人,我以伐暴救民之故,率爾至此,其行亦已遠矣. Ts'ae observes that he spoke thus to comfort the men under their long travel.

Pp. 2, 3. *The different parties addressed.* 2. 我友邦冢君,御事,—see on the last Book, Pt. i., p. 2. The 'managers of affairs' were the officers immediately after specified, belonging to Woo's own govt.,—to the State of Chow. The 司徒,司馬, and 司空, were three of the 'six ministers' (六卿) under the imperial govt. of Chow, when the dynasty was fully established, and whose duties are described in Bk. XX., parr. 7—13. A great State, such as Chow was before the extinction of the Shang dyn., had only *three* principal ministers, whose names are here given. But we may inquire what the ministers of instruction and works had to do in the camp. Ying-tă says that the former superintended all orders given to the troops, and the latter all the business of intrenchments. Ts'ae seems to have thought that they were there as the generals of the three armies of the State. This is not likely;—see Ch'in Sze-k'ae, *in loc.* We can only form a vague idea on this, as on many other points in the Shoo. 亞旅,—亞＝次, 'secondary,' 'of inferior rank'; 旅＝衆, 'multitude,' 'many.' I do not find it possible to say whether we are to understand by these characters the 'multitude of inferior officers' generally, or two distinct classes of such. Gan-kwŏ had the former view. He says:—衆大夫,其位次卿, 'The phrase denotes all the great officers, whose posts were inferior to those of the ministers.' Ts'ae on the other hand supposes that the 亞 were the 大夫 or 'great officers,' below, but next in rank to, the ministers, and five of whom filled up the space between each minister and his 士, or 'officers,' of whom there were 27, denoted in the text by the term 旅. 師氏,—'the Instructor.' The functions of an officer thus designated are given at length in the 13th Book of the Chow Le (地官司徒第二之六). He was a ta-foo or great officer of the second grade, and the Tutor of the heir-apparent, at the same time executing various duties about the sovereign, and specially having charge of the guard of foreign—barbarian—mercenaries who kept watch outside the royal gate. In time of war, or when the sovereign went abroad for any other cause, he followed in attendance, with the whole or a portion of that guard. It must have been in this capacity

曰、古人有言曰、牝雞無晨、牝雞之晨、惟家之索。○六節今

5 II. The king said, "The ancients have said, 'The hen does not announce the morning. The crowing of a hen in the morning

that he was present at Muh;—if indeed the 師氏 of the the text was the same officer who is so designated in the Chow Le. Ts'ae follows Gan-kwŏ in saying that the 師氏 were 'the officers who guarded the gates' (以兵守門者). 千夫長, 百夫長,—we can only translate these designations literally as I have done. According to the Chow Le, five men formed a *woo* (伍); five *woo*, or 25 men, formed a *lëang* (兩); four *lëang*, or 100 men, formed a *tsuh* (卒); five *tsuh*, or 500 men, formed a *leu* (旅); five *leu*, or 2,500 men, formed a *sze* (師); and five *sze*, or 12,500 men, formed a *keun* (軍). Gan-kwŏ and Wang Suh both say that the 百夫長, were 'leaders of *tsuh*,' which of course is literally correct; but they say also that the 千夫長 were 'leaders of *sze*,' commanded 2,500 men each. K'ang-shing agrees with them in this, but makes the 百夫長 to have been 'leaders of *leu*' (旅帥),' commanding 500 men each. It seems absurd to insist on such explanations. The arrangements of Woo's army much more probably corresponded with the terms which he employed. 3. The names Yung, Shuh, &c., enumerated here, are said generally to be those of 'eight kingdoms of the rude tribes on the west and south' (西南夷八國名). The first and last are found associated together in the 左傳, 文十六年, in an attack upon the great State of Ts'oo. It is said that 'the people of Yung.... led the hundred *tribes* of the Pŏ to invade Ts'oo;' and from this description of the Pŏ by 'hundreds' it is supposed that they were under no general Head or chieftain, but consisted of many clans, each acknowledging its own chief. The site of the Yung was in the pres. dis. of Chuh-shan (竹山), dep. of Yun-yang (鄖陽), Hoo-pih; that of the Pŏ was in the same prov., dep. of King-chow (荆州), dis. of Shih-show (石首). The country of Shuh was the pres. dep. of Shing-too (成都) in Sze-ch'uen. West and north from this was the country of Këang: while that of Maou and Wei was to the east, radiating from the pres. dis. of Pa (巴縣), dep. of Chung-k'ing, as a centre. Loo is referred to the present dis. of Nan-chang (南漳), dep. of Sëang-yang (襄陽), in Hoo-pih. The name of P'ang remains in P'ang-shan dis., dep. of Mei (眉), Sze-ch'uen. All these tribes, we may suppose, acknowledged the supremacy of the princes of Chow, and had been summoned to assist king Woo in his enterprise against Show. Some critics, like Wang Loo-chae (王魯齋; see his 'Doubts about the Shoo,' on the Speech at Muh), say that they had come to his banner of their own accord, without being called;—which is very unlikely.

[Gaubil says in a note on this par. (Le Chou-king, p. 157), that Yung, Shuh, &c., were the countries on the south-west,—*e.g.*, in Sze-ch'uen and Yun-nan. To this M. de Guignes appends a very bold and sweeping remark:—'I will add,' he says, 'that all the peoples in the text bear the name of 夷, or *barbarians*. Thus, this conquest of China, made by king Woo, was a conquest effected by the foreigners on the west of China.' The remark is unwarranted. So far as we learn from the Shoo, these tribes were only an inferior and auxiliary force on the occasion.]

4. *Attitude in which the troops were required to listen.* 稱＝舉, 'to lift up;' apparently ＝'to bear aloft in the right hand.' 立＝立於地, 'to erect on the ground,' *i.e.*, to rest the end on the ground, the points being shown above. There were three weapons of the nature of spears or lances, differing in the forms of their points which would be difficult to describe in brief space, but principally distinguished by their lengths,—the 戈, the 戟 and the 矛. Acc. to Wang Ts'ëaou, the handle of the 戈 was 6 ft. 6 in. long; that of the 戟 16 ft.; and of the 矛, 21 feet. Medhurst translates 戈 by 'javelin;' but I have not seen it anywhere stated that the instrument was thrown from the hand. The 干 or 'shield' was long and comparatively narrow, so as to cover most of the body.

Ch. II. THE SPEECH. Pp. 5, 6. *The crimes of Show.* 5. 晨, 'the morning,' here ＝晨鳴報曉, 'crows in the morning to an-

商王受、惟婦言是用、昏棄厥肆祀弗答、昏棄厥遺王父母弟不迪、乃惟四方之多罪逋逃、是崇是長、是信是使、是以爲大夫卿士、俾暴虐于百姓、以姦宄于商邑。○今

七節

6 *indicates* the subversion of the family.' Now Show, the king of Shang, follows only the words of his wife. He has blindly thrown away the sacrifices which he should present, and makes no response *for the favours which he has received*; he has blindly thrown away his paternal and maternal relatives, not treating them properly. They are only the vagabonds of the empire, loaded with crimes, whom he honours and exalts, whom he employs and trusts, making them great officers and nobles, so that they can tyrannize over the people, exercising their villainies in the city of Shang.

nounce the day.' 索 is defined by Gan-kwŏ by 盡; and by Keang Shing, after K'ang-shing, by 散. The two definitions are much akin. Woo's language may seem rather undignified; but it was, no doubt, suited to his audience. And we must bear in mind the character and deeds of Tă-ke against whom it was directed.

6. 昬 (*i.q.* 昏) 棄厥肆祀不答,—comp. the last Book, Pt. i., 6; Pt. ii., 5. 肆=陳, 'to set forth;' 厥肆祀=其所當陳之祭祀, 'the sacrifices which he ought to offer.' K'ang-shing understood by 肆祀 'the name of a sacrifice';—but incorrectly. 答, 'to answer,' 'to make an acknowledgment for favours received,' such being the common meaning of sacrifice with the Chinese;—Tung-po says, 祭所以報也,故謂之答. Here also K'ang-shing incorrectly defines 答 by 問; and 不答=不問, 'without asking any questions, or thinking about them.' 王父母弟,—Gan-kwŏ takes 王父, as=祖 or 'grandfather,' saying that if he thus treated his grand-uncles, we may be sure he did not treat his uncles any better. Woo Ch'ing says that 王父母弟=王之諸父,諸母,諸弟, 'the royal uncles, royal aunts, royal cousins.' I think we must join 王父 together, and agree with Wang Ts'aou that 王父母弟=王父弟與母弟. The general meaning is plain enough,—that Show separated himself from all his relatives, both by blood and by affinity, who would naturally have the interests of the imperial House at heart. 不迪,—迪=道, and 不迪=不以道遇之, as in the translation. Keang Shing takes 迪=進 or 登, and 不迪=不用, 'does not employ them.' The meaning is not unsuitable; but it is not so good as that which I have followed. 逋逃='refugees.' Woo Ch'ing says:—四方多罪之人逃亡而歸紂, 'the great criminals of all quarters make their escape, and betake themselves to Chow.' 商邑,—'the city of Shang,' probably meaning the capital of Show. We might translate 邑, however, in the plural. Keang Shing takes it as=國, 'kingdom' or 'State.'

予發、惟恭行天之罰、今日之事、不愆于六步七步、乃止齊焉、夫子勗哉、○八節不愆于四伐五伐六伐七伐、乃止齊焉、勗哉夫子。○九節尙桓桓、如虎如貔、如熊如羆、于商郊、弗迓克奔、以役西土、勗哉夫子。○十節爾所弗勗、其于爾躬有戮。

7 "Now I, Fă, am simply executing respectfully the punishment
appointed by Heaven. In to-day's business do not advance more
than six or seven steps; and then stop and adjust your ranks:—my
8 brave men, be energetic! Do not exceed four blows, five blows,
six blows, or seven blows; and then stop and adjust your ranks:—
9 my brave men, be energetic! Display a martial bearing. Be like
tigers and panthers, like bears, and grisly bears;—here in the
border of Shang. Do not rush on those who fly *to us in submission*,
but receive them to serve our western land:—my brave men, be
10 energetic! If you are not thus energetic, you will bring destruction
on yourselves."

Pp. 7—10. *Directions about the rules to be observed in the impending battle.* 7. The first part of this par. had better be joined to the one preceding. King Woo speaks in it of himself in contrast with Show;—of himself as engaged on behalf of Heaven to punish one who was an enemy to both Heaven and men. Ts'ae and others, prefixing it to this and the succeeding parr., make a milder spirit breathe in them than the reader will easily perceive. The stopping at every seven steps and seven blows was, they think, that as few of the enemy as possible might be killed. In this way the tyrant would be overthrown and Heaven's justice would be satisfied with the sacrifice of comparatively few lives! The cautions were evidently given that the order of battle might be preserved unbroken. 愆=過, 'to exceed.' 步=進趨, 'to advance hurriedly.', 齊=齊整, 'to adjust and put in order.' The paraphrase of the 'Daily Explanation' is:—其進而迎敵,不過于六步,七步,卽便止駐,以整齊部伍,然後復從而伐之, 'In advancing to meet the enemy, take no more than six or seven steps. Then stop and adjust your ranks, and go forward again to smite them.' 夫子,—see the last Book, Pt. ii., p. 9. 8. 伐=擊刺, 'to strike and thrust.' They are thus admonished, it is said, lest they should be hurried on in their rage by a desire for slaughter. 9. 桓桓=威武貌 'the appearance of martial prowess.' The 說文 quotes the passage with 狟 instead of 桓. 貔 is described as 豹屬, 'a kind of panther.' 弗迓克奔—'do not meet those who are able to—who really do—run.' The meaning is as in the translation. Këang Shing, however, edits 禦 instead of 迓, after K'ang-shing. Ma Yung also read 禦,

which he explains better than K'ang-shing. Wang Suh read 御, which is susceptible of being taken either for 禦 or 迓. The meaning is substantially the same, whether we adopt 迓 or 禦. 以役西土,—the translation of this is after K'ang-shing. Ma Yung and Wang Suh took the clause as = 'do your best to serve our western land.' Gan-kwŏ understood it differently:—'It is thus you will make them submissively acknowledge the righteousness of our western land.' 10. 爾所不勗,—as 勗哉夫子 has been repeated at the close of the several instructions or admonitions, we must suppose that the warning here belongs to each of them. The 'Daily Explanation' paraphrases the 9th and 10th parr. thus:—過勇,則不免于濫殺,惟當于凶殘者取之,抗拒者誅之,若有犇走來降者勿迎而擊之,以勞役我西土之人,勉哉爾將士,其武勇是奮而殺降是戒,可也,爾將士若于我之命,而有所不勉,或輕進,或貪殺,或無勇而殺降,是違號令,而失紀律也,則軍有常刑,必戮及爾身,罔有攸赦矣,可不戒哉。

THE BOOKS OF SHANG.

BOOK III. THE SUCCESSFUL COMPLETION OF THE WAR.

武成

惟一月(一節)壬辰旁死魄、越翼日癸巳、王朝步自周、于征伐商。○厥(二節)

1 I. In the first month, *the day* jin-shin immediately followed the end of the moon's waning. The next day was kwei-ke, when the king in the morning marched from Chow to attack and punish Shang.

THE NAME OF THE BOOK.—武成, 'The Successful Completion of the War.' The phrase 武成, meaning, literally, 'military affairs completed,' occurs in the 3d paragraph, and has thence been taken to denominate the Book. It is not objectionable as a designation; though it by no means covers the contents, they all grow up around the accomplishment of Woo's enterprise. The Book is found only in the old Text.

DIFFICULTIES IN THE ARRANGEMENT AND INTERPRETATION. These will fully appear in the course of the exposition; it may be sufficient here to describe them generally, and for that purpose I will use in the first place the words of Ying-tă. He says:—'This Book consists mainly of narrative; the portion composed of the king's words is small. The language of the several parts is without the beginning and the end properly marked, and its composition altogether is different from that of the other Books. From 惟一月 (p. 1) down to 受命于周 (p. 4), the historian relates the march to the attack of Yin, and the return from the enterprise, with the assembling of the princes:—as introductory to the words of the king. From 王若曰 to 大統未集 (both in p. 5), Woo narrates the rise of their House of Chow; from 予小子 (p. 5) to 名山大川 (p. 6), he states how he had inherited the possessions and the duties of king Wăn, and how he declared to the spirits the crimes of Show; from 曰惟有道 (p. 6) to 無作神羞, (p. 8), he repeats his prayer to the spirits. From 既戊午 to the end, the historian again resumes his narrative, and tells of the attack on Show, of his death, of Woo's entrance into the capital of Yin, and of his governmental measures.

The prayer, however, which concludes with 無作神羞, is incomplete. According to the analogy of other prayers, recorded in the 左傳, there ought to be, after those words, some protestation by Woo of his own intentions. And when all the princes and officers were receiving their investitures and commands from the new emperor of the House of Chow, we cannot suppose that he did not address them, in a manner similar to T'ang, in his 'Announcement.' With so many speeches to them before the conflict, we cannot believe that he simply related to them after its close his prayer to the spirits. On these two grounds I must conclude that a portion of the Book, immediately following these words—無作神羞, has been lost.

'Perhaps it was wanting when the tablets were hidden away in the wall; perhaps it was among the confused and broken fragments which Gan-kwŏ says there were in addition to the 58 Books which he recovered. As he found in the tablets of this Book a beginning of it and an end, he did not say anything of the intermediate portion being deficient.'

Ying-tă was thus of opinion that the Book was deficient; but it does not appear that he had any doubts as to the relative order in which the several portions stand. He thought some tablets were lost; but did not suppose that any of those preserved had been displaced. In the Sung dynasty, however, the critics assumed not only that there were portions missing, but that the remaining tablets were all disordered and confused. Ch'ing E-ch'uen (程伊川), Lew Gan-she (劉安世), and others, had their several ways of arranging them so as to produce a consistent narrative; and Ts'ae Ch'in, profiting by the determinations of his master Choo He, produced an edition of the Book, which has superseded the old one in the copies of the Shoo which are now taught in schools. It will be found, with a translation, in an appendix. Scholars of the present dynasty for the most part acquiesce in his views, when they do not discard the old text altogether. There are some, however, who think they can improve on him, and Wang Loo-chae has given a disposition of the paragraphs somewhat different in his edition of 'Doubts about the Shoo.'

Maou K'e-ling will not admit either of disorder or defect in the Book. He has certainly proved by references to the 左傳 and the 國語, that the prayer of Woo to the spirits was a part of his speech or announcement to the princes;—see the 尙書廣聽錄 on the 武成. So far it is established that the disorder in the parts which the Sung critics complained of and tried to remedy,—if indeed we should call it disorder,—existed even during the Chow dynasty. Maou says, 'If the text be not good, we have only to be content with it as it is.' In this he is right. The ingenuity of the critics has not been of service either to history or the classic.

CONTENTS. Those are summarily and correctly stated in the prefatory Notice.—'King Woo smote Yin; and the narrative of his proceeding to the attack, and of his return and sending his animals back to their pastures, with his governmental measures, form '*The Completion of the War*.' The whole is divided in Yung-ching's Shoo into 9 parr., which I have rearranged in 10, including them also in three chapters. The first chapter, containing 4 parr., consists of brief historical notes of the commencement and close of Woo's expedition. The second also contains 4 parr., and gives the address (or a part of it) delivered by Woo to his nobles and officers on occasion, we may suppose, of their solemn recognition of him as emperor, and of his confirming some of them in their old investitures or appointments, and giving new ones to others. The third, in the two concluding parr., is again historical, and relates several incidents of the battle between Woo and Show, going on to subsequent events, and important governmental measures of the new dynasty.

Ch. I. Pp. 1—4. THE MARCH TO THE ATTACK, AND CONQUEST, OF SHANG. THE RETURN, AND MEASURES ON THE CONCLUSION OF THE WAR.

1. 惟一月壬辰旁死魄,—一月, 'the first month'; but whether we are to understand the first month of the Hea year,—the first month of spring; or the first month of the Chow year,—the second month of winter, cannot yet be determined. Ts'ae endeavours here to reinforce his view that the month is the first of the Hea year, by calling attention to the language, 一月, and not 正月; but this circumstance is of little weight. 壬辰 is the calendaric name of the day, and it was 旁 (read *p'ang*, 3d tone, = 近, 'near to' 'close by') 死魄, 'next to the *day of the* dead disk.' This expression is generally understood to be descriptive of the first day of the new moon. In p. 4 we find the phrase 生魄, denoting the 15th day or full moon. In p. 2, again, we have 哉生明, 'the beginning of the birth of light,' as denoting the third day, when the moon first becomes visible. It is clear therefore that the term 魄 was applied to the disk of the moon from the the time it began to wane until the new moon reappeared. How it came to be so used, I do not perceive. The 說文 has 霸 instead of 魄, but pronounced in the same way; and in the dict. we find the definition quoted, 一月體黑者謂之霸, 'the body of the moon when dark is called 霸.'

[Fan Sze-lin (潘士遴) observes that after the 1st day of the moon, the light went on to grow, and the darkness of her disk (魄) to disappear; that if the previous month was 'great' (consisted, that is, of 30 days), then on the second day of the month, the 'light' began. He concludes that this was the case here, and that the day denoted by 旁死魄 was not the second but the first day of the month. The editors of Yung-ching's Shoo are inclined to agree with him, saying it is more natural and in rule to find a specification of the first day of the month than of the second. This view does not seem unlikely.]

越翼日癸巳,—越=及; 翼日=明日, 'the morrow:' 癸巳 follows 壬辰 in the calendar. 王朝步自周,—步=行, 'to travel,' 'to march;' 王步 is, literally, 'the king paced *it*.' 周 is understood to stand here for Woo's capital,

四月哉生明、王來自商、至于豐、乃偃武修文、歸馬于華山之陽、放牛于桃林之野、示天下弗服。

2 In the fourth month, at the first appearance of the moon, the king came from Shang to Fung, when he hushed all the movements of war, and attended to the cultivations of peace. He sent back his horses to the south of mount Hwa, and let loose his oxen in the open country of T'aou-lin, showing the empire that he would not use them *again*.

called Haou (鎬), which was 30 *le* south of the pres. dis. city of Ch'ang-gan, dep. of Se-gan, Shen-se. In the next par. it is stated that he returned to Fung, which had been the capital of his father Wan, in the pres. dis. of Hoo (鄠), of the same dep. The two places were only about 8 miles apart; Haou on the east of the river Fung, and Fung on the west of it. The site of Haou was converted into a lake (昆明池) by the emp. Woo (世宗孝武帝, B.C. 139–87) of the Han dyn. 于征伐商,—于=往, 'to go,' 'to proceed.'

[We saw, in the 'Great Speech,' Pt. ii., p. 1, that on the day mow-woo, the 28th day of the 1st month, king Woo halted on the northern bank of the Ho. On that same day he had crossed the river;—see the 9th par. below. The distance from Haou to Măng-tsin is said by Ying-tă to be 1,000 *le*, and I have seen another estimate of it at 900 *le*. Taking the larger number, we have 25 days' marches, of 40 *le* each, or about 14 miles per day, which could be accomplished without difficulty. Five days after (the day 癸亥), Woo drew up his army in the borders of Shang, and waited for the dawn of the next morning, the 4th day of the 2d month, to decide the contest between himself and Show.

After the battle, Show fled to the 'Stag tower,' and burned himself to death. In the mean time, Woo, having received the congratulations of the princes on his victory, pressed on after the tyrant. On arriving at the capital, the people were waiting outside the walls in anxious expectation, which the king relieved by sending his officers among them with the words,—'Supreme Heaven is sending down blessing' (上天降休). The multitudes reverently saluted the king, who bowed to them in return, and hurried on to the place where the dead body of Show was. Having discharged three arrows at it from his chariot, he descended, struck the body with a light sword, and cut the head off with his 'yellow' battle-axe, and made it be suspended from the staff of a large white flag. Much in the same way he dealt with the bodies of two of Show's concubines who had killed themselves; and then returned to his army. These accounts are taken from the 'Historical Records,' and are put down by subsequent writers as lying legends, inconsistent with Woo's character.

Next day he entered the capital of Shang in great state, attended by his brothers and the chiefs of his host, and solemnly accepted the charge of the empire. It was said to him, on behalf of all the nobles, 'The last descendant of the House of Yin having destroyed and disowned the bright virtue of his forefathers, having insolently discontinued the sacrifices to the spirits, and having blindly tyrannized over the people of Shang, the report of his deeds ascended to the great God in heaven' (其章顯聞于天皇上帝). On this, Woo bowed twice, with his head to the ground, and said, 'It is right that I should change the great charge; that I should put away the House of Yin, and receive myself the great appointment of Heaven' He then again bowed twice, with his head to the ground, and went out.

In this way king Woo took on himself the sovereignty of the empire. One of his first steps was to appoint Show's son, Luh-foo (祿父), prince over the domain of Yin; and he appears to have remained in the capital of Shang between two and three months, employed in the measures described in the last two parr. of this Book, and in others requisite to the establishment of the dynasty of his House.]

Pp. 2, 3. *Measures in the 4th month showing that the war was over.* 2. 既四月哉(=始)生明,—this was the 3d day of the month;—see on the last par. But there had been an intercalary month between This is proved in the following manner.—The day 丁未 of par 3 evidently belonged to the 4th

○丁未、祀于周廟、邦甸侯衞、駿奔走、執豆籩、越三日庚戌、柴望、大告武成、○既

3 On the day ting-we he sacrificed in the ancestral temple of Chow, when *the chiefs of* the imperial domain and of the teen, how, and wei domains all hurried about, carrying the dishes. Three days after, he presented a burnt-offering *to Heaven*, and worshipped towards the mountains and rivers, solemnly announcing the successful completion of the war.

month. 甲子, the day of the battle of Muh, was the 4th of the 2d month, which we may suppose had 29 days. This brings us to 庚寅, for the first day of the next month, the 18th of which was a 丁未 day; but it could not be that of the text. We have to count 60 days before we come to the next 丁未 day, which would consequently be in the 5th month, unless there was an intercalary month between the 1st and the 4th. The chronologers are all agreed in supposing that there was a second month intercalary this year; and consequently the ting-we day of the text would be the 18th or 19th of the fourth month. 至于豐,—Fung was the capital of Wăn and here was the ancestral temple of the princes of Chow. That was the reason, as we gather from the next par., why Woo went in the first place to Fung and not to Haou. 偃武修文,—in the rest of the par. we have two instances of the 'hushing of military measures,' (偃 is defined by 臥, 'to sleep,' 'to send to sleep);' what 'the cultivations of peace' were, we are not told. 華山之陽=華山之南, 'the south of mount Hwa.' For mount Hwa, see on 'The Tribute of Yu,' Pt. i., p. 62. The 'wild of T'aou-lin' (Peach forest) is referred to the country about the hill of Muh-new (牧牛), called also the hill of K'wa-foo (夸父), in the south-east of the pres. dep. of T'ung-chow (同州). An objection has been taken to the credibility of the account here on the ground that the horses and oxen belonged to the people,—were only contributed by them for the expedition; and that to appropriate them to himself in this way, instead of returning them to their owners, was an act befitting Show, and not at all to be expected from king Woo. But we may be sure these were Woo's own horses and oxen. If it be granted that the people did supply a portion of the animals used in war, the sovereign himself furnished a larger number;—see K'e-ling's 古文尚書寃詞, Bk. IV., on the point.

[In the Le Ke, the Bk. 樂記, pp. 29-22, there is an expansion of the text, celebrating King Woo. It may be that the author had before him some copy of the 武成, current in the Han dynasty, fuller than that which we now have. In p. 19, it is said—馬散之華山之陽,而弗復乘,牛散之桃林之野,而弗復服,車甲衅而藏之府庫,而弗復用,倒載干戈,包之以虎皮,......然後天下知武王之不復用兵也.]

3. *Various sacrifices, and solemn announcement of the completion of the War.* 丁未祀于周廟,—the fourth month would commence on 己丑 or 庚寅, according as the previous one had 29 or 30 days, and 丁未 must have been the 18th or 19th day. Before setting out on his enterprise, Woo had sacrificed to his father, to God and the earth ('The Great speech,' Pt. i., p. 10); here at its close he sacrifices, and, we may suppose, gives thanks at the same altars. 邦,甸,侯,衞,—see the account and figure on pp. 148, 149, of the divisions of the empire under the Chow dynasty. By the 邦 we must understand, I think, the central division,—the imperial domain (王畿) and 甸,侯,衞, we have three of the divisions which lay beyond it,—a part for the whole of the five domains which constituted the 'middle kingdom.' We cannot account for the irregularity of the order in which they are given. After 衞 we must understand 諸侯, equivalent to '*the chiefs*,' which I have supplied in the translation.

生魄、庶邦冢君暨百工、受命于周。五節 ○王若曰、嗚呼、群

4 After the moon began to wane, the hereditary princes of the various States, and all the officers, received their appointments from Chow.

Gan-kwŏ defines 駿 by 大, 'great,' 'in great state;' it is better to take it with Ts'ae after the 爾雅' as =速. 豆籩,—see Con. Ana., VIII, iv. 3. It was an honour to the chiefs and princes to assist at the sacrifice. 越三日庚戌,—between ting-we and kăng-seuh there are two days, so the latter was the 21st or 22d day of the month. In Bk. XII., p. 2, we have 丙午越三日戊申, where both ping-woo and mow-shin must be reckoned to make up the three days;—the writers had different methods equally legitimate, of reckoning. 柴,—see on the 'Can. of Shun,' p. 8. 望,—see on the 'Can. of Shun,' p. 6. This sacrifice was offered, I suppose, at the altar of the great earth, mentioned in Bk. I., Pt. i., p. 10. 4. *The princes and officers receive their appointments from Woo, as the first emperor of the dynasty of Chow.* 既生魄,—the moon begins to wane,—the darkness is born—after the full moon. The day indicated in the text is generally supposed to be the 16th; but Ch'in Leih, observes that, if that had been the day, the phrase would have been 哉生魄, corresponding to 既生明 in p. 2. He would lay stress therefore on the 既, as showing that the darkness was not only 'born,' but had made some growth; and fixes the day as the 17th. But here there is a difficulty.—The historian goes backward instead of forward with his narrative; the 17th would precede the day *ting-we.* Ying-tă calls attention to this circumstance, he himself supposing the day to be the 16th; and in the fact of the chiefs assisting at the sacrifice in the ancestral temple he sees a proof that they had previously received their appointments from king Woo. I should myself extend the force of the 既 much more than Ch'in does. Why may not the phrase 既生魄 indicate any between the 15th and the end of the month, when we should come to the 'death' or end of the darkness? The historian has chosen to indicate thus indefinitely the day when the princes and officers received their appointments from Woo. As to their assisting on the day ting-we at his sacrificial service, that might very well be. Things could not be done in order while the revolution was in progress. From the taking the field against Show down to the new commissioning of rulers under the new supremacy, all was irregular and only after this would a new *order* of things take its course.

[In the Books of the early Han dynasty, 律歷志, 第一, 下, compiled by Lew Hin we find three quotations as from the 武成. The first agrees with the 1st par. of the chapter.—惟一月壬辰旁死霸, 若翼日癸巳, 武王乃朝步自周, 于征伐紂. The second is not found in the received text, nor any trace of it; but it agrees sufficiently with the first par. of the 'Speech at Muh,' and the statement in the 9th par. of this Book.—粤若來二 (some editions have 三, incorrectly) 月, 既死霸, 粤五日甲子, 咸劉商王紂. It is then stated that there was a second month intercalary in this year which began with the day 庚寅; that the third month began with 己未, and the fourth month with 己丑. Then comes the third quotation.—惟四月既旁生霸, 粤六日庚戌, 武王燎于周廟, 翼日辛亥祀于天位, 粤五日乙卯, 乃以庶國祀馘于周廟, 'In the fourth month, on the day kăng-seuh, the 6th after the 16th, king Woo made a fire in the ancestral temple of Chow. Next day,—the day sin-hae,—he sacrificed at the altar of Heaven; and five days after,—on the day yih-maou,—attended by the princes of the various States, he sacrificed and presented the heads *of Show and his two concubines* in the ancestral temple.' Here the intimations of time are different from those which we have in parr. 3 and 4 of the text. Possibly the 燎 here = the 柴 of par. 3;—and they are referred to the same day. We cannot trace any other correspondencies.

The question occurs,—Where did Lew Hin find the copy of the 武成, from which he made these quotations? Yen Sze-koo supposed they were taken from some copy of Fuh-shang's Books; see an art. by Choo He in the 集說. But Fuh-shang did not possess the 武成.

后、惟先王建邦啟土、公劉克篤前烈、至于大王、肇基王迹、王季其勤王家、我文考文王、克成厥勳、誕膺天命、以撫方夏、大邦畏其力、小邦懷其德、惟九年、大統

5 II. The king spake to the following effect:—"Oh! ye host of princes, the first of our kings founded the State and commenced our territory. The duke Lew was able to consolidate the merits of his predecessor. But it was the king T'ae who laid the foundations of the imperial inheritance. Then king Ke was diligent for the royal House; and my deceased father, king Wăn, completed his merit, and received the great decree of Heaven to soothe the regions of the great bright land. The great States feared his strength; the small States cherished his virtue. In nine years, however, the whole

Yen Jŏ-ku, Wang, Ming-shing and others think that he took them from the copy of the 'Old Text,' which Gan-kwŏ had transcribed, and which was preserved in one of the imperial repositories. We know that Lew Hin had access to this copy, and it is possible that he might quote from the 武成 in it.

There is, however, another way of accounting for the quotations. There was a copy of the 武成 current in the Han dynasty, as we have seen there was of the 誓泰. K'ang-shing states that it was lost in the reign of the founder of the eastern Han, A.D. 25-57. We do not know whence it was derived. From the last quotation we may suppose that its character was like that of the copy of the 'Great Speech,' which likewise disappeared. It appears to me more likely that the quotations by Lew Hin were made from it than from the 'Old Text' to which he had access. The authority of the received text, such as it is, need not be affected by the differences between it and the passages in the 律歷志.

Ch. II. Pp. 5, 7. ADDRESS OF KING WOO TO THE PRINCES, ON GIVING THEM THEIR INVESTITURES. 5. *Sketch of the history of the House of Chow from its founder to king Woo.* See the introductory note to Book I. on the name of this Part of the Shoo. 先王 'the former king,'='the first of our kings.' Ying-tă says that we know that K'e, Shun's min. of agriculture, must be intended, because he is mentioned before the duke Lew. The predicates—建邦啟土—sufficiently indicate the same. K'e was not a king, but Woo here calls him so. 篤前烈,=篤厚前人功烈. K'e is to be understood as Lew's 'predecessor.' 大王,—by king T'ae is intended Tan-foo. 肇基王迹,—'first founded the traces of imperial sway;' see in the She King, the 'Praise-songs of Loo,' iv. 2, where it is said of T'ae that 'he dwelt on the south of mount K'e, and began to shear the dynasty of Shang' (居岐之陽,實始翦商);—not, say the critics, that he had any intention to do it, but the hearts of the people were so drawn to him, that they became devotedly attached to his House. 文考文王,—'my deceased father Wăn, the king Wăn.' We cannot well repeat the honorary title in the translation. 誕膺,—'greatly received'; 膺=受. 以撫方夏=以撫安四方諸夏. On 夏, see the Can. of Shun, p. 20. 大邦畏其力,小邦懷其德,—this passage is quoted, as from 'the Books of Chow,' in the 左傳,襄三十二年. 大統,—'the great united whole.' 未集=未集於其身, 'was not yet collected in his person.'

未集、予小子其承厥志。○(六節)厎商之罪、告于皇天后土、所過名山大川、曰、惟有道曾孫周王發、將有大正于商、今商王受無道、暴殄天物、害虐烝民、爲天下逋逃

empire was not collected under his rule, and it fell to me, who am but a little child, to carry out his will.

6 Detesting the crimes of Shang, I announced to great Heaven and the sovereign Earth, to the famous hill and the great river, by which I passed, saying, 'I, Fă, the principled, king of Chow, by a long descent, am about to have a great righting with Shang. Show, the king of Shang, is without principle, cruel and destructive to the creatures of Heaven, injurious and tyrannical to the multitudes of the people, chief of the vagabonds of the empire,

[In the 'Doctrine of the Mean,' xviii., 3, it is said that 'the duke of Chow completed the virtuous course of Wăn and Woo,' and that he carried up the title of king to T'ae and Ke, and sacrificed to all the former dukes above them with the imperial ceremonies.' As it was thus the duke of Chow who carried up the title of king to Tan-foo and Ke-leih, completing what Woo had left undone, it has been asked how we find those titles here in the month of king Woo. I apprehend that the merit of the duke of Chow was in extending the practice of honouring ancestors, beyond the circle of the imperial family, to 'the princes, the great officers the scholars, and the common people.' King Woo no doubt took counsel on the subject with his brother the duke of Chow. Perhaps it was by his advice that he did it; but there can be no doubt that he had conferred the titles mentioned in the text. The thing is commemorated in the Le Ke, the Bk. 大傳, p. 2. I give the whole paragraph here, because it gives a strong confirmation not only to this par., but also to the two preceding ones.—牧之野、武王之大事也、既事而退、柴於上帝、祈於社、設奠於牧室、遂率天下諸侯執豆籩、逡奔走、追王大王亶父、王季歷、文王昌、不以卑臨尊。]

Pp. 6—8. *He relates the prayer which he addressed to the spirits of Heaven and Earth, of mount Hwa and the Ho, in contemplation of the engagement with Show.* 6. 厎商之罪,—there is much difficulty in giving any appropriate meaning to 厎. It has been defined by 至, 致, and 極數. The last is given in the 'Daily Explanation;' the 'detesting' in the translation is as allowable, and that is all that can be said for it. 皇天后土,—comp. what was said on the phrase 天地 in Bk. I., Pt. i., p. 3. This is the only place in the Shoo where the combination 后土 occurs. Ying-tă understands, I think correctly, by 名山 mount Hwa, and the Ho by 大川. Critics generally take 山 and 川 in the plural. We must understand, of course, that Woo made his announcement to *the spirits of* Heaven, Earth, the mountain, and the river. 有道曾孫,—I take 有道 and 曾孫 as in apposition. Such is the view of Ying-tă, who observes that Woo, in asking the help of the spirits, and speaking of himself in contrast with Show would not affect a false humility. Ts'ae and others say that by 'the principled' Woo refers to his forefathers, and construe the phrase as under the regimen of 曾孫, which means literally 'great-grandson.' 周王發,—Ts'ae supposes that 周王 is an interpolation, —which seems very likely. 大正,—comp. the use of 正 in the 'Speech of T'ang,' p. 2,—不敢不正. 暴殄天物,

主、萃淵藪、予小子既獲仁人、敢祗承上帝、以遏亂畧、華夏蠻貊、罔不率俾。七節 ○恭天成命、肆予東征、綏厥士

who collect about him as fish in the deep, and beasts in the prairie. I, who am but a little child, having obtained *the help of* virtuous men, presume reverently to comply with *the will of* God, to make an end of his disorderly ways. The great and flowery region, and the wild tribes of the south and north, equally follow and consent
7 with me. Reverently obeying the determinate counsel of Heaven, I pursue my punitive work to the east, to give tranquillity to its

—殄=絕, 'to destroy utterly' 天物. 'the creatures of Heaven;' 'including men,' says Lin Che-k'e, 'but they are further specified,' because of their greater importance.' 爲天下逋逃主,萃(=聚)淵藪,—the paraphrase of this in the 'Daily Explanation' is:—天下有罪在逃之人,所當誅鋤之,以安良善者也,受反收留之,與彼爲主,有司莫之敢捕,如魚之聚于深淵,獸之聚于林藪, 'The criminals and vagabonds of the empire ought to be taken off and rooted out, to secure the repose of the good, but Show receives and maintains them, and is their chief, so that the officers do not dare to apprehend them. They are as fish collected in the deep waters, and as beasts gathered together in the forests and thickets.' 予小子既獲仁人,—we have seen the references made by Woo in the 'Great Speech,' Pt. ii., 9, *et al.*, to his 'virtuous men.' We may compare with the sentiment here that of T'ang in his 'Announcement,' p. 4., where he says that before taking his measures against Këë, he 'sought for the great sage, with whom he might unite his strength' (聿求元聖,與之戮力). 承上帝=承上帝之意, 'to receive or comply with the will of God.' 亂畧,—Gan-kwŏ takes 畧 in the sense of 路, 'ways;' Ts'ae takes it in that of 謀, 'counsels,' 'plans.' Both explanations are allowable. 華夏,—see on the 'Can. of Shun,' p. 20. 蠻貊,—see Ana., XV., v. 2. 率俾,—Ts'ae and others take 俾 here in the sense of 從, 'to follow,' so that the clause = 'all follow one another to follow me.' Gan-kwŏ would put a comma at 率, and taking 俾 in its common signification of 使, join it to the next clause. This has in its favour, that the 肆 in next par. stands more naturally at its commencement than as we read it at present. The rhythm of the style, however, requires that we join 率 and 俾.

[In the 左傳,昭七年, we find:—昔武王數紂之罪,以告諸侯,曰,紂爲天下逋逃主,萃淵藪. The quotation is important, not only as guaranteeing so much of the prayer, but also as showing that the prayer was a part of the address which king Woo made to the princes. It is on this that Maou K'e-ling mainly relies in protesting against the way in which Choo He and others propose to break up and re-arrange the paragraphs of this Book.]

7. See the manner in which this paragraph is adduced by Mencius, III., Pt. II., v., 5. There are important alterations in the structure, the philosopher not directly quoting, but using the passage so as to suit his purpose. Gan-kwŏ puts all the verbs in the past tense, saying that the description is of what took place in the 11th year, when there was the first assemblage at Măng-tsin, and Woo returned, without proceeding to the attack of Show. But there is no sufficient evidence of such a meeting. The two clauses, moreover,—恭天成命,肆予東征, fix the whole par. to the time then being,—the time in which 武 was offering his prayer. 篚厥玄黃,—'basketed their azure and yellow *fabrics*.' See the many descriptions in the 'Tribute of Yu' of the

女、惟其士女、篚厥玄黃、昭我周王、天休震動、用附我大邑周。○惟(八節)爾有神、尙克相予、以濟兆民、無作神羞。○既(九節)戊午、師逾孟津、癸亥、陳于商郊、俟天休命、甲子

men and women. Its men and women bring their baskets full of
azure and yellow silks, to show forth *the virtue of* us the kings of
Chow. Heaven's favours stir them up, so that they come with
8 their allegiance to our great State of Chow. And now, ye
spirits, grant me your aid, that I may relieve the millions of the
people, and nothing turn out to your shame!"
9 III. On the day mow-woo the army crossed the ford of Măng;
on the day kwei-hae it was drawn up in array in the borders of

offerings brought in baskets. 昭我周王—'displaying our kings of Chow.' Some say that azure and yellow are the colours of heaven and earth respectively, and that the object of bringing such fabrics was to show that the kings of Chow were as good and beneficent as Heaven and earth. It is not necessary to seek for such a recondite meaning. The bringing of the baskets was an expression of allegiance, and an acknowledgment of the virtues of the House of Chow. 大邑周,—I take 邑 here = 國, as we saw that Këang Shing proposed to do in the last Book, p. 6.

8. 爾有神,—the spirits are those of Heaven and earth, of the mountain and the river. The conclusion is sufficiently bold. Woo must have felt sure that his enterprise was right, and in accordance with the supreme mind and will.

Medhurst (Theology of the Chinese, p. 55) has translated the par.:—'Only may you shins be enabled to assist me in settling the millions of the people, and do not bring disgrace on your shin-ships.' He observes upon it, that 'the form of expression would intimate that there was some power above the shins invoked, and that it was possible they might be unable to grant the needful assistance.' There is no such indication in the form of the expression as he supposes. 尙克相予 is not—'may you *be enabled* to assist me,' but 'grant me, I pray you, your help.' The 克 denotes an efficacy in the spirits themselves, and gives emphasis, as we have often seen to be its force, to the word that follows, so that 克相予 = 'help me indeed.' It is remarkable how, in the course of the prayer, reference is expressly made both to 'God' and to 'Heaven,' as supreme. Why was it not addressed directly to God? There are both imperfect monotheism and polytheism in it. God is recognized as supreme, and at the same time other spirits are recognized, who would give effect to His will, and might be prayed to for that purpose. As Woo addressed his army in the grey dawn of the day at Muh, we may say that he had but the grey dawn of religious knowledge in his mind.

I will not add anything here to what I quoted from Ying-tă in the introductory note on the abruptness and seeming incompleteness with which the prayer terminates. It would have been better if there had been some additional expression of Woo's own feelings and purposes, and some inculcation of duties on the princes. It may be that a portion of the Book has been lost; or it may be that we do have all which Woo was pleased to say.

Ch. III. Pp. 9, 10. THE BATTLE OF MUH, WITH KING WOO'S PROCEEDINGS IMMEDIATELY AFTER; AND SUBSEQUENT MEASURES. 9. 既戊午師逾孟津,—comp. the 'Great Speech,' Pt. i., p. 1. On this same day he delivered the address recorded in that Part. 癸亥陳于商郊,—kwei-hae was the 3rd of the 2d month, five days after mow-woo. From Măng-tsin to Show's capital was 400 *le*, so that Woo must have hurried on his army with great speed. 俟天休命,—'the favourable decree' of Heaven was to be seen in the result of the impending battle, about which Woo felt quite confident. Gan-kwŏ says that this clause has reference to the ceasing of the rains which had fallen all the way from Măng-

昧爽、受率其旅若林、會于牧野、罔有敵于我師、前徒倒戈、攻于後以北、血流漂杵、一戎衣、天下大定、乃反商政、政由舊、釋箕子囚、封比干墓、式商容閭、散鹿臺

Shang, waiting for the gracious decision of Heaven. On the day kēă-tsze, at early dawn, Show led forward his hosts like a forest, and assembled them in the wilderness of Muh. But they would offer no opposition to our army. Those in the front inverted their spears, and attacked those behind them, till they fled, and the blood flowed till it floated the pestles about. Thus did *king Woo* once don his arms, and the empire was greatly settled. He overthrew the *existing* government of Shang, and made it resume its old course. He delivered the count of Ke from prison, and raised a tumulus over the grave of Pe-kan. He bowed in his carriage at the gate of

tsin, so that they were able during the night to complete the order of battle. This view is at once far-fetched and shallow. 甲子昧爽,—see the 'Speech at Muh,' p. 1. 其旅若林,會于牧野,—see the She King, Pt. III., Bk. I. Ode II., 7, 殷商之旅,其會如林,矢于牧野. Sze-ma Ts'een says that Show's army amounted to 700,000 men, which is doubtless a great exaggeration. 敵于我師,—the historian identifies himself with Woo's army. 以北,—北=奔, 'to flee.' Ts'een gives a difft. account of the battle. At least he makes no mention of Show's troops falling upon one another, but says that 'Woo sent his general Shang-foo, with a hundred of the most daring warriors, to dash forward at the head of a large body. Show's army had no mind to fight, but really wished king Woo to penetrate their host. They therefore inverted their lances, and made way for his men. They in fact all revolted from Show, who fled at once to the "Stag tower."' This account is not reconcileable, however, with the statement which follows about 'the blood flowing till it floated the pestles of the mortars.'

The remarks of Mencius on the passage—血流漂杵 are well known. He attests (VII. Pt. II., iii.) that the 'Completion of the War' contained such a passage, but protests against believing it.—'When the prince the most benevolent was engaged against him who was the most the opposite, how could such a thing be?' It gives, no doubt, an exaggerated description of the slaughter which took place. 杵 means the wooden pestles of the mortars, which the soldiers carried with them to prepare their rice. We need not suppose, as some do (see a note in the 集傳 by 蔡清), that they were the pestles used for pounding the earth in making the intrenchments. Maou K'e-ling prefers the reading of 鹵, 'shields,' for 杵. Mei Tsuh (梅鷟) would save the credit of Mencius at the expense of the classic. If, he argues, it had appeared, as in the present text, that the slaughter was occasioned by Show's troops turning against one another, there would have been no occasion for the philosopher's remark. The forger of Tsin evidently constructed his text that king Woo might not appear chargeable with the bloodshedding, which Mencius supposed might be attributed to him! It is much more natural to believe that Mencius, in the impulse of his ardent nature, spoke as he did,—unadvisedly. 一戎衣,—'once he put on his martial garb.' See in the 'Doctrine of the Mean,' xviii., 2. Comp. also on 殪戎殷, Bk. IX., p, 4. 反商政,—'he turned back the govt. of Shang,' *i.e.*, he took away the oppressive laws of Show, and then—由舊政, 'followed the old govt.' *i.e.*, the

之財、發鉅橋之粟、大賚于四海、而萬姓悅服。○十節列爵惟五、分土惟三、建官惟賢、位事惟能、重民五教、惟食喪祭、惇信明義、崇德報功、垂拱而天下治。

Shang Yung's village. He dispersed the treasures of Luh-t'ae, and distributed the grain of Keu-k'eaou, thus conferring great gifts throughout the empire, and all the people joyfully submitted.

10 He arranged the orders of nobility into five, assigning the territories to them on a threefold scale. He gave offices only to the worthy, and employments only to the able. He attached great importance to the people's being taught the duties of the five relations of society, and to take care for food, for funeral ceremonies, and for sacrifices. He showed the reality of his truthfulness, and proved clearly his righteousness. He honoured virtue, and rewarded merit. Then he had only to let his robes fall down, and fold his hands, and the empire was orderly ruled.

govt. of T'ang and the other good sovereigns who succeeded him. 釋箕子囚,封比干墓,—see the concluding note to the 'Viscount of Wei.' 式商容閭,—式, see Con. Ana., X., xvi., 3. Shang Yung must have been some worthy in disgrace with Show, and living retired in his village. Ying-tă quotes some account of him from Hwang-p'oo Meih's 帝王世記, but it is the production of a later age. 散鹿臺之財,發鉅橋之粟,—of the 'Stag tower' we have spoken. Keu-k'eaou was in the north east of the pres. dis. of Keuh-chow (曲周), dep. of Kwang-p'ing (廣平). Chih-le, where Show had collected great stores of grain. These two measures were directed to the benefit of the masses of the people, impoverished by the exactions of the tyrant.

P. 10. 列爵惟五,分土惟三,—this agrees with the account of the arrangement of dignities and emoluments determined by the House of Chow, given by Mencius, Book V., Pt. II., ii. The orders of nobility were the Kung, How, Pih, Tsze and Nan, to the two first of which were assigned a hundred *le* square of territory, each, while the Pih had 70, and the Tsze and the Nan only 50 *le* square each. Yen Jŏ-keu absurdly says that this is different from the account of Mencius. It is different, however, from the account which we find in the Chow Le, Bk. IX., (地官,大司徒). There the orders of nobility are five, as in Mencius, but the divisions of territory are also five. To the Kung, it is said, there were assigned 500 *le* square; to the How, 400; to the Pih, 300; to the Tsze, 200; and to the Nan, 100. I don't see how the two accounts are to be reconciled. If it be said that the five-fold territorial division was made by the duke of Chow at a subsequent period, which is the view of K'ang-shing, why did not Mencius advert to it? If it be said, that the larger dimensions arose from the usurpations of the States among themselves, which is the view of Ying-tă, how is it that they have any place in the Chow Le? 建官惟賢,位事惟能,—the historian proceeds to Woo's provisions for the officers about his court. His object was to have none in office but men of talents and virtue, and that each man's duties should be those for which he was specially able.

重民五教,惟食,喪,祭,—Gan-kwŏ explained the former of these clauses by inserting an 與 between 民 and 五教,—'he attached importance to the people, and to the inculcation of the five duties.' This is not so good as to take 民 to be under the regimen

of 五教. The force of 重 extends to the difft. terms in the second clause, and 惟 is used as a connective particle. Lin Che-k'e compares its use here with the same in the 'Tribute of Yu,' Pt. i., pp. 44 and 51. It is said that Woo gave effect to this solicitude for the instruction of the people by establishing schools,—educational institutions of various kinds; and to make good the provision of food, he enacted 'the hundred mow allotment and the share system' (see Mencius, III., Pt. I., iii.). 惇信明義,—惇=厚, 'to make solid, or real.' The 信 or 'truthfulness' belonged, the critics say, to all his governmental orders, and the fidelity with which they were kept, and the 義 or 'righteousness,' to all his actions. We have in the 'Daily Explanation:'—凡出一令,必守之以信,而始終不渝,凡行一事,必裁之以義,而動無過舉. 垂拱=垂衣拱手, 'to let the robes hang down, and fold his hands ceremoniously before his breast.' The meaning is, that by the excellence of his institutions and example, there was superseded the necessity of any further laborious measures or efforts. The good order of the government followed as a matter of course.

Concluding Notes. [i]. *On the investitures granted by king Woo.* The 歷代統紀表, under the year B.C. 1121, gives a list of the principal States into which the empire was divided in the dynasty of Chow;—viz. Loo (魯), Wei (衞), Ts'ae (蔡), Tsin (晉), Ts'aou (曹), Ch'ing (鄭), Woo (吳), Yen (燕), Ch'in (陳), Sung (宋), Ts'e (齊), Ts'oo (楚), and Ts'in (秦). I will not here enter into particulars on each of those principalities, as I shall have to speak of most of them in connection with one or other of the following Books. I will now only refer to what is in the Bk. 樂記, of the Le Ke, Part iii., par. 19,—that 'king Woo, on the overthrow of the Shang dynasty, before he descended from his chariot, invested the representative of Hwang-te with the territory of Ke(薊; the pres. dis. of Ta-hing, [大興] in the dep. of Shun-t'een); the representative of Yaou with Chuh (祝; the pres. dis. of Ch'ang-ts'ing [長淸], in the dep. of Tse-nan); the representative of Shun with Ch'in (陳; the name remains in that of the dep. Ch'in-chow, Ho-nan); and when he had descended from his chariot,—*i.e.*, subsequently,—he invested the representative of Yu with K'e (杞; this name also remains in that of the dis. of K'e, in the dep. of K'ae-fung); and he sent the representative of the House of Yin to the territory of Sung' (宋; the pres. dis. of Shang-k'ëw (商邱), dep. of Kwei-tih, Ho-nan). These appointments were given, not because of services rendered to the new dynasty, as many others were, but from respect to the memories of the great men represented, that the sacrifices to their spirits might not fall into disuse.

[ii]. *On the specifications of time in this and the two preceding Books.* King Woo proceeded from his capital to the attack of Show on the 3rd day of the 1st month of what is called his 13th year, B.C. 1121 (Gaubil, 1122); and in the 28th day of that month 'in the spring' (according to the 'Great Speech,' Pt. i., p. 1), he crossed the Ho at Măng-ts'in. Ts'ae Ch'in supposes that the year intended was that of Hea, which has been that of all the dynasties of China since the Han. Now the first month of the present Chinese year began on the 18th of our February, and the cycle name of the day was mow-shin (戊申). If we multiply 2984 solar years, which have elapsed since the 13th of Woo's reign, by 365.24224, we obtain the number of days from that time up to the end of last Chinese year, = 1,089,882.84416, or 18164 cycles of days and 42 days more. But it will be found, on calculation, that the first day of new moon in February, 2984 years ago, occurred three days earlier that in the present year. Reckoning back therefore 18,164 cycles and 46 days more from mow-shin of the present year, we come to jin-seuh (壬戌), as the first day of the Hea year in the 13th of Woo's reign; and the view of Ts'ae cannot be sustained.

Reckoning back other 30 days from 壬戌, we come to the day jin-shin (壬辰), as the first day of the first month in the year of Shang; and according to the view of Fan Sze-lin, approved of rather by the editors of Yung-ching's Shoo, this is the day intended in the classic as the first day of the first month spoken of. It is only one day after sin-maou. It would thus appear that not only is Ts'ae in error in saying that we are to understand that the months in the text are the months of the year of Hea, but that the other commentators are equally mistaken in referring them to the year of Chow. They are those of the year of Shang, beginning with the last month of winter. This conclusion lightens somewhat the difficulty occasioned by the mention of "the spring." in the "Great Speech," par. 1. This is spoken with reference to the day mow-woo, which certainly was close upon the spring. If it be thought that the whole of the first month is intended to be described as in 'the spring.' we must believe that in consequence of deficient intercalation, an error of one whole lunation had crept into the calendar by the time of the rise of the Chow dynasty. On suggesting that this might be the case to a very intelligent Chinese scholar, he replied, 'How can you think that the sages could have blundered so?' But it will be found, from what will be seen in the prolegomena on the subject of the astronomy and chronology of the ancient Chinese, that this was probably the case.

蔡沈考定武成

惟一月、壬辰旁死魄、越翼日、癸巳王朝
步自周、于征伐商。○底商之罪、告于皇
天后土、所過名山大川、曰、惟有道曾孫
周王發、將有大正于商、今商王受無道、
暴殄天物、害虐烝民、爲天下逋逃主、萃
淵藪、予小子既獲仁人、敢祇承上帝、以
遏亂畧、華夏蠻貊、罔不率俾、惟爾有神、
尚克相予、以濟兆民、無作神羞。○既戊
午、師逾孟津、癸亥、陳于商郊、俟天休命、
甲子昧爽、受率其旅若林、會于牧野、罔
有敵于我師、前徒倒戈、攻于後以北、血
流漂杵、一戎衣、天下大定、乃反商政、政
由舊、釋箕子囚、封比干墓、式商容閭、散
鹿臺之財、發鉅橋之粟、大賚于四海、而
萬姓悅服。○厥四月哉生明、王來自商、
至于豐、乃偃武修文、歸馬于華山之陽、
放牛于桃林之野、示天下弗服。

APPENDIX.

THE COMPLETION OF THE WAR, AS ARRANGED BY TS'AE CH'IN.

In the first month, *the day* jin-shin immediately followed the end of the moon's waning. The next day was kwei-ke, when the king in the morning marched from Chow to attack and punish Shang.

Declaring the crimes of Shang, he announced to great Heaven and the sovereign Earth, to the famous hill and the great river, by which he passed, saying, 'I, Fă, the principled, king of Chow, by a long descent, am about to have a great righting with Shang. Show, the king of Shang, is without principle, cruel and destructive to the creatures of Heaven, injurious and tyrannical to the multitudes of the people, chief of the vagabonds of the empire, who collect about him as fish in the deep, and beasts in the prairie. I, who am but a little child, having obtained *the help of* virtuous men, presume reverently to comply with *the will of* God, to make an end of his disorderly ways. The great and flowery region, and the wild tribes of the south and north, equally follow and consent with me. And now, ye spirits, grant me your aid, that I may relieve the millions of the people, and nothing turn out to your shame!"

On the day mow-woo the army crossed the ford of Măng; on the day kwei-hae it was drawn up in array in the borders of Shang, waiting for the gracious decision of Heaven. On the day këă-tsze, at early dawn, Show led forward his hosts like a forest, and assembled them in the wilerness of Muh. But they would offer no opposition to our army. Those in the front inverted their spears, and attacked those behind them, till they fled, and the blood flowed till it floated the pestles about. Thus did *king Woo* once don his arms, and the empire was greatly settled. He overthrew the *existing* government of Shang, and made it resume its old course. He delivered the count of Ke from prison, and raised a tumulus over the grave of Pe-kan. He bowed in his carriage at the gate of Shang Yung's village. He dispersed the treasures of Luh-t'ae, and distributed the grain of Keu-keaou, thus conferring great gifts throughout the empire; and all the people joyfully submitted.

In the fourth month, at the first appearance of the moon, the king came from Shang to Fung, when he hushed all the movements of war, and attended to the cultivations of peace. He sent back his horses to the south of mount Hwa, and let loose his oxen in the open country of T'aou-lin, showing the empire that he would not use them *again*.

既生魄、庶邦冢君、暨百工、受命于周。○丁未、祀于周廟、邦甸侯衛、駿奔走、執豆籩、越三日庚戌、柴望、大告武成。○王若曰、嗚呼、羣后、惟先王建邦啟土、公劉克篤前烈、至于太王、肇基王迹、王季其勤王家、我文考文王、克成厥勳、誕膺天命、以撫方夏、大邦畏其力、小邦懷其德、惟九年、大統未集、予小子其承厥志。○恭天成命、肆予東征、綏厥士女、惟其士女、篚厥玄黃、昭我周王、天休震動、用附我大邑周。○列爵惟五、分土惟三、建官惟賢、位事惟能、重民五教、惟食喪祭、惇信明義、崇德報功、垂拱而天下治。

After the moon began to wane, the hereditary princes of the various States, and all the officers, received their appointments from Chow.

On the day ting-we he sacrificed in the ancestral temple of Chow, when *the chiefs of* the imperial domain, and of the teen, how, and wei domains, all hurried about, carrying the dishes. Three days after, he presented a burnt-offering *to Heaven*, and worshipped towards the mountains and rivers, solemnly announcing the successful completion of the war.

The king spake to the following effect:—"Oh! ye host of princes, the first of our kings founded the State and commenced our territory. The duke Lew was able to consolidate the merits of his predecessor. But it was the king T'ae who laid the foundations of the imperial inheritance. Then king Ke was diligent for the royal House; and my deceased father, king Wăn, completed his merit, and received the great decree of Heaven to soothe the regions of the great bright land. The great States feared his strength; the small States cherished his virtue. In nine years, however, the whole empire was not collected under his rule, and it fell to me, who am but a little child, to carry out his will. Reverently obeying the determinate counsel of Heaven, I pursued my punitive work to the east, to give tranquillity to its men and women. Its men and women brought their baskets full of azure and yellow silks, to show forth *the virtue of* us the kings of Chow. Heaven's favours stirred them up, so that they came with their allegiance to our great State of Chow.

He arranged the orders of nobility into five, assigning, the territories to them on a threefold scale. He gave offices only to the worthy and employments only to the able. He attached great importance to the people's being taught the duties of the five relations of society, and took care for food, for funeral ceremonies, and for sacrifices. He showed the reality of his truthfulness, and proved clearly his righteousness. He honoured virtue, and rewarded merit. Then he had only to let his robes fall down, and fold his hands and the empire was orderly ruled.

BOOK IV. THE GREAT PLAN.

洪範

一節 惟十有三祀、王訪于箕子。○ 二節 王乃言曰、嗚呼、箕子、惟天陰騭下民、相協厥居、我不知

1 I. In the thirteenth year, the king went to inquire of the vis-
2 count of Ke, and said to him "Oh! viscount of Ke, Heaven, unseen,
has given their constitution to mankind, aiding *also* the harmonious
development of it in their various conditions. I do not know how
their proper virtues in their various relations should be brought
forth in due order."

The Name of the Book.—洪範, 'The Great Plan.' 洪=大, 'great.' 範=法, 'plan.' Other synonyms of 範, given in the dict., are 式 and 模, both conveying the same idea of 'plan,' or 'model.' The name, like that of the last Book, is taken from the Book itself. We read in par. 2, that 'Heaven gave to Yu the Great Plan, with its nine Divisions.' Some would adopt the whole of this,—洪範九疇, as the name; but there would be no advantage gained by departing in such a matter, from the established usage. The Book is found in both the texts.

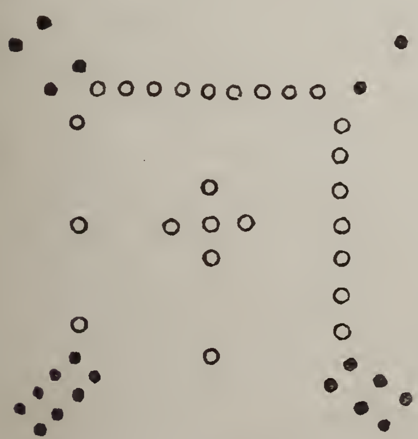
History of the Book, and Mode of Interpretation. The viscount of Ke had said that when ruin overtook the House of Shang, he would not be the servant of another dynasty;—see 'The Viscount of Wei,' p. 8. Accordingly, he refused to acknowledge the sovereignty of king Woo, who had delivered him from the prison where Show had put him, and fled—or perhaps only made it known that he would flee—to Corea. King Woo respected and admired his attachment to the fallen dynasty, and invested him with that territory. He now felt constrained to appear at the court of Chow, when the king took the opportunity to consult him on the great principles of government, and the result was that he communicated this 'Great Plan, with its nine Divisions.' Being first made public under the Chow dynasty, it is ranked among the 'Books of Chow.' It is often referred to, however, as one of the 'Books of Shang,' as having emanated from the viscount of Ke, who should properly be adjudged to that dynasty. When we read the Book itself, we see that it originally belonged to the time of Hea, and at least the central portion, or text of it,—par. 4,—should be ascribed to 'the great Yu.' We have therefore a fragment in it of very ancient learning. How this had come into the possession of the viscount of Ke we cannot tell. It does not seem to have occurred to the Chinese critics to make the inquiry. Whether we should ascribe all the paragraphs from the 5th downwards to the viscount, is also a point on which I cannot undertake to pronounce a posi-

tive opinion. Hea Seuen (夏僎; Sung dyn.) says that 'though the words are those of the viscount of Ke, the record of them was made by the historians of Chow.'

That the central portion of the Book, and more or less of the expository part, came down from the times of Hea is not improbable. The use of the number nine, and the naming of the various divisions of the 'Plan,' are in harmony with Yu's style and practice in his 'Counsels,' and in what we may call the 'Domesday Book.'

We are told that 'Heaven—God—gave the plan with its Divisions to Yu.' Upon this Gan-kwŏ says that 'Heaven gave Yu the mysterious tortoise, which made its appearance in the waters of the Lŏ, bearing marks on its back well defined, from 1 to 9; and thereupon Yu determined the meaning of those numbers, and completed the nine divisions of the plan.'

This legend has been fathered on Confucius, as we read in the 'Appendix to the Yih king' (易經,繫辭), Pt i., p. 38, that 'the Ho gave forth the Scheme, and the Lŏ gave forth the Book (or defined characters), which the sages (or sage) took as their pattern' (河出圖,洛出書,聖人則之). If we admit that these words proceeded from Confucius or were edited by him, while it is absurd enough to speak of the two rivers giving forth the Scheme and the Book, he says nothing of the Scheme being on the back of a dragon, which has been the current statement for more than 2,000 years, or of the Book being on the back of a tortoise. Moreover, there is no evidence that he meant to connect the 'Book of Lŏ' with the 'Great Plan' at all. We should rather imagine that he supposed the Scheme and the Book to be equally related to the diagrams of the Yih, and to have been both presented to Fuh-he. I hardly know an interpreter, however, but Lin Che-k'e, who has not adopted the statement of Gan-kwŏ; and the consequence is that the explanations of this Book are overlaid with absurd twaddle about the virtue of numbers as related to Heaven and Earth, to the *Yin* and the *Yang*, the cardinal points, &c., &c.. The following figure has been imagined as that which was exhibited to Yu:—



Near the head of the tortoise, it is said, were the nine open marks, and opposite was the one close mark. The two and the four were at the shoulders; the six and the eight were by the feet Three and seven were on the left and right, and five were in the centre. Out of those numbers, odd and even, heavenly and earthly, now multiplied, now added together, the whole of the Plan and its Divisions is developed, with a glibness of tongue and a leger-de-plume, which only familiarity with the Yih-king, and the applications of it to astrology, geomancy, and other follies can produce. There is of course no 'solid learning' (實學) in all this. We shall have to endeavour to treat seriously of it, when we come to the Yih-king, but it should be exploded from the study of 'The great Plan.' The Book will be found dark enough in itself, but the viscount of Ke says nothing of occult qualities of numbers, from which the ideas in the different divisions of the Plan could be deduced. It will be my object, therefore, simply to elucidate the meaning of the whole as a scheme of government, intended to guide all rulers in the discharge of their duties.

Gaubil says that 'the Book is a treatise at once of Physics, Astrology, Divination, Morals, Politics, and Religion; and that it has a sufficiently close resemblance to the work of Ocellus the Lucanian.' There is a shadowy resemblance between the *Great Plan* and the curious specimen of Pythagorean doctrine which we have in the treatise *On the Universe*. The dissimilarities are still greater and more numerous. More especially are the different characters of the Greek mind, speculative, and the Chinese mind, practical, apparent in the two Works. Where the Chinese writer loses himself in the sheerest follies of his imagining, he would yet grope about for a rule to be of use in the conduct of human affairs. One of the most interesting curiosities which were obtained in 1861 from the 'Summer palace' near Peking, was a scroll, purporting to be in the handwriting of the emperor K'een-lung, dilating on the meaning of 'The great Plan,' and the lessons to be learned by sovereigns from it. There is a general agreement among the critics in assigning its place to the Book either among the 'Counsels' of the Shoo, or among the 'Instructions.'

CONTENTS. I avail myself here, with a little variation, of the account of these given in the 'Complete Digest' of commentaries on the Shoo (書經備旨).—The whole divides itself into three chapters. The first, parr. 1–3, is introductory, and describes how the 'Great Plan with its Divisions' was first made known to Yu, and came at this time to be communicated to king Woo. The second, in p. 4, contains the Plan and its Divisions. The third, parr. 5–40, contains a particular description of the several Divisions. 'The whole,' says the writer, 'exhibits the great model for the govt. of the empire. The fifth or middle division on Royal Perfection is, indeed, the central one of the whole, that about which the Book revolves. The four divisions that precede it show how this royal Perfection is to be accomplished, and the four that follow show how it is to be maintained.'

Ch. I. Pp. 1—3. KING WOO APPLIES TO THE VISCOUNT OF KE FOR INFORMATION ABOUT

HOW THE GOVERNMENT OF THE EMPIRE SHOULD BE CONDUCTED, AND IS TOLD BY HIM OF THE GREAT PLAN WITH NINE DIVISIONS WHICH YU GOT FROM HEAVEN. 1. 十有三祀,—the commentators observe that 祀, the Shang term for 'year,' is here used instead of the Chow 年, the viscount of Ke using the character to which he had been accustomed. 訪, acc. to Ts'ae, =就而問之, = 'went to and asked him.' It implies 'consultation.' See the note on the History of the Book. 2. 王乃言曰,—'the king thereupon spoke, saying.' The 乃 protracts the style, and indicates the deliberation with which the king made his inquiry. So in the next paragraph,—箕子乃言曰. 箕子,—king Woo, it is observed, addressed the noble by his Shang title, not having yet invested him with the territory of Corea. It may be so; but he might also address him thus, the old designation being familiar to him, even if he had already given him his new appointment. 天陰隲下民,相協厥居,—陰=默, 'secretly,' 'by a hidden influence;' 隲=定, 'to settle.' Sze-ma Ts'een gives the text as 天陰定下民, which shows at least how he understood the term 隲. The meaning then of the first clause is that 'Heaven, working unseen, has made men with certain hidden springs of character.' As Gan-kwŏ says, 天不言而默定下民. This interpretation is much to be preferred to that adopted by Këang Shing and others from Ma Yung, who makes 陰=覆, 'to cover,' 'to overshadow,' and 隲=升=畀=生, 'to produce.' 天陰隲下民 is thus simply = 'Heaven that overshadows produced the inferior people.' The next clause is continuative, and is to be referred to Heaven as its subject. 相 (3d tone)=助, 'to aid.' 協=合, 'to unite,' 'to harmonize.' 厥居,—'their dwelling or abiding.' This expression is difficult. Both the 'Daily Explanation,' and Këang Shing paraphrase it by 其所當居止之理, 'the principles in which they ought to abide.' Gan-kwŏ's language upon it is enigmatical. He says that 'Heaven thus aids and harmonizes their abiding, so that they shall have a provision for prolonged life,' (是助合其居使有常生之資). Ying-tă in expanding this has some striking things. He says that 'the people have been produced by supreme Heaven (民是上天所生), and both body and soul are Heaven's gift (形神天之所授). Men have thus the material body and the knowing mind, and Heaven further assists them, helping them to harmonize their lives. The right and the wrong of their language, the correctness and errors of their conduct, their enjoyment of clothing and food, the rightness of their various movements:—all these things are to be harmonized by what they are endowed with by Heaven. Accordance with the right way gives life, and error from it leads to death. Thus Heaven has not only given life to men, and conferred upon them a body and mind, but it further assists them to harmonize their conditions of life, so as to have a provision for its continuance' (天非徒賦命於人,授以形體心識,乃復佑助諧合其居業,使有常生之資). The fact is that the obscure text can only be brought out obscurely. We cannot do better than understand 厥居 as meaning 'the principles in which men should rest in their various conditions,' belonging to the complex constitution which God has given them.

I have said that Heaven is the subject spoken of in 相協厥居. The text certainly supplies no other; but Wang Suh supposed a 王者, before 相, thinking the meaning to be that 'Heaven having produced men with their peculiar constitution, and taking an interest in them, it devolves on the sovereign to give effect to the wishes of Heaven for men's virtue and happiness.' Keang Shing follows this view. It cannot be said not to be in harmony with the general teaching of the classics. The text is thereby, indeed, brought into strict accordance with that in the 'Announcement of T'ang,' p. 2. But the language in that passage is sufficiently explicit. I can find no subject in the text for 相協 but 天. The next clause, however, must be understood, I think, with reference to the duty of the sovereign, so that the whole paragraph may be considered as very nearly equivalent to that referred to in the 'Announcement of T'ang.'

我不知其彝倫攸敘,—king Woo, say many critics, knew very well all about the subject, but he thus speaks to bring out the learning of the viscount of Ke. We may rather suppose that he speaks with reference to the Great Plan and its Divisions, of which he had merely heard. 彝=常, 'constant,' regular;' meaning here the nature of man, acting according to the regular laws of its constitution appointed by Heaven. Compare in the She King. Pt. III., Bk. III., Ode vi., st. 1, 天生烝民,有物有則,民之秉彝,好是懿德, 'Heaven, in giving birth to the multitudes of men, to every endowment appointed its appropriate law. The people, holding fast this constant nature, love the virtue which is admirable.' 倫=人倫, 'the relations of human society,' in which are

其彝倫攸敘。○箕（三節）子乃言曰、我聞在昔、鯀陻洪水、汩陳其五行、帝乃震怒、不畀洪範九疇、彝倫攸斁、鯀則殛死、禹乃嗣興、天乃錫禹洪範九疇、彝倫攸敘。○初（四節）

3 The viscount of Ke thereupon replied, "I have heard that of old time K'wăn dammed up the inundating waters, and thereby threw into disorder the arrangement of the five elements. God was thereby roused to anger, and did not give him 'the great Plan with its nine Divisions,' whereby the proper virtues of the various relations were left to go to ruin. K'wăn was then kept a prisoner till his death, and Yu rose up to continue his undertaking. To him Heaven gave 'the great Plan with its nine Divisions,' and thereby the proper virtues of the various relations were brought forth in their order.

seen the virtues of man's nature, intended by 彝. 攸=所; 攸敘=所以敘, 'how they are arranged.'

I have said that this clause is to be understood with reference to the work and duty of the sovereign. Gan-kwŏ, indeed, supposes that Heaven is still the subject (我不知天所以定民之常道理次敘,問何由); but the other view is generally adopted. The explanation of the whole paragraph, given by Ch'in Ya-yen (陳雅言; Ming dyn.) is the best which I have seen:—武王意人君代天理物,必仰承天意以治民,而使其居之順其常,得其正,以無負上天陰隲相協之心者,其道在於敘其秉彝人倫也,我欲敘之,不知所以敘之之道當何如,此問箕子以爲治之道也,箕子於是告以洪範九疇爲爲治之法,蓋九疇之敘,即彝之所敘也. Gaubil's translation is—'Le ciel a des voies secrettes, par lesquelles il rend le peuple tranquille et fixe. Il s'unit à lui pour l'aider à garder son Etat. Je ne connois point cette regle: quelle est elle?' Medhurst endeavours to keep more close to the text:—'Heaven has secretly settled the lower people, aiding and according with that in which they rest; but I do not know the arrangement of those invariable principles.'

P. 3. 鯀陻洪水,—陻=塞, 'to dam up.' Instead of finding a vent for the accumulated waters, as his son Yu did, K'wăn attempted to remedy the evils of their inundation by damming them up. 汩陳五行,—for the 'five elements,' see the 5th par. 汩=亂, 'to confuse,' 'to throw into disorder.' 陳=列, 'to arrange,' and 陳五行=上帝所陳列之五行, 'the five elements arranged by God.' How K'wăn's damming the waters—dealing wrongly with one element—should derange all the other elements, is a statement which I can make nothing of. 不畀洪範九疇,—畀=與, 'to give to;' 疇=類, 'sorts,' 'classes,' 'divisions.' 彝倫攸斁,—斁 (read *too*)=敗, 'to subvert,' 'to ruin.' How the consequence here stated took place, is likewise a thing which I don't understand. 鯀則殛死,—see the 'Can. of Shun,' p. 12. 天乃錫禹洪範九疇,—we have seen, in the second introductory note, how it is fabled that Yu received the great Plan from

一、曰五行、次二、曰敬用五事、次三、曰農用八政、次四、曰協用五紀、次五、曰建用皇極、次六、曰乂用三德、次七、曰明用稽疑、次八、曰念用庶徵、次九、曰嚮用五福、

4 II. "*Of those divisions*, the first is called 'The five Elements;' the second is called 'The Reverent Practice of the five Businesses'; the third is called 'Earnest Devotion to the eight objects of Government;' the fourth is called 'The Harmonious Use of the five Arrangements'; the fifth is called 'The Establishment and Use of Royal Perfection'; the sixth is called 'The Cultivation and Use of the three Virtues'; the seventh is called 'The Intelligent Use of the Examination of Doubts'; the eighth is called 'The Thoughtful Use of the various Verifications'; the ninth is called 'The Hortatory Use of the five Happinesses, and the Awing Use of the six Extremities.'

Heaven. Lin Che-k'e held that all which is meant by the text is that Heaven gave Yu the mind and the enlightenment to conceive and describe the Plan. Choo He was asked what he thought of this view, and whether it was not contrary to the Yih King, which says that 'the Lŏ gave forth the Book.' He answered, 'Suppose that Heaven had only now given the Book of Lŏ, if it did not also give the mind to interpret it, no man would understand it! Neither the old account, nor Lin Che-k'e's, is to be set aside' (便使而今天錫洛書,若非天啟其心,亦無人理會得,兩說似不可偏廢也). I have said I don't understand how the virtues and relations were left to go to ruin, in consequence of K'wăn's failure: Ch'in Sze-k'ae has tried to explain the difficulty, but with little success. He says:—陶唐之盛,於變時雍之際,又何彝倫之斁哉,此非言朝廷也,蓋五行既汨,九功未敍,獸蹄鳥迹之道,交於中國,堯甚憂之,此彝倫之所以斁也,豈必綱常絕滅,而後謂之斁哉.

Ch. II. P. 4. THE GREAT PLAN AND ITS NINE DIVISIONS. The reader must not suppose that the great Plan was something different from its nine Divisions. It was merely the combination of them.

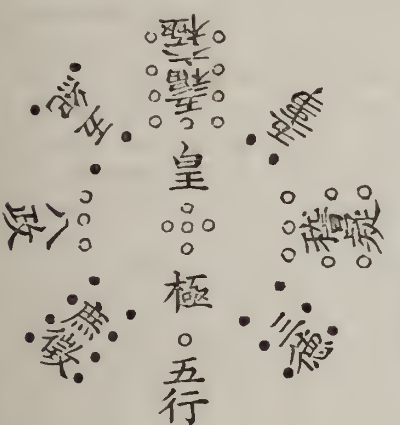
This paragraph is supposed to be the work of Yu. According to Lew Hin, indeed, the whole 65 characters were upon the back of the tortoise;—see the 前漢書,五行志,上,凡此六十五字,皆洛書本文. Gan-kwŏ says he did not know how many characters were on the back of the tortoise, but that the numbering of the Divisions, 'first,' 'second,' &c., (初一曰,次二曰,云云) was done by Yu. In this way there would be 38 characters left. Some take away the half of these again,—those, namely, which have a verbal or hortatory force,' (敬用,農用,云云), leaving the names of the divisions. The prevailing opinion now, however, is that there were only the 45 small circles, open and close, upon the creature; but even thus much cannot be allowed. The whole story of the tortoise and 'the book of Lŏ' is only fit to be told to children. In the paragraph before us, the characters 五行,五事, &c, had come down from the times of Hea; perhaps the 敬用,農用, &c., had done the same; 初一曰,次二曰, &c., were spoken by the viscount of Ke in the narrative which he gave to Woo.

While discarding the 'book of Lŏ,' it will be a help to the student's memory, and in his reading of the various lore on the Plan, if I append here an outline of the 'Book' with the

威用六極。○ 五節 一、五行。一曰水、二曰火、三曰木、四曰金、五曰土。水曰潤下、火曰炎

5 III. [i.] "First, of the five elements.—The first is named water; the second, fire; the third, wood; the fourth, metal; the fifth, earth. *The nature of* water is to soak and descend; of fire, to blaze and ascend; of wood, to be crooked and to be straight; of metal, to obey and

names of the Divisions added to it. It differs from the common representations of the Plan, by containing the 5th division in the centre, which is ordinarily excluded, from numerical considerations.



For the names of the subjects of the nine Divisions, see on their several paragraphs that follow. With regard to the 'five 事,' it is said they are to be reverently used. The 事 being personal, belonging to the government of one's self, it is required to be 'reverent' in respect to them. [Keang Shing, after Lew Hin, reads 羞用 for 敬用, but 敬 rests on good authority;—see the 後案, *in loc.*].

The 'eight 政' are to be used 'liberally.' 農 is read as if it were 醲, and defined by 厚. Ma Yung and Wang Suh try to retain the meaning of 農, 'agriculture,'—but ineffectually. The 'five 紀' are to be used 'harmoniously,'—'to bring the works of men into harmony with the times of heaven.' The 'various 徵' are to be used 'thoughtfully.' 念 = 'with considerate examination.' The 'five 福' are to usedeb 'encouragingly,'—so as to attract men 'towards' (嚮) what is desired. No numbers, it is observed, are used with reference to the fifth Division, the perfection which it indicates not being capable of measurement.

Ch. III. Pp. 5—40. Particular description of the nine Divisions. 5. *Of the five elements.* Gaubil does not translate 行, but gives always—'les cinq *hing*.' We have got into the habit of rendering it in English by 'elements.' But it seems hardly possible to determine what the Chinese mean by the term. By 'elements' we mean 'the first principles or ingredients of which all bodies are composed.' The Pythagoreans, by their four elements of earth, water, air, and fire—a classification first made, apparently, by Ocellus—did not intend so much the nature or essence of material substances, as the forms under which matter is actually presented to us. The term 行, meaning 'to move,' 'to be in action,' shows that the original conception of the Chinese is of a different nature; and it is said, in the dict., that 'the five *hing* move and revolve throughout heaven and earth, without ever ceasing, and hence they are so called (五行運于天地間,未嘗停息,故名). 'Distributed,' say the editors of Yung-ching's Shoo, 'through the four seasons, they make the "five arrangements;" exhibited in prognostications, they give rise to divination by the tortoise and the reeds; having lodgment in the human body, they produce "the five businesses;" moved by good fortune and bad, they produce "the various verifications;" communicated to organisms, they produce the different natures, hard and soft, good and evil: working out their results in the changes of those organisms, they necessitate here benevolence and there meanness, here longevity and there early death:—all these things are from the operation of the five *hing*. But if we speak of them in their simplest and most important character, they are, as here, what man's life depends upon, what the people cannot do without.'

Leaving all this jargon, and turning to the 'counsels of Yu' parr. 7, 8, we find that 'water, fire, metal, wood, and earth' are, along with 'grain,' the 'six magazines,' from which the people are to be provided with what is necessary for their sustenance and comfort. We may content ourselves, therefore, with under-

上、木曰曲直、金曰從革、土爰稼穡、潤下作鹹、炎上作苦、曲直作酸、從革作辛、稼穡作甘。○六節二五事、一曰貌、二曰言、三曰視、四曰聽、五曰思、貌曰恭、言曰從、視曰

to change; while the virtue of earth is seen in seed-sowing and ingathering. That which soaks and descends becomes salt; that which blazes and ascends becomes bitter; that which is crooked and straight becomes sour; that which obeys and changes becomes acrid; and from seed-sowing and ingathering comes sweetness.

6 [ii.] "Second, of the five businesses.—The first is called demeanour; the second, speech; the third, seeing; the fourth, hearing; and the fifth, thinking. The *virtue of the* demeanour is called respectfulness; of speech, accordance *with reason;* of seeing, clear-

standing 五行 here as 'the five essentials to human life.' From 水曰潤下 downwards is to be taken as the language of the viscount of Ke, or of the chronicler of Chow, to whom we owe the 'great Plan' of the Shoo; but the language is affected by the study of the Yih-king, which had come into vogue.

水曰潤下,—'water may be described as moistening and descending.' 潤下...... 從革, it is said, 以性言, 'describe the *nature* of the elements' But *nature* in such a case is only expressive of some *qualities* belonging to them. 稼穡 again, is said to be descriptive of the *virtue* of earth (以德言); and hence we read 土爰稼穡, and not 土曰稼穡. 'Metal obeys and changes'; *i.e.*, it alters its form when acted on by fire

From 潤下 to the end we have the 五味 or 'five tastes' of the elements;—not, however, the tastes that are proper to them, but those which they are found in course of time to assume. This is denoted by 作, which I have translated 'becomes.' Hea Seuen has said, 'The reason why we find 作 used in connection with the five tastes or flavours of the elements is this.—Water as it issues from the spring is not salt;—but when it flows away to the sea, and is there collected and coagulated together for a long time, the salt taste is produced, and the saltness is made by the soaking and descending. When fire, blazes on without ceasing, charring and scorching for a long time, the bitter taste is produced, and the bitterness is made by the blazing and ascending'; &c., &c. The reader may find a reasonable meaning in all this, if he can. Ts'ae observes that the five elements have their several sounds, colours, and airs, as well as tastes, but the text only speaks of their tastes, those being of greater importance to the people than the others.

P. 6. *Of the five businesses.* To translate 五事 by 'the five businesses' reads awkward and uncouth; but I can do no better with it. Medhurst renders the phrase by 'the five senses,' which is plainly inadmissible. Gaubil gives for it—'les cinq occupations on affaires.' From the language of p. 4,—敬用五事, we gather that the 'aspect,' 'the speech,' &c., are not themselves the 事, but what give occasion to them. 貌=容儀, 'carriage,' 'demeanour.' 恭, 從, &c., describe the several virtues or desirable characteristics of the 'businesses' (五事之德). 言曰從,—從=順, 'accordance,' that is, obedience to right and reason. It is strange that the old interpreters, Gan-kwŏ, K'ang-shing, and Ma Yung, all agree in defining 從 by 可從, making the meaning to be—'the virtue of speech is that it move others to follow the speaker.' This is manifestly wrong. 容=通乎

明、聽曰聰、思曰睿、恭作肅、從作乂、明作哲、聰作謀、睿作聖。○七節三八政、一曰食、二曰貨、三曰祀、四曰司空、五曰司徒、六曰司寇、七曰賓、八曰師。○八節四五紀、一曰歲、

ness; of hearing, distinctness; and of thinking, perspicaciousness. The respectfulness becomes manifest in gravity; accordance *with* reason, in orderliness; the clearness, in wisdom; the distinctness, in deliberation; and the perspicaciousness, in sageness.

7 [iii.] "Third, of the eight objects of government:—the first is called food; the second, commodities; the third, sacrifices; the fourth, the minister of works; the fifth, the minister of instruction; the sixth, the minister of crime; the seventh, *the entertainment of* guests; the eighth, the army.

8 [iv.] "Fourth, of the five arrangements.—The first is called the year; the second, the month; the third, the day; the fourth, the

微, 'penetrating to what is minute. 肅, 乂, &c., describe the consummation of those virtues (五德之用),—what they come to, as is indicated by the 作.

These businesses are represented as being in the human person what the five elements are in nature. Demeanour is the human correspondency of water, speech that of fire. But again leaving all this, can we tell what the writer would be at? Lin Che-k'e refers to what Mencius says, VII., Pt. I., xxxviii.,—'The bodily organs with their functions belong to our Heaven-conferred nature; but a man must be a sage before he can satisfy the design of his bodily organization;' and then adds that this paragraph contains the science of doing this. Certainly if a man have attained to the results here exhibited, he has made much progress in self-government and personal cultivation.

P. 7. *The eight objects of government.* Medhurst translates 八政 by 'the eight Regulators,' and Gaubil by 'les huit regles du Gouvernement.' It means the eight things to be attended to in government, its objects or departments. They seem to be stated in the order of their importance in the view of the speaker. 'Food' belongs to the department of agriculture, and 'commodities' or 'goods' to that of trade and commerce. These two things being secured, the people would have the essentials of life, and would be able to attend to their duties to spiritual beings and to the dead. Then would come in the minister of works, to secure the comfort of their dwellings; and the minister of instruction to teach them all their moral duties; and the minister of crime to deter them from evil. All festive ceremonies, all the intercourses of society, could then be regulated; and finally the efficiency of the army would be maintained, to secure the general well-being of the State.

It will be seen that the three first and two last are the objects to be attended to in their several departments, while the intermediate three are the names of the ministers. No account can be given of this peculiarity of the style. So the author was pleased to write,—very unsatisfactorily.

P. 8. *The five subjects of arrangement.* Medhurst calls the 五紀, the 'five Arrangers,' and Gaubil, 'les cinq Periodes.' He observes in a note that '紀 is used for chronicles and annals; for a revolution of the stars, of cycles, of years; and that it may express a fixed point for chronology and astronomy.' The term properly denotes 'the sorting of threads of silk,' and thence is applied to the digesting of chronicles and arranging of annals. It is hard to say whether it is intended in the text for the objective work of arranging the measures of the things spoken of, or, for those things as measured and arranged.

歲=天時之一周, 'a complete revolution of the seasons.' 月, 'the moon,' is

二曰月、三曰日、四曰星辰、五曰曆數。○

(九節) 五皇極、皇建其有極、斂時五福、用敷錫厥庶民、惟時厥庶民、于汝極、錫汝保極。

stars and planets, and the zodiacal signs; and the fifth, the calendaric calculations.

9 [v.] "Fifth, of royal perfection.—The sovereign having established his highest point of excellence, he concentrates in himself the five happinesses, and then diffuses them so as to give them to his people:—then on their part the multitudes of the people, resting

here = 'month,' the period of a lunation,' including the determination of new and full moon, and the intermediate phases. 日, 'the sun,' is here = 'a day.' 星辰,—see Can. of Yaou,' p. 3. 歷數,—comp. the use of this phrase in the Canon of Shun, p. 14. It is here used, in its primary meaning, of the computations by which the measures of the year, the month, the day, &c., are determined, and the calendar fixed.

This division of the Plan is substantially the same as Yaou's instructions to his astronomers. The language is too brief to tell us what improvement had been made in the science of astronomy between the time of Yaou, and that of king Woo

Pp. 9—16.. *Royal perfection* Medhurst translates 皇極 by 'the princely perfections;' and Gaubil, by 'le terme du Souverain, ou le milieu du Souverain.' Gan-kwŏ had defined the terms by 大中, 'the great Mean,' and his explanation seems to have been unquestioned till the time of the Sung dynasty. Then Choo He insisted that 皇 must be taken here in the sense of 君, 'prince,' 'sovereign,' referring to the way in which it is interchanged with 王 in par. 14 (皇有訓大處,惟皇極之皇不可訓大,皇只當作君,所以說遵王之義,遵王之路,直到後面以爲天下王,其意可見,蓋皇字下從王). Choo's criticism is correct.—He is correct also in rejecting the definition of 極 by 中. 極 is 'the utmost point,'—the extreme of excellence, realized in the person of the sovereign, and serving as an example and attractive influence to all below, both ministers and people. It is supposed to be *in* the centre, the exact middle, but it should not be called the centre or Mean. Take its primary application to 'the beam forming the ridge of a house:'—that is the highest point of the roof, on which the other parts rest, and it is in the centre of it; but it is called 極 and not 中. By 'royal perfection' we are to understand the sovereign, all that he ought to be. Ts'ae dwells upon it in its relation to his personal character, exhibiting all the virtues. Others say it is the accumulation of the personal and governmental excellences described in the previous divisions of the Plan. Our best way is to leave it in its own vagueness.

I have already observed that no place is found for this in the numerical scheme of the 'Great Plan,' arranged according to the principles of the Yih King. There are only 8 diagrams, not 9. This might have shown the critics that this Book was not to be treated on those principles. 9. 斂時(=是)五福,—'collects these five happinesses,' that is, collects, concentrates them in his own person (斂集是五福于皇躬; see the 日講). Happiness, it is supposed, invariably follows virtue;—compare in the 'Counsels of Yu,' p. 5, 惠迪吉,從逆凶,惟影響. The 'five happinesses' must be those of the last Division, and we are surprised to find them mentioned here, with the definitive 時=是 before them. It is not to be wondered at that Hung Mae (洪邁) should have proposed to remove from this down to 錫之福 in p. 11, to the ninth division. The difficulty is a little lightened by taking 時=於

○凡(十節)厥庶民、無有淫朋、人無有比德、惟皇作極。○凡(十一節)厥庶民、有猷、有爲、有守、汝則念之、不協于極、不罹于咎、皇則受之、而康而色、曰、

10 in your perfection, will give to you the preservation of it. That the multitudes of the people have no lawless confederacies, and that men *in office* have no selfish combinations, will be an effect of the
11 sovereign's establishing his highest point of excellence. Among all the multitudes of the people, when any have counsel, and conduct, and keep themselves from evil, do you bear them in mind; those who do not come up to the highest excellence, and *yet* do not involve themselves in crime, let the sovereign receive; and when a placid

是, 'thereon' or 'thereby,' as in the translation. 用敷錫厥庶民,—'uses them, diffusing and giving them to his multitudinous people.' The king, not able to be happy himself only, seeks to make his people happy;—it is not said by what methods. 惟時, 云云,—Ts'ae expands this:—當時之民亦皆於君之極與之保守不敢失墜所謂錫保也言皇極君民所以相與者如此, 'the people, after that, guard and preserve the perfection of the sovereign for him, not daring to lose it or let it drop. This is what is shown by 錫保. The whole tells us what a mutual interest the ruler and the people have in this royal perfection.' It is really difficult to say what the whole tells us. The student will not fail to observe how the viscount of Ke begins here to address himself to king Woo.—汝極. 10. *Royal perfection will banish from the empire all selfish confederacies.* 淫朋=邪黨, 'bad, corrupt parties.' 淫 has here its frequent meaning of 過, 'beyond bounds.' Comp. 朋淫于家 in the 'Yih and Tseih,' p. 8. 人無有比德,—the 人 here, in opp. to the 庶民 above, is understood to mean 有位之人, 'men having office.' 德 is used in a bad sense. 比德=私相比附, 'selfish combining.' 作極 is about *i. q.* 建極 of the last par. Perhaps 作 indicates the various efforts and steps of progress by which 建, the point of establishment, is attained.

11. *How royal perfection will be seen in dealing with superior men, and with inferior men also, bringing the latter to approve and attain to the highest excellence.* 有猷有爲 are men 'mighty in words and deeds.' They are supposed further to be 有守, to have that firm and resolved nature, which will sustain them against temptation. 念之, 'think of them,' 'bear them in mind.' This is = 'give to such your confidence. You may repose trust in them.' 不協于極,—'do not harmonize with—have not yet attained to—the highest excellence.' 不罹于咎=不陷於惡. The 不=而不, with the adversative force of 而, 'and yet.' These are a class of mediocre individuals, different from and inferior to the former. 而康而色,—Gan-kwŏ, taking 而=汝, took this as addressed to king Woo:—汝當安汝顏色以謙下人, 'you ought to compose your countenance, and condescend to those inferior men.' But he is then obliged to understand another 人 as the nominative to 曰,—'when men say,' &c,. It is better to take, with Choo He, 而康而色, as referring to the class of men just described, and = 'when they are pleased, and look so, saying,' &c.. Ts'ae says:—見於

予攸好德、汝則錫之福、時人斯其惟皇之極。○(十二節)無虐煢獨、而畏高明。○(十三節)人之有能有爲、使羞其行、而邦其昌、凡厥正人、既富方穀、汝弗能使有好于而家、時人斯其辜、于其無好德、汝雖

satisfaction appears in their countenances, and they say—'Our love is fixed on virtue,' do you then confer favour on them. Those men
12 will in this way advance to the perfection of the sovereign. Do not oppress the friendless and childless; do not fear the high and
13 illustrious. When men have ability and administrative power, cause them still more to cultivate their conduct, and the prosperity of the country will be promoted. All right men, having a competency, will go on to be good. If you cannot make men have what they love in their families, they will only proceed to be guilty of crime;

外而有安和之色, 發於中而有好德之言, 云云. 錫之福,—福 here = 祿, one of the 'five happinesses.' 時(=是)人其惟皇之極,—the 'Daily Explanation' paraphrases this:—將見惟是庶民, 感發于念愛之已深, 鼓舞于錫福而不倦, 斯同歸惟皇之極, 而信能以保極矣.

12. Ts'ae says this par. completes the meaning of the one which precedes, and serves to introduce that which follows. To me it interrupts the train of thought, fugitive as that is. Gan-kwŏ says that 煢 = 單無兄弟, 'solitary, without brothers,' and that 獨 is 無子, 'childless.'

13. Ts'ae says that this paragraph speaks of 'men who are in office' (此言有位者也.) This is in accordance with the distinction made between 庶民 and 人 in par. 10. This is the general view of the critics. I do not think it can be altogether sustained. The 'men' may not be in office, but only aspirants for it. They are inferior to those first mentioned in par. 11, having the ability, and the practical capacity, but being without the conservative (有守) element. If they can be led on to this—使羞(=進)其行—they may be employed, and their employment will conduce to the prosperity of the country. 凡厥正人,—Gan-kwŏ takes 正人 in a moral sense as = 正直之人, 'correct men.' I think his view is right. Ts'ae understands the phrase in an official sense, and says it = 在官之人, 'men who are in official employment.' The phrase may be so taken; but the other view suits the whole paragraph better. 既富,—'being enriched,' having remunerative office conferred on them. 穀 = 善, 'good.' 方穀,—'then they will be good.' Ts'ae makes this = 'then you may require them to be good.' The idea is the same with that which Mencius often insists on,—that men, when raised above the pressure of want, are likely, may be expected, to cultivate the moral virtues. Though I have followed Gan-kwŏ in his view of 正人, I cannot accept his explanation of this 方穀;—see the 註疏. 汝弗能……其辜,—the principal difficulty here is with 有好于而家. I take 好 in the 3d tone,

錫之福、其作汝用咎。○十四節無偏無陂、遵王之義、無有作好、遵王之道。無有作惡、遵王之路。無偏無黨、王道蕩蕩。無黨無偏、王道平平。無

while they do not love virtue, though you confer favour on them, they will involve you in the guilt of employing them *thus* evil.

14 "Without deflection, without unevenness,
Pursue the Royal righteousness;
Without any selfish likings,
Pursue the Royal way;
Without any selfish dislikings,
Pursue the Royal path;
Without deflection, without partiality,
Broad and long is the Royal path.
Without partiality, without deflection,
The Royal path is level and easy;

and 有好 as = 有所好, 'to have what they love,' meaning the means of comfortable living. 而家 = 其所有家, 'their families;'—the 而 being taken as merely a pause or rest of the voice. Possibly it may = 汝, 'your,' and 家 may be, by synecdoche, for 國家, so that 而家 = 'your country.' I prefer the other construction however. 時人斯其辜 = 是人則將陷於罪. The whole is in opposition to the preceding clause.—'Let the sovereign employ and remunerate those able and well-meaning men, and they will go on to be really good. If on the contrary they are neglected, and left to suffer penury, they will lose their self-respect, and proceed to become evil.' Hoo Yih-chung (胡一中; Yuen dyn.) explains the passage very much in the same way. He says:—好者自愛重也、家謂有家者、凡正長之官、汝當厚祿而使之富足、方能爲善、汝若不先祿之使富、彼且不自愛重于其有家、無所顧藉、則是人將陷於罪。 于其無……用咎,—such men, falling off into crime, may afterwards be put in remunerating offices; but the opportunity has been lost by the sovereign. He will only now reap the fruit of his want of wisdom in dealing with them in the past.

P. 14. *An ancient Song, descriptive of the royal perfection, and stimulating men to imitate it.* We may compare with it the songs of Shun and Kaou-yaou in the 'Yih and Tseih.' The lines are composed of four characters, and every two lines rhyme together after a fashion. The general opinion is that the song was not composed by the viscount of Ke, but that it was a well-known piece, which had come down from the Hea times, and which he recites to king Woo. 無偏無陂, 遵王之義,—Sze-ma Ts'een gives 頗 for 陂, and there can be no doubt this was the reading till the reign of the emperor Heuen-tsung (玄宗) of the T'ang dynasty. A proclamation of his, in the year 744, is still extant, ordering the change from 頗 to 陂, that there might be a rhyme with 義, and referring to the language of the Yih in the diagram 泰,—無平不陂, as suggesting the latter character, which is in meaning much the same as the other. But we might still retain 頗, and read 義 as *go*, to rhyme with it. 儀, which is a derivative from it, is allowed to be sometimes pro-

反無側、王道正直。會其有極、歸其有極。○ 十五 曰、皇極之敷言、是彝是訓、于帝其訓。○ 十六節 凡厥庶民、極之敷言、是

Without perversity, without one-sidedness,
The Royal path is right and straight.
Seeing this perfect excellence,
Turn to this perfect excellence."

15 He went on to say, "This amplification of the Royal perfection contains the unchanging *rule*, and is the *great* lesson;—yea, it is the
16 lesson of God. All the multitudes, instructed in this amplification of the perfect excellence, and carrying it into practice, will approxi-

nounced so; and, in fact, 我 is the phonetic element in 義 itself. Këang Shing edits—無偏無頗,遵王之誼. The dict. also says that 誼 was the reading of the old text. I have not found any authority for this. Ts'ae observes that 偏, 陂, 好 and 惡, in the first three couplets, are descriptive of risings of selfishness in one's own mind, and 偏, 黨, 反, and 側, in the next three, are descriptive of the manifestations of selfishness in one's conduct. A distinction is made between 道 and 路 in this way:—道 is the ideal character of the Royal course, always right (以其爲事物之當然曰道); 路 is that course, as it is to be actually trodden by all (以其爲天下之共由曰路). 王道平平,—平 is read *p'een*, to rhyme with 偏. The phrase is explained by 平易. 會其有極, 歸其有極,—Lin Che-k'e says on this:—建極者如北辰之居所, 而會其極, 歸其極者, 則如衆星之拱北辰也, 'The perfection, set up, is like the north pole-star occupying its place. Meeting with the perfection and turning to it, is like all the other stars moving towards—doing homage to—the pole star.'

Pp. 15, 16. *The viscount of Ke celebrates the description which he has given of the Royal perfection, and the glorious issue to which it leads.*

15. The 曰, at the beginning, must have 箕子 for its subject. Ts'ae calls it 起語辭, 'a term of introduction'; Hea Seuen, 更端辭, 'a term indicating a change in the discourse or argument.' 皇極之敷言,—'the diffuse discourse of Royal perfection.' We must understand all the amplification which the viscount had given of the phrase 皇極. 是彝,—彝=常;—'it is constant, invariable.' 是訓,—'it is the lesson' for all. 于帝其訓,—'from God is its lesson.' We must wish that the language of this par. had been more explicit. I will here again make use of the words of Ch'in Ya-yen, while confessing my own want of appreciation of what awakens so much enthusiasm in him, and other Chinese critics:—聖人在上, 既建極而以身教于天下, 復敷言而以言教于天下, 蓋身教者, 示以躬行踐履之實, 言教者, 使其歌誦吟詠而得, 二者不可偏廢也. 爲天下惟理爲至常, 惟理爲至大, 皇極之敷言, 純乎一理, 故謂之常理, 故謂之大訓, 是理也, 本之於天, 惟皇上帝降衷之理也, 言而不異於降衷之理, 是豈可以君之訓視之哉, 乃天之訓也, 天者其不言之聖人, 聖人者, 其能言之天, 一而二, 二而一者也.

16. 極

訓是行、以近天子之光、曰、天子作民父母、以爲天下王。○十七節六三德、一曰正直、二曰剛克、三曰柔克、平康正直、彊弗友剛克、燮友柔克、沈潛剛克、高明柔克。○十八節惟

mate to the glory of the son of Heaven, and say, 'The son of Heaven is the parent of the people, and so becomes the sovereign of the empire.'

17 [vi.] "Sixth, of the three virtues.—The first is called correctness and straightforwardness; the second, strong government; and the third, mild government. In peace and tranquillity, correctness and straightforwardness *must sway*; in violence and disorder, strong government *must sway*; in harmony and order, mild government *must sway*. For the reserved and retiring there is the strong rule; for the lofty and intelligent there is the mild rule.

之敷言 is of course 皇極之敷言. Medhurst erroneously translates the clause—'carry out these wide-spread instructions.' The people are supposed to repeat and croon over the amplification,—especially the song, teaching themselves and one another, and to be aroused to carry the lessons into practice, till they attain to a perfection in their degree equal to that of the sovereign in this. 曰天子云云,—the people are the subject of the 曰 here. Hea Seuen would refer it to 箕子, like the 曰 in the last par., but he must be wrong. 天子,—'the Son of Heaven;'—see Part III., Bk. IV., 5.

Pp. 17—19. *Of the three virtues.* The three virtues are characteristics of the imperial rule;—they are not personal attributes of the sovereign, but the manifestations of the perfection which is supposed to have been described in the last Division. Their names are 正直, 剛克, and 柔克. Ts'ae makes the names 正直, 剛, and 柔; but the omission of the 克 in the case of the second and third gives them too much the appearance of personal attributes. The second and third are chiefly dwelt on, this division being supplementary to the last,—to show how the Royal perfection will deal with times and cases of an abnormal character. 17. 正直,—see in p. 14, 王道正直. This is the course that the perfect sovereign will naturally and usually take. 剛克,—'strong subduing.' This is the course of the perfect sovereign, when it is necessary for him to put on his terrors. 柔克, 'mild subduing.' This is his course, when it is proper for him to condescend to weaker natures. 彊弗友,—友, 'friendly,' 'disposed to be friendly,' must here be taken as = 順, 'compliant,' 'obedient.' 燮 = 和, 'harmonious,' 'mild.' 沈潛,—the former of these characters signifies 'to sink beneath the water,' and the second, 'to dive.' 'Disappearance,' 'being hidden,' belongs to both these things, and hence the combination is used in the text to denote individuals who are reserved and retiring, wanting in force of character. In 高明, 'the high and intelligent,' we have the opposite of them, those in whom the forward element predominates. The 'strong rule' must be applied to the former class,—to encourage them, and the 'mild rule' to the latter,—to repress them. The use of the 'virtues' is thus different from what it appears to be in the clauses that precede. Chinese critics do not venture to find fault with this;—to me it makes the text perplexing and enigmatical.

辟作福、惟辟作威、惟辟玉食、臣無有作福作威玉食。○臣十九節之有作福作威玉食、其害于而家、凶于而國、人用側頗僻、民用僭忒。○二十節七稽疑、擇建

18 "It belongs only to the prince to confer favours, to display the
19 terrors of majesty, and to receive the revenues of the empire. There
should be no such thing as a minister conferring favours, displaying
the terrors *of justice*, or receiving the revenues of the country. Such
a thing is injurious to the families, and fatal to the States of the
empire;—small officers become one-sided and perverse, and the people
commit assumptions and excesses.
20 [vii.] "Seventh, of the examination of doubts.—Having chosen and

18, 19. *The prerogatives of the ruler must be strictly maintained.* Some critics would remove these paragraphs to the last Division. One certainly does not readily perceive what connection they have with the three virtues that have just been spoken of. We can hardly venture on the step of removing them, however, and putting them in another place;—we must be content with them where they are, acknowledging the vexation which their inconsequence occasions us. Only the prince 作福, 'rouses up, employs, the various happinesses;' *i.e.*, he is the source of all favours and dignities. In the same way he only 作威,—is the source of all punishments and degradations. 惟辟玉食,—'only the prince the gemmeous food.' 玉食=珍食, 'the pearly or precious food,' each grain of rice or other corn being spoken of as a gem or pearl. There is no 作, it will be seen, between 辟 and 玉食, and we must therefore supply another verb, and one, it seems to me, of a different meaning. Lin Che-k'e, without repeating the 作, or supplying any other verb, yet understands the clause according to the analogy of the two preceding ones, and takes the 玉食 as meaning all the badges of distinction and favour conferred by the sovereign on his princes and ministers. There is thus no intelligible difference between the first clause, 惟辟作福, and this.

Ts'ae says that the 玉食, 'the precious grain,' is what the people contribute to their rulers (下之所以奉上). He must be right. 玉食='the revenues' of the State; and we must understand the verb, 享, 'to enjoy,' 'to receive,' before the phrase. According to this view, 辟 is to be interpreted not of the emperor only, but of all the princes, large and small, in their several States as well. K'ang-shing, Ma Yung, and Wang Suh all insist on this. Ma Yung's words are—辟,君也,玉食,美食,不言王者,關諸侯也. Gan-kwŏ does not speak distinctly on the point; but Ying-tă, in his gloss on the other's annotation, refers to Wang Suh's view, observing that, as the princes, in their several States, had the power of rewards and punishments, and, he might have added, the right to the revenue, this interpretation is perhaps correct. It does seem strange thus to pass from the person and govt. of the emperor; but so it is.

其害于而家,凶于而國,—see on 好于而家, in par. 13. There is the same difficulty in determining the meaning. The two last clauses show how the injury and ruin will arise. There will be a general disorganization of social order, each lower rank trying to usurp the privileges of that above it;—comp. Mencius I., Bk. I., i., 4. 人 and 民 are again opposed to each other, as in the 10th and other paragraphs.

Pp. 20—31. *Of the examination of doubts.* The course proposed for the satisfaction of doubts shows us at how early an age the Chinese had come under the power of absurd supersti-

立卜筮人、乃命卜筮。○廿一節曰雨、曰霽、曰蒙、曰驛、曰克。○廿二節曰貞、曰悔。○廿三節凡七、卜五、占用二、衍忒。○廿四節立時人作卜筮、三人占、則從二人之言。

appointed officers for divining by the tortoise and by the milfoil,
21 they are to be charged *on occasion* to perform their duties. *In doing*
this, they will find *the appearances* of rain, clearing up, cloudiness,
22 want of connection and crossing; and *the symbols*, solidity, and re-
23 pentance. In all *the indications* are seven;—five given by the tortoise,
and two by the milfoil, by which the errors *of affairs* may be
24 traced out. These officers having been appointed, when the opera-
tions with the tortoise and milfoil are proceeded with, three men are
to obtain and interpret the indications and symbols, and the *consent-*
ing words of two of them are to be followed.

tions. In the 'Counsels of Yu,' p. 18, that sage proposes to Shun to submit the question of who should be his successor on the throne to divination, and the emperor replies that he had already done so. There is no reason to doubt, therefore, the genuineness of the great Plan, as a relic of the Hea times, from the nature of this part of it. As soon as the curtain lifts from China, and we get a glimpse of its greatest men about four thousand years ago, we find them trying to build up a science of the will of Heaven and issues of events, from various indications given by the shell of a tortoise and the stalks of the milfoil! Gaubil observes that according to the text the tortoise and milfoil were consulted only in doubtful cases. But we may be sure that if such was the practice of the sages, superstitious observances entered largely as a depraving and disturbing element into the life of the people. They do so at the present day. The old methods of divination have fallen into disuse, and I cannot say how far other methods are sanctioned by the government, but the diviners and soothsayers, of many kinds, form a considerable and influential class of society.

Pp. 20—24 contain some hints as to the manner in which divination was practised. The same subject is treated in the Chow Le, Bk. XXIV; but it is hardly possible to get the two accounts into one's mind so as to understand and be able distinctly to describe the subject.

20. *Two kinds of divination and the appointment of officers to superintend them.* The two kinds of divination were—first, that by means of the tortoise, or tortoise-shell rather, called 卜; and that by means of the stalks of the 蓍 plant, called 筮. 'The tortoise,' says Choo He, 'after great length of years becomes intelligent; and the 蓍 plant will yield, when a hundred years old, a hundred stalks from one root, and is also a spiritual and intelligent thing. The two divinations were in reality a questioning of spiritual beings, the plant and the tortoise being employed, because of their mysterious intelligence, to indicate their intimations. The way of divination by the tortoise was by the application of fire to scorch the tortoise-shell till the indications appeared on it; and that by the stalks of the plant was to manipulate in the prescribed ways forty-nine of them, eighteen different times, till the diagrams were formed' (龜歲久則靈,蓍生百歲,一本百莖,亦物之神靈者,卜筮實問鬼神,以蓍龜神靈之物,故假之以其卦兆,卜法以明火爇柴,灼龜爲兆,筮法以四十九蓍,分,掛,揲,扐,凡十有八變,而成卦). See the Chapter on Divination in the 'Historical Records' (龜策,列傳,第六十八). Medhurst says the 蓍 was one of the class of plants called *Achillea millefolium*. Williams calls it 'a sort of labiate plant, like verbena,' thereby leading us to think of the 'holy herb' of Dioscorides, the *verbena officinalis*. The correctness, however, of both these accounts may be doubted. There is a figure of the plant in the 本草綱目(草部隰草類上);

but I have not yet been able to obtain a specimen to have its botanical name and place exactly determined.

We cannot tell how many were the officers of divination in the earlier dynasties, nor what were their several duties. In the Book of the Chow Le, referred to above, we have the 太卜, or 'grand diviner;' the 卜師, or 'master of divination;' the 龜人, or 'keeper of the tortoises;' the 菙氏, or 'preparer of the wood;' and the 占人, or 'the observers and interpreters of the prognostics.' They were all, observe the critics, required to be men far removed from the disturbing influence of passion and prejudice. Only such could be associated with the methods of communication between higher intelligences and men.

Pp. 21—23. *The various indications.* 21. The appearances here described were those made on the shell of the tortoise. The way in which they were obtained seems to have been this.—The outer shell of the tortoise was taken off, leaving the inner portion on which were the marks of the lines of the muscles of the creature, &c. A part of this was selected for operation, and smeared with ink. The fire was then applied beneath, and the ink, when it was examined, according as it had been variously dried by the heat, gave the appearances mentioned. 霽 is defined as 雨止, 'rain stopping,' = 'the weather clearing up.' 蒙 = 蒙昧不明, 'cloudiness, obscurity.' 驛, for which K'ung-shing and others have 圛, is understood to mean certain marks scattered about, without connection or relation;—see the remarks, by the editors of Yung-ching's Shoo, on Gan-kwo's definition of the term by 落驛不屬, and Ts'ae's by 絡驛不屬. 克 = 交錯, meaning lines or cracks in the ink crossing each other. Ts'ae says these appearances belonged severally to the different elements.—that of rain to water, of cloudiness to wood, &c. The whole operation was a piece of absurdity, and we have too little information to say anything certain about it. 22. 貞 and 悔 were the names given to the diagrams formed by the manipulation of the stalks of the *she*. In a complete diagram, composed of two of the eight primary ones, the lower figure is called 'the inner diagram' (內卦), and was styled 貞; the upper figure is called 'the outer diagram' (外卦), and was styled 悔. There were also other conditions according to which these names of 貞 and 悔 were applied to the different figures. How far, however, they obtained in the Hea and Shang dynasties we cannot tell. Our present Yih King is entirely a book of the Chow dynasty; but the text shows that the manipulation of Fuh-he's lines, and the derivation of meanings from the combination of them were practised, at least to some extent, in the earlier times. The meaning of the names 貞 and 悔 is very much debated; and instead of entering on the discussion here, I will content myself with the words of Heang Gan-she (項安世; Sung dyn.), one of the most voluminous writers on the Yih,—'We only know that the inner diagram was 貞 and the outer 悔; we do not know what was intended by those designations.'

23. We have here a *resumé* of the two last parr. with the addition of the enigmatical phrase 衍忒 at the end. 卜五, 占用二,—we must understand a first 用 between 卜 and 五. The 卜占 here is equivalent to 卜筮 in p. 20, so that 筮 is exchanged for 占. 衍忒,—衍 = 推, 'to infer,' 'to push or carry out;' 忒 may be taken as either = 差, 'error,' or = 變. Ts'ae adopts the former meaning, and interprets—'By this means the errors of human affairs may be traced out,' that is, may be indicated before they occur, and so be avoided. The 'Daily Explanation,' expanding this view, says—所謂推衍者, 推衍于未有過差之先, 非遲廻顧慮于已然之後. Choo He adopted the former meaning, and interpreted—'every changing form of indication and symbol being traced out and determined.' See the quotation from him in the 集說; still, when the operations, thus many times varied, had been concluded, the object would be to obtain the guidance of their results in the conduct of affairs. Woo Ch'ing and many others prefer to say that they do not understand the phrase at all.

24. *Care to be taken in performing the divination.* 立時人作卜筮,—時 = 是, and the whole = 既立是所擇之人, 以作卜筮之官, 'Having appointed the men thus selected to be the officers of divination.' 三人占,—we are to suppose that they have been charged to perform their duties (乃命卜筮, p. 20), and then three men divine in each way. 占 in the last par. was = 筮; here it is used both for 卜 and 筮, including not only the various manipulations, but also the interpreting the results obtained. It is supposed that each man went through his operation further on a different method.

○汝廿五節則有大疑、謀及乃心、謀及卿士、謀及庶人、謀及卜筮。○汝廿六節則從、龜從、筮從、卿士從、庶民從、是之謂大同、身其康彊、子孫其逢吉。○汝廿七節則從、龜從、筮從、卿士逆、庶民逆、吉。○卿廿八節士從、龜從、筮從、汝則逆、庶民逆、吉。○庶廿九節民從、龜從、筮從、汝則逆、卿士逆、吉。○汝三十節則從、龜

25 "If you have doubts about any great matter, consult with your
own heart; consult with your nobles and officers; consult with the
26 masses of the people; consult the tortoise and milfoil. If you, the
tortoise, the milfoil, the nobles and officers, and the common people
all consent to a course, this is what is called a great concord, and
the result will be the welfare of your person, and good fortune to
27 your descendants. If you, the tortoise, and the milfoil all agree,
while the nobles and common people oppose, the result will be
28 fortunate. If the nobles and officers, the tortoise, and the milfoil
all agree, while you oppose and the common people oppose, the
29 result will be fortunate. If the common people, the tortoise and
the milfoil all agree, while you and the nobles and officers oppose,
30 the result will be fortunate. If you and the tortoise agree, while

Pp. 25—31. *Rules for the application of the results of divination, and the varying conclusions of men, to the solution of doubts.* 25. 大疑 is not 'great doubts,' but 'doubts on a great matter.' The 'Daily Explanation' says,—國家大事,有行止可疑而未決者,云云. It is not to be supposed that the emperor would on every little matter or private occasion consult both men and spirits in the way proposed. We must keep in mind that 'the Great Plan' is a scheme of government. There are five parties whose opinions were to be weighed:—first, the emperor himself; next, his high nobles and officers generally (卿士); third, the common people; fourth, the tortoise; and fifth, the stalks of the *she*. The student will remember how the emperor in the Pwan-kăng complains that the opinions of the people were kept from him. Compare also, pp. 2 and 3 in 'The punitive Expedition of Yin.' Choo He observes that the opinions of men were first taken into consideration, but as they are liable to be affected by ignorance, and selfish considerations, the views of the spirits, above such disturbing influences, and intimated by the divinations, were to have the greater weight in the final determination. 26. *The case of a great concord, all the five parties agreeing.*

27. *The emperor, the tortoise-shell, and the milfoil, all agreeing, carry it over the nobles and officers, and the people.* 28. *The nobles and officers, with the tortoise and milfoil, carry it over the sovereign and people.* 29. *The people, with the tortoise and milfoil, carry it over the sovereign, and the nobles and officers.* 30. *When the sovereign and the tortoise were opposed to all the other parties.* In this case, not only are the

從、筮逆、卿士逆、庶民逆、作內、吉。作外、凶。卅一節 ○龜筮共違于人、用靜、吉、用作、凶。卅二節 ○八

the milfoil, the nobles and officers, and the common people oppose, internal operations will be fortunate, and external operations will
31 be unlucky. When the tortoise and milfoil are both opposed to the views of men, there will be good fortune in stillness, and active operations will be unlucky.

opinions of men divided, but the spirits also give different intimations. The doubt therefore remained, and the difficulty was settled by a compromise! 'Internal affairs,' acc. to Gan-kwŏ, were cases of marriages, capping, and sacrifices, within the State; 'external affairs' were military expeditions undertaken beyond it. Choo He says:—'In this case, the tortoise opposing and the milfoil consenting, nothing, it would seem, should be undertaken. But the tortoise-shell was supposed to give surer indications than the plant, and as all the human opinions agreed, it was inferred that internal affairs might be proceeded with and would be fortunate!' It is needless to point out the inconsistency of this. 31. *Where the divinations gave results contrary to all the human opinions.* In this case the spirits carried it over men. 用靜,吉,—'using stillness, there will be good fortune.' By 'stillness' is meant refraining from the undertaking doubted of.

[Many Chinese critics of more recent times seem to have an uneasy feeling of dissatisfaction on the subject of the ancient divinations; but hardly one has the courage boldly and fairly to disown them. To do so would be inconsistent with the proper veneration for the sages.

Ts'ae Ch'in said:—義之所當爲而不爲者,非數之所能知也,義之所不當爲而爲者,亦非數之所能知也,非義不占,非疑不占,非疑而占,謂之侮,非義而占,謂之欺,'Not to do what in right ought to be done:—no rule for this can be obtained from numbers; and no rule can be obtained from them to do what in right ought not to be done. There should be no divination in reference to what would not be right, and no divination where there are no doubts. To divine where there are no doubts is pronounced "a piece of folly;" to do so in reference to what would not be right is pronounced "a piece of deception."'

Woo Ch'ing observed:—天下之事,卿士庶民,皆不可而猶有吉者,蓋自古未之有也,使箕子之說行,後世人君將有棄卿士,忽庶民,而惟龜筮之從,邪說異議,得以乘間而入,天下自此多事矣,此蓋商俗尙鬼,習聞其說,遂信不移,雖箕子之賢,不能拔於流俗也,'From the oldest time never has anything turned out fortunate which the nobles and officers, with the common people, all disapproved of. Were the statements of the viscount of Ke to obtain currency and credence, the sovereigns of future ages would be found casting away their high ministers and officers, and slighting their people, attending only to the intimations of the tortoise-shell and the *she*. Perverted talk and strange principles would find their way to influence, and there would be no end to the troubles of the empire. These passages belong to the fondness for superstition which was characteristic of the Shang dynasty; accustomed to hear such things said, people believed them, and even a man of worth, like the viscount of Ke, could not keep himself from going with the current of the prevailing custom.' These observations are unusually free and sound, as coming from a Chinese scholar. The man who expressed himself thus should have gone on to bolder conclusions, affecting the reputation for sageness of Yu and Shun, and even of Confucius himself. I am sorry to find a writer, so sensible in general as Hoo Wei, trying to beat down the remarks of Ch'ing with the authority of the great sage:—草廬說經,往往有賢智之過,而此說尤爲紕繆,夫子之贊易也,曰,探賾索隱,鉤深致遠,以定天下之吉凶,成天下之亹亹者,莫大乎蓍龜,又曰,人謀,鬼謀,百姓與能,謂其可以斷天下之疑也,大禹之稽疑,豈別有所指,而箕子以卜筮附會

庶徵、曰雨、曰暘、曰燠、曰寒、曰風、曰時、五者來備、各以其敘、庶草蕃廡。○

32 [viii]. "Eighth, of the various verifications.—They are rain; sunshine; heat; cold; wind; and seasonableness. When the five come all complete, and each is in its proper order, *even* the various

之邪使箕子而溺於流俗何以爲箕子. 'Ts'aou-loo' [this is a designation by which Woo Ch'ing is known], 'in his remarks upon the Classics, often speaks about the errors of the worthy and wise; but here he errs and commits himself more than usual. The Master, in his observations on the Yih, has said, "To unravel what is confused, and search out what is mysterious; to hook up what is deep, and reach to what is distant,—thus determining whatever will be fortunate or unlucky, and rousing all men to continuous effort: there is nothing better than the use of the *she* and the tortoise-shell" (see the 繫辭上傳, p. 37. 'The Master' of course is Confucius]. He also says, "Men are consulted; the spirits are consulted; the common people *also* contribute their ability" (繫辭下傳, p. 69), meaning that thus all things doubted of may be determined. Did the great Yu mean anything else than this by his "Examination of Doubts"? and did the viscount of Ke accommodate to that what he said about divination by the tortoise and the milfoil? Had he been sunk in the current of prevailing custom merely, how could he have been the viscount of Ke?']

Pp. 32—38. *Of the various verifications.* Medhurst translates 庶徵 by 'the general verifications;'—rightly, as regards 徵, but wrong, as regards 庶, which = 非一—'not one merely,' 'many,' 'various.' Gaubil renders the phrase by' 'les apparences,'—unhappily. In a note he says:—'I render the Chinese character 徵 by '*apparences*,' not having found any word which would cover the whole extent of its meaning. In the present case, it signifies *meteors, phenomena, appearances*, but in such a sort that those have relation to some other things with which they are connected;—the meteor or phenomenon indicates some good or some evil. It is a kind of correspondence which is supposed, it appears, to exist between the ordinary events of the life of men, and the constitution of the air, according to the different seasons;—what is here said supposes I know not what physical speculation of those times. It is needless to bring to bear on the text the interpretations of the later Chinese, for they are full of false ideas on the subject of physics. It may be also that the viscount of Ke wanted to play the physicist on points which he did not know.'

Gaubil describes correctly the way in which the character 徵 is here applied, but the translator should not render it from what it is applied to, but according to its proper signification. In the dict. it is defined by 證, 'to bear witness,' 'to attest,' and by 明, 'to illustrate;' and then there is quoted from par. 4 of this Book, 念用庶徵. 'Verifications' is probably as good a term as can be found in our language. The giving the name to the various phenomena in the text, and making them indicators of the character of men's conduct, is of a piece with the divinations of the last division. It is another form of superstition. If there underlie the words of the viscount of Ke some feeling of the harmony between the natural and spiritual worlds, which occurs to most men at times, and which strongly affects minds under deep religious thought or on the wings of poetic rapture, his endeavour to give the subject a practical application is so shallow that it only strikes us as grotesque and absurd.

The Division falls into two parts. In the first parr. 32—34, we have a description of the verifying phenomena, and the interpretation of them.

P. 32. 暘 = 日出, 'the sun coming forth,' or = 明, 'brightness,' 'sunshine.' 燠—熱在中, 'warmth diffused,' or = 煖. 'heat.' The meaning of 暘 and 燠 is sufficiently shown by their opposition to 雨 and 寒, 'rain and cold.' 曰時,—I have translated this by 'seasonablenss,' and would extend its meaning to all the preceding verifications, so that there are only five and not six phenomena. The specification of 'five' immediately after (五者來備), and the way in which the phenomena are mentioned in the next par. with the adjunct of 時, seem to require this interpretation. This was the view also of Gan-kwŏ, and is adopted by Choo He and most other critics. Gaubil however, translates 曰時 by '6. Les saisons.' And this view is contend-

卅三節 一極備、凶、一極無、凶。○ 卅四節 曰休徵、曰肅、時雨若、曰乂、時暘若、曰哲、時燠若、曰謀、時寒若、曰聖、時風若、曰咎徵、曰狂、恆雨若、曰僭、恆暘若、曰豫、恆燠若、曰急、恆寒若、

33 plants will be abundantly luxuriant. Should any one of them be either excessively abundant, or excessively deficient, there is evil.

34 "There are the favourable verifications:—namely, of gravity, which is emblemed by seasonable rain; of orderliness, emblemed by seasonable sunshine; of wisdom, emblemed by seasonable heat; of deliberation, emblemed by seasonable cold; and of sageness, emblemed by seasonable wind. There are also the unfavourable verifications:—namely, of wildness, emblemed by constant rain; of assumption, emblemed by constant sunshine; of indolence, emblemed

ed for by Lin Che-k'e, who understands 時 of 'the round year, the months, and the days,' of which we have the account in the 35th and foll. paragraphs. He took the view from Ts'ae Yuen-too (蔡元度), a critic also of the Sung dyn., earlier than himself. It supposes a more artificial structure of the text than the study of the whole Book authorizes. 各以其敍,—敍=序, 'order,' 'series.' The order of time and the degree of quantity, are both included, (各得其多寡先後之序). 庶草蕃廡,—廡=豐茂, 'abundant,' 'luxuriant.' This is a very simple truth. It is supposed to be mentioned as one of the least consequences of the seasonableness of the various phenomena, from which all others, however great, may be inferred.

33. Gan-kwŏ's expansion of this is—一者備極過甚,則凶,一者極無不至,亦凶,謂不時失敍.

34. *The favourable or good, and the unfavourable or bad, verifications.* The student will see that this par. and the 6th are closely connected. The successful achievement of each of the 'five businesses' has its verification in the character of the phenomena which have been described, and failure in, or the neglect, of them, has also its corresponding outward manifestation. On the 若, with which each clause terminates, Ying-tă observes:—此休咎,皆曰若者,其所致者,皆順其所行,故言若也. 'In every case, good and bad, the issue is in accordance with the course of the conduct, and therefore we find the character 若.' Opposed to 'gravity,' we have 狂,=妄, 'incoherence,' 'wildness.' Opposed to 'orderliness,' we have 僭=差, 'error,' 'presumptuous error.' Opposed to 'wisdom,' there is 豫, 'idleness,' 'indecision' (Wang Suh read 舒, with the same meaning). Opposed to 'deliberation,' there is 急, 'urgency,' 'haste;' and opposed to 'sageness' there is 蒙, 'stupidity.' The various phenomena, by which these qualities good and bad are responded to in nature and providence, are of course all fanciful. Since the Han dynasty, the critics have nearly all abandoned themselves to vain jangling in speculations on the operation of the five elements, and their distributions through the seasons of the year, *en rapport* with the virtues and failings of men. And yet, as we saw on the last Division, many of them do not endorse the statements of the text without misgivings. Ts'ae observes that 'to say on occasion of such and such a 'business' being successfully achieved, there will be the favourable verification corresponding to it, or that on occasion of such and such a 'business' being failed in, there will be the corresponding unfavourable verification, would betray a pertinacious obtuseness,—would show that the speaker was not a man to be talked with on the mysterious opera-

曰蒙、恆風若。○廿五曰、王省惟歲、卿士惟月、師尹惟日。○廿六節歲月日、時無易、百穀用成、乂用明、俊民用章、家用平康。○廿七節日月歲、時旣易、百穀

by constant heat; of haste, emblemed by constant cold; and of stupidity, emblemed by constant wind."
35 He went on to say, "The sovereign is to examine the character of
the whole year; nobles and officers, that of the months; and
36 the inferior officers, that of the day. If throughout the year, the
month, the day, there be an unchanging seasonableness, all the
kinds of grain are matured; the operations of government are wise;
heroic men stand forth eminent; and in the families *of the people*
37 there are peace and prosperity. If throughout the year, the month,
the day, the seasonableness is interrupted, the various kinds of grain

tions of nature. It is not easy to describe the reciprocal meeting of Heaven and men. The hidden springs touched by failure and success, and the minute influences that respond to them:—who can know these but the man who has apprehended all truth (必曰某事得,則某休徵應,某事失,則某咎徵應,則亦膠固不通,而不足與語造化之妙矣,天人之際未易言也,失得之幾,應感之微,非知道者,孰能識之哉)?' This is in effect admitting that the statements of the text can be of no practical use.

Pp. 35—38. We have here apparently an endeavour to show how the 'various verifications are to be thoughtfully made use of,' according to the language of p. 4. By 師尹 we are to understand all the 有司 or inferior officers. See on 庶尹 in the 'Yih and Tseih' p. 10. We may take 師 here as = 庶 or 衆; with regard to the rank of the 尹 which the text mentions, the whole scope of the passage shows it could only be of a lower grade. The sovereign stands to his nobles and great officers as the year to months, including and leading on them all; and they again stand to their inferior *employés* as the month to the days. Must the sovereign then, by the rule here laid down, wait till the year's end before examining his character and ways? I suppose, as he comprehends all dignities in himself, he must be every month doing on himself the examination work of a high officer, and every day that of an inferior. The editors of Yung-ching's Shoo say on this point:—'The sovereign, the high officers, and the inferior officers, it is said here, must examine severally the year, the month, and the day; but this is spoken in a general and vague way, with reference to the different rank of their offices:—we must not stick to a phrase. For instance, a violent wind shall in a day do injury to the grain fields. The wind lasts for a single day only, but its injurious effects extend to the months and the year. Shall we make it relate to the inferior officers? or to the high officers and the sovereign? Whenever any unfavourable verification happens, no one should put the thing off himself. Every one should examine himself, and do so with regard to every matter.' Experience and their own sense have made many in China wiser in many things than their classics, but they will not give up the national idols.

36, 37. 時無易,—'if the times do not change.' But we must take 時 in the same way as in p. 34, meaning 'seasonableness.' The meaning is that if rain and sunshine, heat and cold, and wind all occur seasonably, the various effects enumerated will follow. There is a grain of truth in the assertions, and a bushel of nonsense. Hoo Wei says that 乂 is used with reference to the government of the court (以朝政言之), and 俊民 of individuals who have no office (以無位者言之), while 家 refers to those who are in

用不成、乂用昏不明、俊民用微、家用不寧。○卅八節庶民惟星、星有好風、星有好雨、日月之行、則有冬有夏、月之從星、則以風雨。○卅九節九五福、

do not become matured; the operations of government are dark and unwise; heroic men are reduced to obscurity; and in the families *of the people* there is no repose.

38 "The common people are like the stars. Some stars love the wind, and some love the rain. The course of the sun and moon give winter and summer. The course of the moon among the stars gives wind and rain.

office. In regard to the last clause, I prefer the view which is given in the translation.

[Gaubil has here the following note:—'There is supposed here a mutual correspondence between the ordinary events of the life of men, especially of kings and grandees, and the constitution of the air; but instead of adopting the false ideas which the viscount of Ke may have had on that subject we may reflect on what has been thought about it in Europe, and on what many people still think and say of a culpable and dangerous character. It appears that the Chinese have admitted a homogeneous matter in all bodies; that they have admitted a soul subsisting after the destruction of the body; that they have admitted spirits, and one spiritual Being, Master of heaven, of earth, and of men. But they have been bad physicists, and have troubled themselves little with metaphysics or with logic. They have not thought too much (?) of examining the grounds of their reasoning on the nature of beings; and they have in no way fathomed the question of the union of the soul with the body, nor that of the operations of the soul.'

There is no danger of our adopting the notions of the viscount of Ke on the correspondence between the weather and the characters of men. A great service would be done by the Sinologue, who should take up 'the Great Plan,' and produce a commentary on it for Chinese readers, clearly and minutely unfolding the errors on the constitution of nature and the course of providence of which it is full. From this ground we might go on to shake the stronghold of their confidence in all the ancient teachings and the wisdom of their so-called sages.]

P. 38. *The people should examine the stars.* 庶民惟星,—Medhurst translates this—'The common people are like the stars,' and Gaubil, in the same way,—'Les étoiles représentent les peuples.' This also is the view of Ts'ae, who says:—民之麗乎土, 猶星之麗乎天也. But this would make the paragraph of a different character entirely from those immediately preceding. The text is evidently analogous with the clauses of par. 35, and the 省 which we must understand there of the 卿士 and 師尹, we must understand here also after 庶民. 'The people should examine the stars.' But nothing is said of 'verifications' in connection with the stars and the people;—what was to result from the examination of the stars? 'The people,' says Woo Ch'ing, 'would know when it was summer, and when it was winter, when they might expect wind, and when they might expect rain. Knowing these things they could carry on their labours and take their precautionary measures accordingly.' We thus find a meaning in the paragraph, though of a different kind from what the preceding paragraphs would lead us to look for. On the view of the first clause, taken by Ts'ae and the commentators generally, the whole paragraph appears equally out of place, and no reasonable meaning can be given to it. The constellation 箕—the hand of Sagittarius—is said to bring wind, and 畢, or Hyades, to bring rain. Ts'ae goes at great length into the courses of the sun and moon, but all according to the accounts of the astronomers of the Han dynasty. The text specifies no stars from which we might determine the place of the sun in the heavens at the solstices or equinoxes, when the Book was made.

一曰壽、二曰富、三曰康寧、四曰攸好德、五曰考終命。四十節 ○六極、一曰凶短折、二曰疾、三曰憂、四曰貧、五曰惡、六曰弱。

39 [ix]. "Ninth, of the five happinesses.—The first is long life; the second is riches; the third is soundness of body and serenity of mind; the fourth is the love of virtue; the fifth is an end crowning the life.
40 As to the six extremities again, the first is misfortune, shortening the life; the second is sickness; the third is sorrow; the fourth is poverty; the fifth is wickedness; the sixth is weakness."

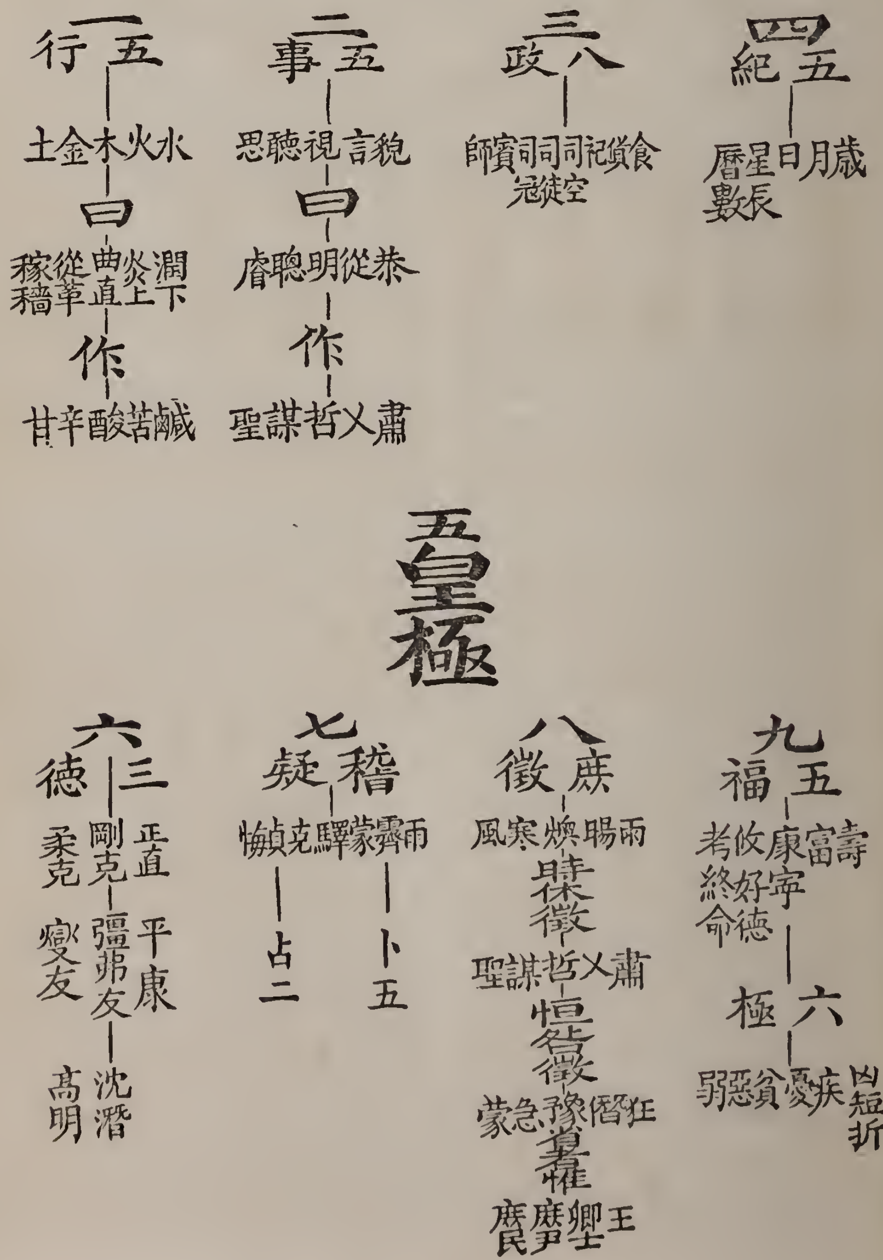
Pp. 39, 40. *Of the five happinesses and six extremities.* It is said, in p. 4, that 'a hortatory use is to be made of the five happinesses,' and 'an awing use of the six extremities.' It is not easy to see how this division enters into the scheme of the Great Plan. Tsăng Kung (曾鞏) says:—'The nine divisions all describe the course of the sovereign. The happinesses and extremities are conditions by which the sovereign examines his own attainments and defects in reference to the people. That these happinesses should be among the people, is what the sovereign should aim after; and the extremities' being among them is what he should be standing in awe of;'—see the 集說. Hoo Wei, on the other hand, says:—'The five conditions of happiness and six conditions of suffering, are by the doing of Heaven, and not from any arrangements of men. We have it said in the division on Royal Perfection, "He concentrates in himself the five happinesses, and then diffuses them so as to give them to his people;"—we have therefore in this place only the names of the happinesses and their opposites, and nothing about their use' (五福六極,皆天之所爲,非人之所設也,其歛時敷錫之道,具在皇極章中,故此但列其目,而不言其用).

39. 壽,—'longevity;' without specifying any number of years. Gan-kwŏ says it means 120 years; but this is absurd. A man dying over 50 is spoken of by the Chinese as not having a short life. 60 and upwards is reckoned longevity. Ts'ae says that with long life all the other happinesses can be enjoyed, and therefore it occupies the first place among them. 富,—'riches;' probably meaning a competency according to the rank and station. Lin Che-k'e says, 'a sufficiency for food and clothing is 富.' 康寧='freedom from sickness,' *i.e.*, good health,—according to Gan-kwŏ. Modern critics extend the meaning, as in the translation,—形康而心寧. 攸好德=所好者德, 'when virtue is what is loved.' The meaning, says Lin Che-k'e, is a natural disposition tending to the love of virtue rather than of pleasures and other lower things. 考終命,—Ts'ae explains this by the words of Mencius, VII., Pt. I., ii. 1, 順受其正, 'submissively receiving all the will of Heaven.' 考 is generally explained here by 成, 'to accomplish,' and the happiness is that of 'accomplishing to the end the will of Heaven.' This does not differ materially from the view of the translation, which has the advantage of making more evident the proper meaning of 考.

40. 六極,—極=窮='exhaustion,' 'being brought to extremity.' It denotes the opposite of 福. 凶短折 is literally 'disastrous short breaking.' The meaning is —the life coming to an untimely and disastrous close. 疾 and 憂 are the opposite of 康寧. 惡,—Gan-kwŏ explained this by 醜陋, 'ugliness,' and the last extremity—弱, by 尫劣, 'feebleness;'—perhaps in both cases with some reference to the mind as well as the body. 惡 means probably boldness in what is evil, and 弱, weakness in what is good. The viscount of Ke was not so successful in enumerating the 'extremities,' as with the 'happinesses.'

[Gaubil, in a concluding note, thinks it not unlikely that the viscount of Ke wished to speak of the 'Book of Lŏ,' and under pretence of explaining this enigma, 'has given very excellent instructions on the duties which princes and subjects ought to observe.' I am unable to agree with the learned Jesuit. The Great Plan is little less of an enigma than the Book of Lŏ. It is full of perplexities and absurdities. There are some right principles of morals and government in it, but after hearing it all, king Woo must have been more in the dark than when he went to the viscount at first with the remark that he did not know how the virtues in men's various relations should be brought forth in their proper order.]

I append here a scheme of the whole Plan, modified from that which is given among the cuts in Yung-ching's Shoo:—



THE BOOKS OF SHANG.

BOOK V. THE HOUNDS OF LEU.

旅獒

一節 惟克商、遂通道于九夷八蠻、西旅厎貢厥獒、太保乃作旅獒、用

1 After the conquest of Shang, the way being open to the nine wild and the eight savage tribes, the people of the western tribe of Leu sent in as tribute some of their hounds, on which the Great-guardian made "The Hounds of Leu," by way of instruction to the king.

The Name of the Book.—旅獒, 'The Hounds of Leu.' The 37th note of the Preface, on the subject of this Book, says that the 'western Leu' made an offering of some of their hounds' (西旅獻獒). Leu, therefore, is to be looked for in the west. It was the name of one of the rude tribes, lying in that quarter, beyond the 'nine provinces' of the empire. 獒 is the name of a kind of hound. It was, acc. to the 爾雅, '4 feet—ancient feet, that is—high.' The 說文 describes it as 'knowing the mind of man, and capable of being employed' (知人心可使者). From an instance of its use, quoted in the 集傳 from Kung-yang, it was evidently a blood-hound. The critics generally understand the term in the text in the singular;—I know not why. There is nothing in the Book, and no ancient references to it, which should make us do so. We more naturally take it in the plural, and it seems to me more likely that several hounds, and not one only, would be sent to king Woo.

This is one of the Books found only in Gan-kwŏ's text. K'ang-shing and Ma Yung had not seen it, and they have strangely mistaken the meaning of the prefatory note. '獒,' says K'ang-shing, 'is read like 豪. The rude tribes of the west had no princes, but gave the title of 酋豪 to the strong among them, who governed them for the time. The people of the tribe sent at this time the principal man of their chiefs, to present himself at the court of Chow;'—see the 後案, *in loc.* But this view carries its own refutation on the face of it. The words of the prefatory note are that 'the western Leu presented—as an offering, expressive of their subjection—their 獒.' To suppose that their chief was thus made an article of tribute is absurd. Ch'ing's paraphrase of 獻獒 by 遣來獻見于周 is quite inadmissible. The signification of 獒 as ='hound' is not to be disturbed. The Book belongs to the division of 'Instructions.'

Contents. The Leu people having sent some of their hounds to king Woo, and he having received them, or intimated that he would do so, the Great-guardian remonstrated with him, showing that to receive such animals would be contrary to precedent, would be dangerous to the virtue of the sovereign, and was not the way to deal with outlying tribes and nations.

The reader will think that the Book is much ado about a very small matter, and in truth it is so. It receives an interest, however, when

訓于王。○曰、嗚呼、明王慎德、四夷咸賓、無有遠邇、畢獻方物、惟服食器用。○王

2 He said, "Oh! the intelligent kings have paid careful attention to their virtue, and the wild tribes on every side have willingly acknowledged subjection to them. The nearer and the more remote have all made offerings of the productions of their countries;—

we see in it a specimen of the feeling and procedure by which the rulers of China have all along sought to regulate their intercourse with foreign nations. 'When the sovereign does not look on foreign things as precious, foreigners will come to him:'—this language is a good exponent of the normal Chinese policy. A self-complacent assumption of superiority—superiority both in wisdom and in power—has always been displayed. I have read references to the steam-engine with its various applications, from men versed in all the learning of China, as if it were nothing more than a toy, to be thought of just as the duke of Shaou thought of the hounds of Leu. Statesmen and people are now, in this nineteenth century, having a rude awakening from their dream.

P. 1. *The occasion on which the Book was made.* This par. might have had a place in the Preface, and Ts'ae calls it 'the proper preface of the Hounds of Leu' (此旅獒之本序). 惟克商,—'on the conquest of Shang.' The 'Daily Explanation' expands the clause:—惟我周武王旣克商而有天下. The 'General History' refers the tribute of the hounds to the 14th year of king Woo, B.C. 1,120. 遂通道于九夷八蠻,—by the 'nine E and eight Man,' we are to understand the barbarous tribes generally,—expressed in the Can. of Shun, p. 16, by the phrase 蠻夷, and by 蠻貊 in the 'Completion of the War,' p. 6. See also on the 'Tribute of Yu,' Pt. ii., p. 22. The diff't, rude tribes round about the nine provinces of the empire are variously enumerated. Here we have the '9 夷 and 8 蠻;' in the Le Ke, Bk. XIV., 明堂位, p. 3, we have the '9 夷, 8 蠻, 6 戎, and 5 狄;' in the Chow Le, Bk, XXXIII., 夏官, 司馬, 第四之六, 職方氏, p. 1, we have the 4 夷, 8 蠻, 7 閩, 9 貉, 5 戎, and 6 狄;' in the 國語, 魯語, 下, we have 'the '9 夷 and 100 蠻.'

The numbers are not to be pressed, and we must be content with finding a statement in the text, that the wild tribes all around came or sent to the court of king Woo;—acknowledging his supremacy. Ts'ae says that we are not to understand from 通道, that king Woo used any efforts to open roads to the barbarous regions beyond the limits of the empire proper; —it was his virtue and fame which drew them, and they came, 'climbing the hills as if they had been ladders, and in boats across the sea' It certainly would not have been discreditable to king Woo to have good roads made throughout all his dominions; and in the passage of the 國語, referred to above, evidently modelled on this part of the Shoo, the opening of the thoroughfares is described as his work:—仲尼曰,昔武王克商,通道於九夷百蠻,使各以其方賄來貢,使無忘職業. 底貢,—the same phrase occurs in the Tribute of Yu, Pt. i., p. 52. The force of 底 passes on to the next character, and indicates that what *it* says took effect. 太保,—it is not said anywhere in the Book who the Great-guardian was; but since the commentary of Gan-kwŏ, the prevailing opinion has been that he was Shih, the duke of Shaou. See on the name of Bk. XII. He was Great-guardian under Woo's successor; and it is supposed—with probability—that he held the office also under Woo.

Pp. 2—10. THE ADDRESS OF THE GREAT-GUARDIAN TO KING WOO AGAINST RECEIVING THE HOUNDS. Pp. 2, 3. *The precedent of former wise kings in receiving articles of tribute, and the use which they made of them.* 2. 明王愼德,—the language here is to be taken historically. Medhurst and Gaubil both miss this point, and render—'When an intelligent prince is careful in the cultivation of his virtue,' &c. The guardian is giving not merely the lesson of duty, but of duty illustrated by example. The 'Daily Explanation' has it:—自古明哲之王,所以保邦安民者,要在謹修其德云云. 愼德, 'the careful cultivation of virtue,' is said to be the hinge on which the whole of the address moves. 咸

乃昭德之致于異姓之邦、無替厥服、分寶玉于伯叔之國、時庸展親、人不易物、

3 clothes, food, and vessels for use. The kings have then displayed the things thus produced by their virtue, and *distributed them* to *the princes of* the States of different surnames, *to encourage them* not to neglect their duties. The precious things and gems they have distributed among their uncles in charge of States, thereby increasing their attachment *to the throne*. The recipients have *thus* not despised the things, but have seen in them the power of virtue.

賓,—賓 is not merely = 客, 'strangers,' 'guests,' but = 賓服;—see in the dict. on the character. 畢獻方物,惟服食器用,—方物 = 其方所生之物, 'the articles produced by their country,' and we may understand also articles manufactured there. The last clause gives a summary of those articles, and the meaning is that the contributions were restricted to these:—不敢於此外有以奇玩異物進獻者. 3. 異姓之邦,伯叔之國,—the empire being divided into many States or principalities. the emperors of each dynasty apportioned these among their relatives and adherents. 'The States of their uncles' were 同姓之邦, 'regions of the same surname,' *i.e.*, their rulers had the same surname as the emperors. The 'regions of different surnames' were the States ruled by Chiefs, attached to the reigning dynasty, but of a different lineage. To these the emperors 昭德之致, 'displayed what their virtue *thus* produced,'—the productions of remote territories, the tribute from distant tribes. The transitive meaning of 昭 is very much determined by its correlation with 分 in the next part of the par. The things were sent about as imperial gifts among the States; so they were 'displayed,' and served to warn and encourage the chiefs to loyal service and duty. 無替厥服 = 無廢其服事之職. 時庸展親,—Gan-kwŏ explains this by 是用誠信其親親之道, 'thereby verifying the sincerity with which they held the principle of attachment to their relatives,' taking 展 as = 信. Lin Che-k'e supports this interpretation, and quotes with approval the words of Wang Gan-shih,—'Though they loved them, yet if they had not shared their precious things with them, who could have known the sincerity of their love (親之矣而不以所寶分之,則人孰知親親之信也)?' But the clause is evidently related to the preceding 無替厥服, and must describe —not the feeling of the emperors from which the gifts proceeded, but the feeling which they wished to increase in the princes, their relatives. The explanation of 展 by 信 is therefore inadmissible. The meaning in the transl. is given by Ts'ae and in the dictionary:—使之益厚其親.

[In the passage of the 國語 from which I quoted, on the 1st par., the words of Confucius, the sage goes on to say:—於是肅愼氏貢楛矢石砮,其長尺有咫,先王欲昭其令德之致遠也,以示後人,使永監焉,故銘其栝,曰肅愼氏之貢矢,以分太姬配虞胡公,而封諸陳,古者分同姓以珍玉,展親也,分異姓以遠方之職貢,使無忘服也,云云.]

人不易物,惟德其物,—by 人 is intended the various princes, receiving the imperial gifts; 易 = 輕 'to slight.' 不易物,—'have not slighted the things,' have not dared to think lightly of them, however little valuable they might be; 德其物,—'they have virtue-ed the things;' *i.e.*, they have looked at the things in the light of the virtue which

惟德其物。○四節德盛不狎侮、狎侮君子、罔以盡人心、狎侮小人、罔以盡其力。○五節不役耳目、百度惟貞。○六節玩人

4 "Complete virtue allows no contemptuous familiarity. When *a*
prince treats superior men with such familiarity, he cannot get them
to give him all their hearts; when he so treats inferior men, he cannot
5 get them to put forth for him all their strength. If he be not in bond-
age to his ears and eyes, all his conduct will be ruled by correctness.
6 By trifling with men he ruins his virtue; by finding his amuse-
ment in things he ruins his aims.

produced them, and as monitions to the virtue they themselves ought to cultivate. Gaubil's rendering of this part is sententious, but can be of no help to a student:—'Ainsi les choses qui viennent de la vertu retournent à la vertu.'

[This passage appears in the 左傳, 僖五年, along with two other sentences from 'the Books of Chow,' in the following form:—民不易物, 惟德緊物. The use which is made of it there is to show that virtue is the only sure defence of a State.]

Pp. 4—6. *How the sovereign's careful attention to his virtue will appear in his guarding against improper familiarity with men, and foolish cherishing of useless creatures and things.* This is the meaning that is put upon these paragraphs. The interpretation of them, it will be seen, is perplexing and difficult. 4. 德盛不狎侮,—comp. 狎侮五行, in 'the Great Speech,' Pt. iii., 2. Koo Seih-ch'ow (顧錫疇; Ming dyn.) says upon the terms here:—狎者與之暱也, 侮者禮之倨也, 一是視爲私人, 一是忽爲易與, '狎 is being familiar with them; 侮 is a haughty disregard of the rules of propriety. The former indicates the looking upon them as mere favourites; the latter expresses the treatment of them as easily consorted with.' For the two terms, however, we have the one term 玩, 'to make sport with' in p. 6. The 'Daily Explanation' says, on that par., that the first 玩 is the 玩 of contempt, and the second the 玩 of fondness' (上玩字, 玩忽之意, 下玩字玩好之意). But we must find a common idea expressed by the two applications of 狎侮 here, and of 玩 in p. 6. Such an idea is that of contemptuous familiarity. Directed to creatures like the hounds of Leu, it will have more of the character of trifling sport; directed to men, there will be in the ruler who practises it a want both of self-respect, and of the respect which he owes to them. 君子 is descriptive of men in office, who are to be supposed to have a degree of elevated character. They have their minds—their virtues and acquirements—to serve the sovereign with; but when treated with contemptuous familiarity, they will despise him and go away. 小人 are the people, in whom the familiarity of their superiors is sure to breed contempt, so that they will not be careful to labour for them, as they ought to do, with their strength. Ying-tă, aptly enough, quotes, in illustration of 侮狎君子, the words of E Yin, 接下思恭 (太甲, Pt. ii., p. 7); and the words of Confucius, 使民如承大祭 (Ana., XII., ii.), in illustration of 狎侮小人. 5. 不役耳目=不爲耳目所役, *i.e.*, if he be superior to the external fascinations that assail him through the senses,—what are called 物 in the next paragraph. 百度, 'the hundred measures,'=百爲之度, 'the measures of all his conduct.' A certain rule—of 'correctness' (貞=正)—is supposed, by which the ruler, free from the bondage of his senses, will endeavour to regulate all his conduct. 'His words and actions,' it is said in the 'Daily Explanation,' 'will all be conformed to the measure of perfection, and he will not dare to transgress it an inch.' 6. 玩,—see on par. 4. Contemptuous familiarity with men destroys that self-

喪德、玩物喪志。○七節志以道寧、言以道接。○八節不作無益害有益、功乃成。不貴異物賤用物、民乃足、犬馬非其土性不畜、珍禽奇獸、不育于國、不寶遠物、則遠人格、所寶惟賢、則邇人安。○九節嗚呼、夙夜罔或不勤、不矜細

7 "The aims should repose in what is right; words should be listened to according to their relation to right.

8 "*A prince* should not do what is unprofitable to the injury of what is profitable, and then his merit may be completed. He should not value strange things to the contemning things that are useful, and then his people will be able to supply *all his needs*. *Even* dogs and horses which are not native to his country he will not keep; fine birds and strange animals he will not nourish in his kingdom. When he does not look on foreign things as precious, foreigners will come to him; when it is worth which is precious to him, *his own* people near at hand will enjoy repose.

9 "Oh! early and late never be but earnest. If you do not attend jealously to your small actions, the result will be to affect your virtue

respect and reverence for right which is at the foundation of all virtue. A fondness for, and fondling of, creatures like the hounds of Leu brings the whole mind down to the level of little things.

P. 7. *The rule for a prince's aims, and his intercourse with others.* 道=所當由之理, 'the principles according to which we ought to proceed.' 言以道接=人之言以道而接. The first clause is illustrated by Mencius' 持其志 (II., Pt. I., ii. 9), and the second by his 我知言 (*ib*, p. 11); also by Shun's language in 'The Counsels of Yu,' pp. 14—16. The two sayings are good enough in their way, but the object which they serve in the guardian's address is not very evident;—see the remark of Wang Pih at the conclusion of his 'Doubts' about this Book.

P. 8. *What things a sovereign should abstain from cherishing and pursuing, and what things he should prefer and seek.* In this par. the Guardian comes at last to the subject of the hounds of Leu, though he does not expressly mention them. 不作至民乃足,—these two clauses are of a general character, and may be applied to an endless variety of subjects. 民乃足,—'the people will be sufficient.' Chin Tih-sew says:—貴異物,則征求多,而民不足, 'If he set a value on strange things, his exactions and requirements will be so many that the people will not be able to meet them.' 犬馬至不畜.—these dogs and horses might be useful, but being foreign, the virtuous sovereign will have nothing to do with them! 珍禽,—珍 is here an adjective, =珍美之禽. 不寶至人安.—see the remarks on this in the note on the Contents of the Book.

Pp. 9, 10. *How the sovereign is to cultivate his virtue by an untiring attention even to the smallest matters, and what grand results will flow from such*

行、終累大德、爲山九仞、功虧一簣。○十節允迪茲、生民保厥居、惟乃世王。

in great matters;—as when, in raising a mound of nine fathoms the
10 work is unfinished for want of one basket *of earth*. If you really follow this course, the people will preserve their possessions, and the throne will descend from generation to generation.

a course. 不矜細行,—矜 is used here much with the same meaning as in the Con. Ana. XV., xxi., 君子矜而不爭. Choo He was asked whether the term were not used in the same way in the two passages, and replied, 'Much about it. The idea is that of pitiful consideration, and firm conservation.' (相似,是個矜惜持守之意.

爲山,云云,—see the Con. Ana., IX., xviii. 仞=八尺, 'eight cubits.' I call it 'a fathom,' as being the nearest approximation to it which we have in our designations of measures. The paraphrase in the 'Daily Explanation' is:—譬如爲山者,積累工夫,已至九仞,所少一簣之土,乃心生玩弛,不肯加益,九仞之功,到底虧缺,山豈可得而成也哉.

10. 允迪茲,—comp. 允迪厥德, Pt., II., Bk. III., p, I. 生民保厥居,—生民, 'the living people,' is merely an equivalent of 庶民. The phrase is found also in the 孝經. For 保厥居 Medhurst has well—'may protect their hearths.'

惟乃世王=王業可永, 'the imperial inheritance may be perpetuated.' I append Lin Che-k'e's observations on this:—太保既以是訓王,厥後凡四夷所獻,中國所受,一如太保之訓,觀肅愼氏楛矢之類,可以見矣,所謂允迪茲者也,周之子孫,卜世三十,卜年七百,信乎其世王也,夫却一獒之獻,亦細事耳,而世王之兆見於此,則知夫大君之所以祈天永命,以爲社稷無疆之休者,蓋不在大也。

BOOK VI. THE METAL-BOUND *COFFER*.

金縢

一節 既克商二年、王有疾、弗豫、○二節 二公曰、我其爲王穆卜。○三節 周公曰、未可以戚我先王。○

1 I. Two years after the conquest of the Shang dynasty, the king
2 fell ill, and was quite disconsolate. The two dukes said, "Let us
3 reverently consult the tortoise concerning the king"; but the duke
of Chow said, "You may not so distress our former kings."

THE NAME OF THE BOOK.—金縢, 'The Metal-bound.' 縢 is defined by 緘, 'to tie or shut up,' 'to seal or fasten.' A certain chest or coffer, which was fastened with bands of metal, plays an important part among the incidents of the Book. It is called, p. 11, 金縢之匱; and from this the name is taken. The Book is found in both the texts.

CONTENTS. King Woo is very ill, and his death seems imminent. His brother, the duke of Chow, apprehensive of the disasters which such an event would occasion to their infant dynasty, conceives the idea of dying in his stead, and prays to 'the three kings,' their immediate progenitors, that he might be taken and king Woo left. Having done so, and divined that he was heard, he deposits the prayer in the metal-bound coffer, where important archives were kept. The king gets well, and the duke is also spared; but five years after, Woo really dies, and is succeeded by his son, a boy only thirteen years old. Rumours are spread abroad that the duke has designs upon the throne, and he withdraws for a time from the court. At length in the third year of the young king, Heaven interposes. He has occasion to open the metal-bound coffer, and the prayer of the duke is found. His devotion to his brother and the interests of his family is brought to light. The boy monarch weeps because of the unjust suspicions he had harboured, and welcomes the duke back to court, amid unmistakeable demonstrations of the approval of Heaven.

The whole narrative is a very pleasing episode in the history of the times, and is more interesting to the foreign reader than most other portions of the Shoo. It divides itself naturally into two chapters:—the first, parr. 1—11, ending with the depositing the prayer in the coffer; and the second, detailing how it was brought to light, and the duke cleared by means of it from the suspicions which had been cherished of him.

CH. I. Pp. 1—11. THE PRAYER OF THE DUKE OF CHOW; ITS OCCASION; HIS SUBSEQUENT DIVINATION, AND DEPOSITING THE PRAYER IN THE COFFER. 1. *The illness of king Woo.* 既克商二年,—the current chronology refers this to the 14th year of king Woo, the year after the death of Show, B.C. 1,120. K'ang-shing thought that the year of the conquest of Shang should not be included in the two years, and the critics of the present dynasty generally concur with him. Ming-shing says that if the historian had meant to say that the year was that succeeding the change of dynasties, as Gan-kwŏ, Sze-ma Ts'een, and Wang Suh

四節 公乃自以爲功、爲三壇同墠、爲壇于南方北面、周公立焉、植璧秉珪、乃告太王

4 He then took the business on himself, and made three altars of earth, on the same cleared space; and having made another altar on the south, facing the north, he there took his own position. The convex symbols were put *on their altars* and he himself held his mace, while he addressed the kings T'ae, Ke, and Wăn.

think, he would have used 惟 and not 既, and we should have read 惟克商二年. I cannot undertake to settle this trivial point. 弗豫 (so in Sze-ma Ts'een. Këang Shing, after the 說文, gives 不愈)=不悅豫, 'was not happy.' We may suppose that he was distressed, thinking of the troubles that might arise on his death. The other reading—不愈, 'did not get well,' would give a simpler meaning.

2. *Proposal of the two dukes to divine respecting the issue of the king's illness.* The 二公, 'two dukes,' are understood to be 太公 and 召公. The latter is the duke of Shaou spoken of on p. 1 of the last Book. T'ae-kung,—see on Mencius, IV., Pt. I., xiii. He played a very important part in the establishment of the Chow dynasty, as counsellor to Wăn and Woo, and was invested by Woo with the principality of Ts'e, which his descendants held for nearly 640 years. He is the 尙父 in the apocryphal edition of the 'Great Speech.' 穆卜,—穆 (Ts'een has 繆) is defined by Gan-kwŏ, after the 爾雅, by 敬, 'reverently.' Ts'ae gives its meaning—誠一而和, 'with entire sincerity and in common,' saying that on great emergencies all the officers, great and small, united in the ceremony of divination, so that 穆卜 is equivalent to 共卜, according to the view of an older interpreter whom he cites. This interpretation would give more emphasis to the 戚 in the next par., but I do not see that we can insist on extending the meaning of the term beyond the 敬 of Gan-kwŏ. 3. *The duke of Chow declines the proposal.* 周公,—this is the first time that we meet in the Shoo with this famous name, though we shall find him hereafter playing a most important part. But for him, indeed, the dynasty of Chow would probably not have taken root. He was equally mighty in words and in deeds,—a man of counsel and of action. Confucius regarded his memory with reverence, and spoke of it as an evidence of his own failing powers and disappointed hopes, that the duke of Chow no longer appeared to him in his dreams. He was the 4th son of king Wăn, by his queen T'ae-sze. The eldest was Pih-yih-k'aou (伯邑考); the second was king Woo; and the third was Sëen (鮮), the Kwan Shuh (管叔), mentioned in p. 12. There were six other younger brothers, but of all Wăn's sons, only king Woo and the duke of Chow were representatives of their father's virtue and wisdom. Chow was the name of the city where king T'ae fixed the central seat of his House;—see page 281, on the name of this part of the Shoo. It became the appanage of Wăn's 4th son, Tan (旦), and hence, he is known as the 'duke of Chow.' 戚=憂 'to trouble,' 'to distress.' It would appear that the two dukes proposed to have a solemn service of divination in the ancestral temple of the imperial House, and the duke of Chow negatives their proposal on the ground that there was no necessity for troubling the spirits of the departed kings by so much ado merely to divine the issue of the king's illness. He had himself determined what *he* would do. K'ang-shing says that he negatived their proposal, because he knew that the king would not die at this time. This view is grounded in a passage in the Bk. 文王世子, Pt. i., p. 2., of the Le Ke, where king Wăn is made to interpret a dream of his son so as to assure him of a certain number of years. But there is much in that Book which we cannot receive. If the duke knew that his brother would recover, the prayer which follows, and his offer to die in his room, lose all their meaning and value.

P. 4. *The duke's preparations for his prayer.* 公乃自以爲功,—功=事 'business or duty.' Gan-kwŏ paraphrases:—周公乃自以請命爲已事. 三壇同墠,—築土曰壇,除地曰墠, 'the rearing up of earth is called 壇; the clearing away of the ground is called

王季文王。○史(五節)乃冊祝曰、惟爾元孫某、遘厲虐疾、若爾三王、是有丕子之責于

5 The *grand* historian *by his order wrote* on tablets his prayer to the following effect:—"A. B., your chief descendant, is suffering from a severe and dangerous sickness;—if you three kings have in heaven the charge of *watching over* him, *Heaven's* great son, let me

墠: The duke cleared and levelled a space of ground, and there he built three altars facing the south, one for each of the kings to whom he intended to pray,—his father, his grandfather, and his great-grandfather, by whose wisdom and virtues the fortunes of their House had culminated in the possession of the empire. On the same area he raised another altar facing the north, where he himself took his place. K'ang-shing says that the altars were at Fung (Bk. III., p. 2.), and that the area remained to his day. 植璧秉珪,—璧 and 珪 (=圭) were two of the 'five tokens of gem,' mentioned in the Can. of Shun, p. 7, conferred by the emperor upon the various princes in connection with their investitures. There were two *peih*, belonging to the *tsze* and the *nan* respectively, and three *kwei*, that appropriate to the duke of Chow being the 桓圭. But we can hardly understand the terms here of the badges of nobility, or tokens of imperial appointment. Gan-kwŏ says the *peih* were brought and laid upon the altars of the three kings in reverence to them, and the *kwei* was the duke's proper *hwan kwei*, which he held in his hands as the evidence of his person and rank in appearing before them. But from p. 8, we should rather conclude that all the articles were proper to the worship of the three kings. The 璧 is described as resting on a square base, while outwards it was round like the arch of heaven.

Pp. 5—8. *The prayer.* 5. 史乃冊祝,—史=太史, 'the grand historiographer.' His services were called in to record the prayer. I take 祝 as=祝詞, 'the language of the prayer.' Gan-kwŏ explains the clause:—史爲冊書祝辭, 'The historian wrote for him on a tablet (or tablets) the words of the prayer.' This is the view now given in the 'Daily Explanation':—周公告三王之神,命太史書祝詞于冊,若曰,云云. This, it seems to me, must be the meaning of the text.

K'ang-shing, however, says:—策,周公所作,謂簡書也,祝者讀此簡書以告三王, 'The tablet, *i.e.*, the writing, was made by the duke of Chow; the priest read this writing to inform the three kings.' In this way the 史 is altogether unaccounted for. Woo Ch'ing would put a comma at 冊, and explains—'The historiographer wrote the tablet, and the priest (祝) read it.' But who does not get the impression that the duke of Chow was himself the only priest on the occasion? 爾元孫某,—'Your great-grandson, such an one.' The duke, no doubt, used the name of king Woo. But in the Chow dynasty, the practice of 'concealing the name,' as it is called (諱名), came into vogue. K'ang-shing supposes that it was king Ching, who first dropt the name, and substituted 某 for it, when he found the prayer, as related in p. 16. 遘=遇 'to meet with.' Wang K'ăng-t'ang says:—'A sage has nothing about him which could bring on sickness, but he may happen to meet with evil malaria in the air:—hence the use of 遘;'—see a note in the 集傳. We need not lay so much stress on the character. 若爾三王至某之身,—this passage has wonderfully vexed the critics, and the editors of Yung-ching's Shoo say that no one interpretation of it which has been given should be pertinaciously held to. The view in the translation is substantially that of Ts'ae, who says:—武王爲天元子,三王當任其保護之責于天,不可令其死,如欲其死,則請以旦代武王之身, 'King Woo is the great son of Heaven; you three kings ought to have the charge of protecting him in heaven, and should not let him die. If you wish that he should die, pray let me Tan be a substitute for his person.' Feeling that the 于天 lay loosely on this view in the sentence, he supposed that some characters following 天 have been lost. The interpretations of K'ang-shing and Ying-tă

天、以旦代某之身。○(六節)予仁若考、能多材多藝、能事鬼神、乃元孫不若旦多材多藝、不能事鬼神。○(七節)乃命于

6 Tan be a substitute for his person. I have been lovingly obedient to my father; I am possessed of many abilities and arts which fit me to serve spiritual beings. Your chief descendant on the other hand has not so many abilities and arts as I, and is not so
7 capable of serving spiritual beings. And moreover he was appointed in the hall of God to extend his aid to the four quarters *of the empire*, so that he might establish your descendants in this lower world.

may be seen in the 後案 and the 註疏. Choo He preferred the view of a Chaou E-taou (晁以道), that 責 = 'to require the service of,' and the meaning is—'If God require the services of your eldest son in heaven, let me be a substitute for him.' Maou K'e-ling prefers the view of a Seu Chung-san (徐中山):—惟爾元孫某，遘疾若此，儻三王以爲此雖我元孫，實天之大子也，其責甚重，不可死，則旦請代耳. Ts'ae's construction of the sentence is not more objectionable than either of these two. Thus much is plain:—first, that the duke of Chow offered himself to die in the room of his brother king Woo; and second, that he thought his offer might somehow be accepted through the intervention of the great kings, their progenitors, to whom he addressed himself.

P. 6. *Reason why the duke should be taken instead of the king.* 予仁若考,—考 = 父; 若 = 順. Gan-kwŏ gives the meaning as 我仁能順父, 'I could affectionately obey my father.' Ts'ae takes the same view, only extending the meaning of 考 to 祖父, 'forefathers' generally. Medhurst translates the clause by—'my benevolence is equal to that of my forefathers,' which the language will admit of. Woo Ch'ing, indeed, gives for it—我之仁德如父. Still the other view is to be preferred. The duke would probably have declined to say that he was more virtuous than king Woo, though he was conscious of possessing certain qualities which might render him the better addition of the two to the spirit-world. Sze-ma Ts'een has only 旦巧能, and on his authority Keang Shing would cast 仁若 out of the text; but though the 'Historical Records' show us the interpretation which their compiler put upon the Shoo, their authority cannot always be pleaded in favour of this or that reading.

We should be glad if we could ascertain from this paragraph what ideas the duke of Chow had about the other world, but his language is too vague to afford us satisfaction. He says he was better able than his brother to serve spirits;—did he then expect that some such service would have to be performed by him after death? and who was the spirit, or who were the spirits, to whom the service was to have been rendered? These questions are suggested by his words; and yet it may be, that all which he meant to say was that he was more religious,—more acquainted with ceremonies, and fonder of sacrificial services,—and therefore was somehow better fitted for admission to the spirit circle. I suppose he did not know his own meaning very clearly.

Chinese critics are concerned to free the duke of Chow from the charge of boasting which may be fixed on him from the paragraph. Tsëang Te-shăng (蔣悌生; Ming dyn.) says:—'The duke of Chow did not boast of his services, but was the humblest of men;—how is it that here he boasts of himself in such a way to the spirits of the three kings? On this occasion, so important to his family and the kingdom, his love for his brother prevailed over every other consideration. He had not leisure to consider whether he was boasting or modest. The case is one of those instances in which the virtue of sagely men moves Heaven. Let it not be lightly thought of or spoken about;'—see the 集說.

P. 7. *Reason why king Woo should be spared.* 乃命于帝庭,—the 帝 here is 上帝 or God. Ma Yung says:—武王受命于天帝之庭,—'king Woo received appointment in the hall of the God of heaven.' Medhurst has translated:—'He has

帝庭、敷佑四方、用能定爾子孫于下地、四方之民、罔不祗畏、嗚呼、無墜天之降寶命、我先王亦永有依歸。○八節今我卽命于元龜、爾之許我、我其以璧與珪、歸俟爾命、爾不許我、我乃屏璧與珪。○九節乃卜三龜、一習吉、

The people of the four quarters stand in reverent awe of him.
Oh! do not let that precious Heaven-conferred appointment fall
to the ground, and *all* our former kings will also have a perpetual
8 reliance and resort. I will now seek for your orders from the great
tortoise. If you grant *what I request*, I will take these symbols and
this mace, and return and wait for the issue. If you do not grant
it, I will put them by."
9 The duke then divined with the three tortoises, and all were
favourable. He took a key, opened and looked at the *oracular*

received the decree in the imperial hall,' which is a great weakening of the duke's argument, and without the sanction of any critic. 四方至祗畏,—the critics generally connect this with the preceding clause, and extend the force of the 用能 to it. It seems rather to be a description of the success of Woo's govt.,—exaggerated, indeed, but justifiable in the circumstances. 天之降寶命=天所降之寶命,—as in the translation. 我先王,云云,—'our former kings' are all the princes of the House of Chow, from Shun's minister of Agriculture downward. The saying that they would have 'a perpetual reliance and resort' is to the effect that the sacrifices to them would ever be continued.

P. 8. *The duke proposes to divine for the answer of the kings, and tells them what will be the consequence of their refusing his request.* 今我卽命=今我就受三王之命, 'I will now go at once and receive the command—the decision—of you three kings.' 元龜,—see on 大龜, in the 'Tribute of Yu,' Pt. i., 52. The shells of the tortoise employed for imperial divinations were larger than those employed by the princes. 歸俟爾命,—'will return and wait for your orders.' which would be seen in the recovery of king Woo, and the duke's death. Ma says:—待爾命,武王當愈,我當死. 屏璧與珪,—屏(2d tone)=去 or 藏. The meaning is, that he would put those instruments of worship aside;—the dynasty would fall, and the House of Chow would have no more imperial sacrifices to offer.

Pp. 9, 10. *The divination is favourable, and the duke deposits his prayer in the coffer.* 9. 卜三龜,—'He divined with the three tortoises' I suppose that the divination took place before the altars, and that a different shell was used to ascertain the mind of each king. Choo He says:—或曰三王前,各一龜卜之. Lin Che-k'e, however, says:—以龜之三兆卜之, 'He divined according to the three prognostics given by the tortoise.' This is in accordance with the language of the Chow Le, Bk. XXIV., p. 1, 太卜掌三兆之法,一曰玉兆,二曰瓦兆,三曰原兆, which Biot

啟籥見書、乃幷是吉。○公[十節]曰、體、王其罔害、予小子新命于三王、惟永終是圖、茲攸俟、能念予一人。○[十一節]公歸、乃納册于金縢之匱中、王翼日、乃瘳。

10 responses which also were favourable. He said, "According to the form *of the prognostic*, the king will take no injury. I, who am but a child, have got his appointment renewed by the three kings, by whom a long futurity has been consulted for. I have to wait
11 the issue. They can provide for our one man." *Having said this*, he returned, and placed the tablets in the metal-bound coffer; and next day the king got better.

translates:—'Grand Augure. Il est prèposé aux trois methodes pour l'observation des fissures sur l'ecaille de la tortue. La première est appelée fissure de jade; la seconde, fissure de poterie; la troisième, fissure de plaine.' 一習吉,—習=重, or 襲; see the 'Great Speech,' Pt. ii., 5. 啟籥見書,—by 書 we are to understand 占書, 'written oracles.' The par. of the Chow Le, following that quoted above, is—其經兆之體,皆百有二十,其頌皆千有二百, 'The forms of the regular prognostications were in all 120, the explanations of which amounted to 1,200.' Those explanations, no doubt, consisting of a few oracular lines; were the 書 of the text. They were kept by themselves, and consulted on occasion, according to certain rules which have not come down. The duke of Chow at this time had recourse to them. The meaning of 籥 in this place is very uncertain. Properly speaking, it denotes a kind of flute. Here it seems to denote a sort of key with which the apartment or chest, or whatever it might be, in which those oracles were kept, was opened. K'ang-shing, Ma Yung, and Wang Suh define it nearly in the same way, as 開藏之管; 藏卜兆書管; and 開藏占兆書管. 10. 體=兆之體, 'the form of the prognostic,' appearing on the shell of the tortoise. 惟永終是圖,—Woo Ch'ing understands this to be spoken by the duke of himself, so that he not only understood from the divination that the king would not die, but also that he would get better without himself being taken as a substitute. The words do not convey that impression to my mind. In the 'Daily Explanation,' they are referred to the three kings as in the translation.—我小子新受命于三王,惟以久後子孫爲計,而許我以保佑元子孫矣. 茲攸俟,能念予一人,—茲攸俟=the 歸俟爾命 of par. 8, the only difference being that the words here are those of soliloquy, and not addressed to the kings. The 一人 is king Woo. The duke would seem to be resigning himself to the thought of his own death. He must be taken, but he can confidently leave the king and the dynasty in the care of the three kings.

11. 金縢之匱,—'the metal-bound coffer.' Ts'ae says that it was this coffer which contained the oracles of divination, the same which is alluded to in p. 9. It may have been so; but I should rather suppose it to have been different,—a special chest in which important archives of the dynasty, to be referred to on great emergencies, were kept. The duke gave orders to all whose services he had employed in the ceremony to say nothing about it (see p. 17), but it was right that the record of the prayer should be preserved in this repository. He therefore placed it there, not thinking that it would be—hoping that it would not be—brought to light in his time.

[The prayer of the duke of Chow is addressed to the three kings, and I have said above, that it is addressed to them in the character of mediators or intercessors with Heaven or God.

○ 十二節 武王既喪、管叔及其群弟、乃流言於國曰、公將不利於孺子。○ 十三節 周公

12 II. *Afterwards*, upon the death of king Woo, *the duke's* elder brother, he of Kwan, and his younger brothers, spread a baseless rumour through the kingdom, saying, "The duke will do no good to the

The analogy of the circle of religious notions among the Chinese obliges us to adopt this conclusion, and, in par. 7, we have an express reference to the supreme disposing of God in human affairs. Still it must be allowed that the doctrine of the former kings being only intercessors is not indicated in the text so clearly as it might have been. In illustration of this I shall quote the words of Ts'aou Heŏ-tseuen (曹學佺; Ming dyn). He says:—'The earlier scholars were led, by the words—"I have received a new appointment for him from the three kings," to doubt whether the duke's language (in p. 6)—"I have many abilities and arts which fit me to serve spiritual beings," really referred to Heaven. They rather thought it did not; but we must not thus pertinaciously insist upon particular expressions. Anciently, when sovereigns sacrificed to Heaven and Earth, they associated their ancestors as assessors and sharers at the ceremony; when they prayed for anything to Heaven and Earth, they depended on the efficacious spirituality of their ancestors to present and second their request. Heaven was the most honourable, and they did not dare to approach it abruptly; their ancestors were the nearest to them, and they could, through the kindness between them, make their thoughts known to them. There is no reason why we should not say that the words, "I have received a new appointment from the three kings," are equivalent to "I have received a new appointment for him from Heaven"' (先儒因新命于三王、即疑上文能多材多藝以服事鬼神、非指天言、亦不必如此拘泥、古者人君祀天地、必以祖考配享、其有所禱于天地、亦必藉祖宗之靈、以為之請、蓋天至尊、不敢唐突、而祖宗至親、殆可以情告也、謂新命于三王、即新受命于天、可也)

Ch. II. Pp. 12—19. AFTER THE DEATH OF KING WOO THE DUKE OF CHOW FALLS UNDER SUSPICION OF NOT BEING LOYAL TO THE THRONE. TWO YEARS PASS BY, AND THEN HEAVEN INTERPOSES TO BRING HIS INNOCENCE TO LIGHT; THE PRAYER IN THE COFFER IS DISCOVERED, AND THE YOUNG KING ACKNOWLEDGES WITH HIS TEARS THE INJUSTICE OF HIS THOUGHTS, AND RECEIVES THE DUKE BACK, WHILE HEAVEN ACCORDS EVIDENT TOKENS OF ITS APPROVAL.

12. *The manner in which the duke of Chow was brought into suspicion.* The last par. closes with the statement that the king suddenly recovered the day after the duke's prayer. This opens with a reference to his death. Five years have elapsed. Woo died B.C., 1,115, and was succeeded by his son Sung (誦), whose reign dates from B.C. 1,114, and who is known in history by the title of Ching (成), 'the Completer.' Ching was only 13 years old, and the duke of Chow acted as regent of the empire. It was natural he should do so, for he was the ablest of all the sons of Wăn, and had been devotedly attached to his brother Woo, whose chief adviser he had been, and was without the shadow of disloyal feeling. The accession of dignity and influence which he now received, however, moved his elder brother Sëen, and some of his other brothers to envy, and they had come to be engaged in a treasonable conspiracy against the throne. We have seen how Woo, after the death of the tyrant Show, pardoned his son, generally known by the name of Woo-kăng (武庚), and continued him in Yin to maintain the sacrifices to the kings of his line. To guard against the very probable contingency of his rebellion, however, he placed three of his own brothers in the State along with him, with the title of 'Inspectors' or 'Overseers' (三監), who should overawe both him and the old ministers of Show. Those overseers were Sëen, known as Kwan Shuh, older than the duke of Chow; Too (度), known as Ts'ae Shuh (蔡叔), immediately younger than the duke; and Ch'oo (處), known as Hoh Shuh (霍叔), the eighth of Wăn's sons. Perhaps Sëen thought that on the death of Woo the regency, if not the throne, should have devolved upon himself. Mencius ascribes the appointment of him as overseer of Yin to the duke of Chow (see Men., II., Pt. II., ix.), as, no doubt, it was made by Woo on his advice. This may have exasperated him the more against Tan who had thus *shelved* him, he would think, away from the court. However it was induced, soon after the death of Woo, those three brothers entered into a conspiracy with Woo-kăng to throw off the yoke of the

乃告二公曰、我之弗辟、我無以告我先王。十四節 ○周公居東二年、則罪人斯得。十五節 ○于

13 *king's* young son." Upon this the duke of Chow represented to the two dukes, saying, "If I do not take the law *to these men*, I shall not be able to make my report to our former kings."

14 He resided accordingly in the east for two years, when the

new dynasty, and as a preliminary step, they endeavoured, in the manner indicated in the text, to stir up division between the regent and his nephew.

管叔,—Kwan was the name of a city and territory,—the pres. sub. dep. of Ch'ing (鄭州), in the dep. of K'ae-fung, Ho-nan. It formed the appanage of Sëen, the third of Wăn's sons. I suppose that 叔 was originally merely indicative of Sëen's place in the line of his brothers (see on Con. Ana., XVIII., xi.); but it has come to be joined with 管, so that Kwăn-shuh is now in effect simply a historical name. 羣弟,—'the younger brothers' were Too and Ch'oo, as has been detailed above. 流言,—'set words flowing,' = spread a baseless rumour. 不利於孺子,—'will not be advantageous to the child.' By 孺子, of course, the young emperor is meant. 13. *The resolution of the duke.* 我之弗辟,—ever since the Han dynasty the meaning of 辟 here has been debated. Gan-kwŏ, reading the term *peih*, according to its proper enunciation, defined it by 法, and explained the text by 我不以法法三叔,則我無以成周道,告我先王,—as in the translation. K'ang-shing, on the other hand read 辟 as 避, and with the meaning of that term, so that the text = 'If I do not get out of the way,—leave my dignities, and retire from court,—I shall not be able,' &c., &c. The editors of Yung-ching's Shoo do not give a decided opinion on either side. Ts'ae has followed K'ang-shing, but his master Choo He wavered between the two views, approving now the one, and now the other. Maou K'e-ling has a long note on the subject, in his 尙書廣聽錄, Bk. III., recanting his early opinion in favour of K'ang-shing's view, and giving eight reasons for adopting in preference that of Gan-kwŏ. Some of them are sufficiently forcible. I have no hesitation in differing on this point from the generally approved interpretation sanctioned by Ts'ae.

The duke of Chow, on being aware of the insinuations circulated against him, resolved to meet them with promptitude. He owed a duty to the former kings and to the dynasty, and whatever the young king might think, he would act at once against the rebellious and the disloyal.

14. *Justice done on the criminals.* The different views that are taken of the last paragraph necessarily affect the interpretation of this. Acc. to Gan-kwŏ, the duke spent two years in the east, operating against Woo-kăng and the false brothers, and at the end of that time he had got them into his hands, and dealt with them according to his views of their several guilt. Ying-tă says:—'居東 (this has already been explained by 東征之) 二年,則罪人於此皆得,謂獲三叔及諸叛逆者.' K'ang-shing on the other hand says:—居東者,出處東國,待罪以須君之察已, '"He resided in the east" means that he left the court and dwelt in an eastern State, allowing the charge of guilt till the king should have examined into it.' The language so far will certainly admit of this interpretation, but what he says on the next clause is too ridiculous. It is:—罪人周公之屬黨與知居攝者,周公出皆奔,今二年盡爲成王所得,謂之罪人,史書成王意也, 'The criminals are the partizans of the duke of Chow and his acquaintances while he held the regency. When he withdrew from the court, they fled; but now in the two years they were all apprehended by king Ching. The historian calls them criminals, writing from the king's point of view.' Even Keang Shing does not venture to adopt this interpretation, but supposes the meaning to be that the duke, while in the east, came to know who the criminals were that had slandered him.

I have said that the phrase 居東 will itself admit of the interpretation put on it by K'ang-shing; but Maou K'e-ling has shown, that if we do not understand it as Gan-kwŏ does, of the duke's operating in the east against his rebellious brothers, there is no other place in that direction from the court, to which his sojourn-

後、公乃爲詩以貽王、名之曰鴟鴞、王亦未敢誚公。○十六 秋、大熟、未穫、天大雷電以風、禾盡偃、大木斯拔、邦人大恐、王與大夫盡弁、以啟金縢之書、乃得周公所自以爲功、代武王之說。○十七節 二公

15 criminals were got *and brought to justice.* Afterwards he made a poem to present to the king, and called it "The Owl." The king on his part did not dare to blame the duke.

16 In the autumn, when the grain was abundant and ripe, but before it was reaped, Heaven sent a great storm of thunder and lightning, along with wind, by which the grain was all beaten down, and great trees torn up. The people were greatly terrified; and the king and great officers, all in their caps of state, proceeded to open the metal-bound coffer, and examine the writings, when they found the words of the duke of Chow when he took on himself the business of taking

ing for so long a time can be assigned with any degree of probability. 15. *The duke sends a poem to the king to clear himself, but is only partially successful.* The poem here referred to is in the She King, Part I., Bk. XV., Ode ii. It begins:—

'O owl, O owl,
You have taken my young ones:
Do not also destroy my nest.
I loved them; I laboured for them;
I nourished them.—How am I to be pitied.'

The received interpretation of it is that it was composed by the duke after he had crushed the insurrectionary movements in Yin, and put to death Woo-kăng and Kwan-shuh. By the 'owl' is intended Woo-kăng; and by the 'nest,' the dynasty of Chow. The writer meant that king Ching should understand by it the devotion which he felt to the imperial House, and the sorrow which the stern justice he had been obliged to execute upon his brother occasioned him. K'ang-shing took a difft. view of it, in accordance with his interpretation of 罪人斯得 in the last par., and supposed that the duke intended by it to expostulate with the king on the persecution of his friends which he had instituted. But we cannot believe that he would have thus addressed the king as an 'Owl.' There is nothing in the poem or ode, which readily suggests the interpretation to be put upon it; but there is perhaps something in what Choo He says, that readers at the time, all-excited by the circumstances to which it had reference, would not find the difficulty in understanding it which we do. 王亦未敢誚公,—誚 is now superseded by 譙; it means 'to reprove,' 'to blame.' The clause is understood to intimate that though the king now partially understood the motives of the duke's conduct, and could not blame him for the way in which he had dealt with his other uncles, he still looked on him with some degree of suspicion.

Pp. 16—18. *Heaven interposes to bring the duke's innocence to light by means of the prayer in the metal-bound coffer.* 16. 秋,—we may suppose this was the autumn of the the third year of Ching,—B.C. 1,112. 雷電以風,—Lin Che-k'e brings out the 以風 by expanding:—天忽雷電大作,又繼之以風, as in the translation. The paraphrase of the 'Daily Explanation' is similar. 王與至之書,—the 弁 was a 'skin cap,' worn in court at audiences. It is generally said that the king was going to divine that he might discover the reason of the unusual storm, and therefore opened the coffer which contained the oracles of divination. But we saw, on p. 11, that it is not certain those oracles were kept in that coffer. Possibly it was a repository of important archives, which

及王乃問諸史與百執事。對曰、信。噫、公命、我勿敢言。○王執書以泣曰、其勿穆卜、昔公勤勞王家、惟予沖人弗及知、今天動威以彰周公之德、惟朕小子其新逆、我國家禮亦宜之。○王出郊、天乃雨、反風禾則盡起、二公命邦人、凡大木所偃、盡起而築之、歲則大熟。

十八節 十九節

17 the place of king Woo. The king and the two dukes asked the *grand* historian and all the other officers about the thing. They replied, "Ah! it was really thus; but the duke charged us that we should
18 not presume to speak about it." The king held the writing, and wept, saying, "We need not *now* go on reverently to divine. Formerly the duke was thus earnest for the royal House, but I, being a child, did not know it. Now Heaven has moved its terrors to display the virtue of the duke of Chow. That I meet him a new man, is what the rules of propriety of our empire require."
19 The king then went out to the borders, when Heaven sent down rain; and by virtue of a contrary wind, the grain all rose up. The two dukes gave orders to the people to take up all the large trees which had fallen, and replace them. The year then turned out very fruitful.

were consulted on great emergencies of the State.

17. 史與百執事,—these were all the officers who had assisted the duke when he made his prayer, &c. 信噫云云,—Ying-tă says:—噫,心不平之聲,'噫 is a sound expressive of dissatisfaction of mind.' Gan-kwŏ calls it 恨辭 They were vexed at being thus obliged to tell what the duke had charged them to keep secret. Keang Shing reads 意, which he explains in a similar way.

18. 其勿穆卜,—今觀公書,可知天變之所由,我君臣不必更穆卜矣;—see the 日講. 予沖人,—see on 'The Pwan-kăng,' Pt. iii., p. 7. Here king Ching was really a youth. 惟朕小子其新逆,—逆=迎, 'to meet.' Ma Yung read 親 instead of 新, so that the meaning is—'That I go out and meet him in person,' &c. This certainly gives a good meaning; and Ts'ae and Këang Shing both adopt it. Gan-kwŏ and K'ang-shing, however, both understand 新 as in the translation. The language of the latter is:—新迎,改先時之心,更自新以迎周公. This is rather harsh, but it is more difficult to get a tolerable meaning out of many other passages of the Shoo.

P. 19. *The duke is received back, and Heaven signifies its approbation.* 王出郊,—it is most natural to understand this going forth to the suburbs with reference to the king's purpose indicated in the 朕小子其新逆 of the last par. Gan-kwŏ, however, takes 郊 of the place, outside the city, where the great sacrifice to Heaven was offered, and thought that the going forth was to offer a sacrifice of thanksgiving to Heaven for his deliverance from the unjust suspicions which he had harboured.

Ts'ae says that after reading this paragraph it is impossible to doubt the doctrine of 'verifications,' laid down in the 'Plan!'

[I may here, in the vacant space of this page, introduce Wang Pih's chapter on the 金縢 in his 'Doubts about the Shoo.' His views are questionable, but the student will be glad to have a complete specimen of the style and manner of his Work.—此書敘事體也,與

一後之此不止曲判,於敘征然有竊責願三于
商前略書,事東,於可嗇總東當家責,是以曰,責
伐征詳啟敘居明,然含而敘法諸之責,繼若之
敘東末,册其言詳隱盡誓,是誥,義,子之則意,子
是是始納也,流潔情事,四縢諸文丕望天,文丕
成篇年焉·尾敘簡事等列金列小論責於缺護
武此七力首其字,間,誥先終,後小因如我無保
同,末,六筆之詳,餘揚大成之而餘者,字,事間任
成始歷有縢不十抑來武事終,其一責其中有
武事事,中,金可五折後此,武始也,末意望代王
神命合是者之也,公當我者,言死,公以作爲私居一牾
鬼乃字,并卜卜吉者,公者,待之不從命是下以而只牴
事如二乃此龜果王,則圖所人公不俟只天得之卜不
能矣,孫此,吉,以之三寥,是茲一而而當辟,公不避穆初
不味元於皆參卜于王終計,於寥心,則弗以固公二近,
能意脫孫卜而三命王,永之忘王之公之公事,曰者,爲
面無却元三籥證新代惟終不也,公在我周之息·公字
後全廷,乃謂啟是予身也,考必王監也,已讀,誅姑知敬
則語,帝舉者,言,乃小以命爲王代天代而聲征而非於
天,之于復吉之書,予欲代但三以亦之代入心,恩東義,也].

THE BOOKS OF SHANG.

BOOK VII. THE GREAT ANNOUNCEMENT.

大誥

一節 王若曰、猷大誥爾多邦、越爾御事、弗弔、天降割于我家、不少延、洪惟我幼沖人、嗣無疆大歷服、弗造哲、迪民康、矧曰其有能格

1 I. "The king speaks to the following effect:—'Ho! I make a great announcement to you, *the princes of* the many States, and to you, the managers of my affairs.—Unpitied am I, and Heaven sends down calamities on my House, without exercising the least delay. It greatly occupies my thoughts, that I, so very young, have inherited this illimitable patrimony, with its destinies and domains. I have not displayed wisdom, and led the people to tranquillity, and how much less should I be able to reach the knowledge of the decree of Heaven!

THE NAME OF THE BOOK.—大誥, 'The Great Announcement.' At the commencement of the first paragraph, these two characters,—大誥,—occur, and they are thence taken and made the name of the Book. Gan-kwŏ, indeed, says that the Book sets forth great doctrines for the information of the empire, and thence it received its name (陳大道以誥天下,故以名篇). But we look in vain for any 'great doctrines' in the Book. The emergency which called the announcement forth was sufficiently important to justify the duke of Chow in calling it 'great.' We need not look for any higher or deeper meaning in the title. The Book is found in both the texts.

CONTENTS; DATE; AND STYLE. The prefatory note says, 'When king Woo had deceased, the three overseers and the wild tribes of the Hwae rebelled. The duke of Chow acted as prime minister to king Ching; and having purposed to make an end of the House of Yin, he made "The Great Announcement."' This sets forth the occasion on which the address was composed, but when we come to look at the contents, we find very little appropriate, according to our views, to the circumstances. The young emperor speaks of the

responsibility lying on him to maintain the empire gained by the virtues and prowess of his father, and of the senseless movements of the House of Yin to regain its supremacy; he complains of the reluctance of many of the princes and high officers to second him in putting down the revolt; and proclaims with painful reiteration the support and assurances of success which he has received from the divining tortoise-shells. The three overseers are not mentioned, though we may find an allusion or two to them. The whole tone is feeble. I have divided, it will be seen, the 15 paragraphs in which it is now generally edited into five chapters.

The date of the announcement is generally referred to the third year of Ching B.C., 1,112. But such an arrangement of events supposes the duke of Chow's residence in the east, spoken of in the last Book, to have been a voluntary exile, and that this expedition against Yin was undertaken after he returned in the manner described. But I saw reason to understand the sojourning in the east as a description of this very expedition, and that the return mentioned was on its successful termination. On this view the announcement was made in the first or second year of Ching, and the expedition was finished in the third year. On that point,—the date of the extinction of Woo-kăng and his revolt, there is an agreement.

The style of the Book is about as difficult as that of 'the Pwan-kăng.' 'We may doubt,' says Wang Gan-shih, 'whether parts have not been lost, and other parts have not fallen out of their proper place. Our plan is to let alone what we cannot understand, and to explain what we find ourselves able to do.' 'It is difficult,' says Choo He, 'to point the Book. The sentences are very long, and students generally try to break them up into shorter ones, which makes the interpretation more difficult still.'

Ch. I. Pp. 1, 2. NOTWITHSTANDING HIS YOUTH AND INCOMPETENCIES, THE KING FEELS BOUND, BY HIS DUTY TO HIS FATHERS AND TO HEAVEN, TO DO HIS UTMOST TO PUT DOWN THE REVOLT WHICH WAS THREATENING THE RECENTLY ACQUIRED EMPIRE. 1. 王若曰,—these are the words of the duke of Chow, spoken by him as regent of the empire, and in the name of the young king. We are not to suppose indeed that Ching had anything to do with the announcement. Doubting the duke's loyalty, he would not have sent him to attack his other uncles; but the duke acted as the great duties of his position required him to do, and would not allow the safety of the dynasty to be perilled by weak scruples. At the same time it was right that his address should appear as in the name of the king. There was no other king but Ching, and no other is intended by 王 throughout the Book. K'ang-shing, however, says that by 王 we should understand the duke himself. His words are:—王,周公也,周公居攝·命大事,則權稱王, 'The king is the duke of Chow. He was regent of the empire, and in giving charge about such great affairs, in the exigency of the circumstances, he called himself the king.' Keang-shing, Ming-shing, and other opponents of 'the false K'ung,' adopt this view, and the ingenuity with which they argue for it is amusing; but it is too absurd to justify our entering into an examination of their arguments. Comp. the 王若曰 in the Pwan-kăng, Pt. i., 16; and often in several of the Books of Chow that follow. 猷大誥爾多邦,—猷 appears to have come into use, under the Chow dynasty, as an exclamation, like the 咨 of the 'Canon of Yaou.' I do not see what other meaning can be given to it here, or in the next Bk., p. 1; *et al.* Here Ma Yung and others in the Han dynasty read it after 誥,—大誥猷爾,云云,—and explained it by 道. Gan-kwŏ even attempted to give it the same meaning in its place at the beginning of the sentence:—周公稱王命,順大道,以誥天下,云云. But this is exceedingly harsh and unnatural. Lin Che-k'e was the first, so far as I have ascertained, who explained the term as an exclamation. It is a pity that this meaning of it does not appear in the dictionary. 爾多邦＝爾在外多邦之諸侯. 越爾御事,—see the 'Great Speech,' Pt. i., p. 2. 弗弔,—弔 (read *teaou*)＝恤 'to pity,' as in the She King, Pt. III., Bk. III., Ode x., st. 5. In the 'Pwan-kang,' Pt. iii., 7, it was read *teih*, with the meaning of 至, 'to come to,' *i.e.*, to reach the mark of goodness; and so Gan-kwŏ took it, and Keang Shing takes it, but with different relations to the rest of the sentence;—see the 註疏 and the 尚書集註音疏. Ts'ae expands the phrase as in the translation:—我不爲天所恤. 天降割于我家,不少延,—割＝害, 'injuries,' 'calamities.' 'Heaven sends down calamities on my House,'—this has reference especially to the early death of king Woo; and we may include also the present troubles occasioned by the revolt in Yin. 不少延,—'without a little delay.' Blow was following on blow in quick succession. Gan-kwŏ put a stop at 少, and carried 延 to the next sentence. Of this construction I shall speak on the next clause. K'ang-shing pointed as in the text and interpreted 不少延 as＝'not few and prolonged.' 延 may certainly be thus taken as＝長; but the whole phrase 不小延 is more naturally construed as I have done in the translation, following Ts'ae and other Sung critics. 洪惟＝大思, 'I greatly think.' Gan-kwŏ, I have just said, began this

知天命。○（二節）已予惟小子、若涉淵水、予惟往求朕攸濟、敷賁、敷前人受命、茲不忘大功、予不敢閉于天降威、

2 'Yes, I who am but a little child am in the position of one who has to cross a deep water;—it must be mine to go and seek how to cross over. *I must* diffuse the elegant institutions of my predecessor, and augment the appointment which he received *from Heaven*;—so shall I be not forgetful of his great work. Nor shall I dare to restrain the majesty of Heaven seen in the inflictions it sends down.

clause with 延, and his comment on 延惟我幼沖人 is—凶害延大、惟累我幼童人、成王言其不可不誅之意, 'The calamities are so protracted and great that they involve me who am so young;—the king's meaning is that there was nothing for him but to cut off the criminals.' This is very far-fetched, and must be rejected. 嗣無疆大歷服,—歷 is defined as = 數, 'fate,' destiny.' Woo Ch'ing says:—歷 = 天之歷數. 服 = 'domains.' Ts'ae says—五服, 'the five domains;' but they were more than 'five' under the Chow dynasty. Nearly all the critics define 服 by 事, and then expand it into something like 服王事; but Ts'ae's meaning is much simpler. 弗造哲、迪民康,—on this Gan-kwŏ has—不能爲造智道以安人, 'I cannot practise the ways of wisdom to repose the people.' Këang Shing has—弗遭逢明哲之人以道于安, 'I have not met with (= found), intelligent men to lead the people to repose.' Better than either, Woo Ch'ing read 造 with an aspirate, = 'to go to,' 'to arrive at;' and says:—弗能造於明哲以導民於安, 'I have not attained to wisdom, so as to conduct the people to tranquillity.' So I take the words. 矧曰、云云,—I take 格 here with Gan-kwŏ as = 至, 'to reach to.' I do not know what the young king, or rather the duke of Chow, had in view by 天命, 'the decree or appointment of Heaven,' nor can I discern the bearing of the whole clause on the rest of the announcement. Perhaps a glimpse of light is afforded by Kin Le-ts'ëang, who says:—此言成王以幼沖嗣位、流言展轉、而事變如此、未能上測天意如何、以起下文求濟卜筮之意, 'This speaks of how king Ching, inheriting the throne at so early an age, with the baseless rumours going about, and such changes of events occurring, was unable to fathom what might be the mind of Heaven, in order to introduce what is said below about his seeking how to cross over his difficulties, and the intimations afforded by divination;'—see the 集說. 2. 已 is used, acc. to Ts'ae, as a continuative particle, indicating that though the speaker had come to a pause, yet he must go on expressing his sentiments (已、承上語辭已而有不能已之意). Our 'Yes' corresponds to it. 予惟至攸濟,—'this,' says Gan-kwŏ, 'expresses the king's awe' (言祇懼). He might have said—'awe and perplexity.' 敷賁、敷前人受命,—the former clause expresses the young king's apprehensive perplexity; this seems to express what under all circumstances he felt it incumbent upon him to do. The language however, is difficult to construe and interpret. Lin Che-k'e says:—'Gan-kwŏ read 賁 *fun*, as in the "P'wan-kăng," Pt. iii., 7, and with the same signif. of *great*, and gave the meaning—'I will spread and practise great principles, so spreading and displaying the appointment received by Wăn and Woo.' But the text only says 敷賁, and to make that = 'I will display great principles' is wide of the mark and forced. Soo and Lin Tsze-hwuy (林子晦) read the character *pe*, with the meaning of 'to adorn' (飾; as in the 'Announcement of T'ang,' p. 5). Soo then in-

用。○寧三節王遺我大寶龜、紹天明、卽命曰、有大艱于西土、西土人亦不靜、越茲蠢。

3 II. 'The Tranquillizing king left to me the great precious tortoise, to bring into connection with me the intelligence of Heaven. I consulted it, and it told me that there would be great trouble in the region of the west, and that the western people would not be still. Accordingly we have the present senseless movements.

terpreted—"What I diffuse must be to adorn and extend the appointment received by my predecessors, and not forget their merit," while Lin Tsze-hwuy says, "The meaning is—I will cultivate and illustrate the institutions, to impart ornament to the empire." The character 賁 is thus both pronounced and interpreted by them differently from Gan-kwŏ; but the meanings they bring out are as far from being clear as his. Wang Gan-shih says, better than any of them, that the text is maimed, and we need not weary ourselves to fix its meaning. The translation simply follows the view of Ts'ae, which is that of Soo Tung-po. 予不敢,云云,—in this clause the king intimates how it was his duty to punish Woo-kăng and all aiding him in his revolt. He would let the justice of Heaven take its course; he would not restrain it, but execute it rather against them. 于, following 閉, is rather perplexing; but we have met with it before, similarly following transitive verbs.

Wang Gan-shih put a stop at 威, and read 用 with what follows—寧王,云云, and Choo He approved of this construction;—see the 附錄. In this point Ts'ae chose to follow the two K'ung, rather than his master. Woo Ch'ing, however, points with Gan-shih, and gives this view of the clause preceding, having closed a paragraph with 大功:—'When Heaven was sending down its terrors on me, I did not dare to conceal them, but used the tortoise,' &c., &c.

Ch. II. Pp. 3—6. THE DIVINATIONS HAD INFORMED THE KING OF THE COMING TROUBLES, AND THEY NOW ASSURED HIM ON THE PRESENT EXPEDITION. MANY OF THE BEST AND ABLEST OF THE PEOPLE WERE SUPPORTING HIM. THEY MIGHT THEREFORE GO FORWARD WITH CONFIDENCE. 3. 寧王,—'the Tranquillizing king.' Gan-kwŏ says that king Wăn is intended; but the phrase 寧考 in par. 8 determines that we interpret the epithet of king Woo, Ching's father. 紹天明,—紹 = 繼 'to continue and transmit.' At a grand reception of visitors at court there were the attendants and officers who received them, and went between them and the prince. They and their function were called 介紹. Similarly we are told here that the tortoise-shell was a connecting medium between the mind of man and the mind of Heaven. And this was the belief of the duke of Chow! 卽命 is used like the same phrase in the last Book, p. 8. 曰有大至不靜,—this is to be taken as the reply of the tortoise, or the result obtained from the divination. Gan-kwŏ indeed makes the 曰 commence a new paragraph. 卽命 is with him = 'I have consulted it, and received its instruction;' and then for a time all reference to the tortoise ceases, and 曰 = 'The king also says.' This construction is to me intolerably harsh. 曰 follows immediately on the divination by the tortoise-shell, and introduces the reply which was received. That reply is sufficiently enigmatical. The troubles arose in the east, and the oracle was that the west would be troubled. This difficulty is solved by saying that the troubles arose indeed in the east, but they necessarily went on to trouble the west. The 'Daily Explanation' paraphrases the text as if the oracle had been thus explicit:—龜卽命曰,異日東方諸侯起而叛亂,將有大艱難之事于西土,使西土之人,疲于奔命,不得安靜,是西土晏然之時,龜兆已豫告矣. This was, it will be seen, a prophecy, rather than the solution of a doubt, and the oracle was like those of the west. We may compare it with the 'Aio te, Æacida, Romanos vincere posse.' 越茲蠢,—these are again the words of the king. 蠢 = 蟲動, 'insects moving, wriggling about,' in the spring. It is often used in

四節 ○殷小腆、誕敢紀其敘、天降威、知我國有疵、民不康、曰予復反鄙我周邦。五節 ○今蠢、今翼日、民獻有十夫、予

4 'Little as the *present* prosperity of Yin is, *its prince* greatly dares to take in hand its *broken* line. Though Heaven sent down its terrors *on his House*, *yet* knowing of the evils in our kingdom, and that the people are not tranquil, he says—"I will recover *my patrimony*"; and so *he wishes* to make our State of Chow a border territory again.

5 'One day there was a senseless movement, and the day after, ten men of worth among the people appeared to help me to go forward

the sense of 'silly,' 'impertinent.' 4. *The guilt of Woo-kăng.* 殷小腆,—this 腆 has marvellously vexed the critics. Gan-kwŏ took it as=小, and K'ang-shing did the same. Ma Yung made it=至, meaning probably 'Yin, who has but little attained.' Wang Suh made it=主 so that 殷小腆='this small princelet of Yin.' The 說文 defines it by 多, 'many or much;' and Ming-shing says this justifies the 小 of Kang-shing, like *lucus a non lucendo!* Ts'ae gives 厚, 'prosperous,' 'flourishing' for it, which is no doubt the correct meaning here. Compare 自洗腆致用酒 in the 'Announcement about Wine,' p. 6. Tung-po was the first to bring this meaning of the term to the interpretation of the text. 敘,—'to arrange,' 'to place in order;' then, 'a series' 'a rank.' Here, being under the govt. of 紀, it is taken as=緒, 'the end of a cocoon, or of a ball of thread;' then 'a thread,' 'a line,' and with the same metaphorical applications as our word 'line.' The clause, as expanded by Ts'ae, is—乃敢大紀其旣亡之緒. All the old interpreters understood 天降威 of the troubles of the imperial House, with special reference to the rumours about the duke of Chow set on float by his brothers, following so quickly on the death of king Woo. The same view is taken also by Woo Ch'ing and Këang Shing. If the 知 had been before the 天 we must have construed in this way. The meaning which appears in the translation is given by Ts'ae, who follows his expansion of the previous clause, quoted above, by—是雖天降威于殷,然亦武庚知我國有三叔疵隙,民心不安,故敢,云云. 予復反鄙我周邦,—we must put a stop at 復, and then supply 而欲, as in the translation. 予 is Woo-kăng himself speaking, but we cannot refer the 我 also to him. 予復=我將復殷業. 鄙 is used for 'a border,' 'a border town.' It has here the force of a verb. 5 今蠢至以于,—獻=賢 (comp. the 'Yih and Tseih,' p. 7. Këang Shing reads 義, but with the same meaning); 于=往, 'to go.' Who the 'ten men of worth' were, we do not know. Gan-kwŏ supposed they belonged to Yin, 'loyal and far-seeing men in the rebellious territory.' This is not likely. I suppose they were men of the imperial domain who had been forward to express their attachment to the dynasty of Chow. The 今蠢,今翼日, indicate the promptitude with which they had come forward. Ts'ae expands the clause:—今武庚蠢動,今之明日,民之賢者十夫,輔我以往,云云. 敉寧武圖功,—敉=撫, 'to soothe,' 'to tranquillize;' 敉寧 go together,=撫定商邦, 'to soothe and settle the country of Shang. 武=繼, 'to continue.' [武 is used for 'military prowess or achievement,' and also for 迹, 'footsteps,' 'traces,' from which the

翼以于、敉寧武圖功、我有大事休朕卜并吉。○肆予告我友邦君、越尹氏庶士御事、曰、予得吉卜、予惟以爾庶邦、于伐殷逋播臣。○爾庶邦君、越庶士御事、罔

to restore tranquillity and to perpetuate the plans *of my father*. The great business I am engaging in will have a successful issue, *for* I have divined and always got a favourable intimation. 'There-
6 fore I tell you, the princes of my friendly States, and you, the directors of departments, my officers, and the managers of my affairs,—I have obtained a favourable reply to my divinations. I will now go forward with you from all the States, and punish those vagabond and transported ministers of Yin.

7 III. '*And now*, you the princes of the various States, and you the various officers and managers of my affairs, all retort on me, saying,

signification given to it in the text is derived. How the same character comes to have significations so different is one of the mysteries which a Lexicographer may solve by tracing its history, and showing how forms originally distinct have coalesced in one.] 武圖功=繼嗣武王所圖之功. This construction of the clause is given by Ts'ae, and Keang Shing concurs in it. Other views may be seen in the 註疏, and in Woo Ch'ing's commentary.

我有,云云,—大事, 'great affair,' referring to the warlike expedition about to be proceeded with. It is said in the 左傳 that 'the "great affairs" of a State are sacrifice and war,' (國之大事,在祀與戎). 并吉,—'all together are lucky.' The king had divined; and the 'three men' who had operated with the three shells, or interpreted the threefold intimation of the one shell, all foretold a happy result;—see the 'Great Plan,' p. 24. Ts'ae gives the connection of the two parts of the clause thus:—知我有戎事休美者,以朕卜三龜而并吉也. We are not to suppose that this divining was the same as that mentioned in par. 2. That was earlier, before the rebellion had revealed itself; this was with reference to the expedition which was in progress. 6. 肆予至御事,—肆=故, 'therefore.' 尹氏, 'the governors or directors,'=庶官之正, 'the heads of the various magisterial departments.' Gan-kwŏ says they were the 卿大夫, 'nobles and great officers. Compare the 百尹 of Bk. XXII., p. 3. We might bring out the meaning of the 氏 by saying—'the directors, of the several surnames.'

予得吉卜,云云,—于, as in the last par., =往. 逋播臣,—'the absconded scattered ministers.' Woo-kăng and the old adherents of his House, who continued with him, are intended by this contemptuous language. There was enough in the circumstances of their condition to afford a ground for so describing them.

Ch. III. Pp. 7—9. THE KING COMPLAINS OF THE RELUCTANCE OF THE PRINCES AND OFFICERS TO GO FORWARD WITH HIM TO THE EXPEDITION, AND REPLIES TO THEIR PROPOSAL TO GO CONTRARY TO THE DIVINATIONS. 7. *The proposal of the princes and officers to go contrary to the oracles, and abandon the expedition.* 罔不反,—'there is not one who does not retort.' K'ang-shing says—無不反我之意, 'all oppose my views.' Keang Shing would take 反 as simply =復, 'to reply.' The two ideas are here combined in the term. All the rest of the par. is to be taken as the language of the malcontents. Gan-kwŏ, indeed, takes only 艱大,

不反曰艱大、民不靜、亦惟在王宮、邦君室、越予小子、考翼不可征、王害不違卜。

八節

○肆予沖人、永思艱、曰、嗚呼、允蠢鰥寡、哀哉、予造天役、遺大投艱于朕身、越予

"The hardships will be great, and that the people are not still has its source really in the king's palace, and in the mansions of those princes of the *troubled* State. We, little ones, and the old reverent men as well, think the expedition ill-advised. Why does your majesty not go contrary to the divination?

8 'I, in my youth, think also continually of the hardships, and say, Alas! these senseless movements will deplorably afflict widowers and widows! But I am the servant of Heaven, which has assigned

'the difficulties will be great,' as their words, and makes out all the rest to be a portion of the king's reply. But, to my mind, the text is altogether unmanageable on this view. The exegesis which I have followed, and which appears in the translation, is not unattended with difficulties; but it gives an interpretation of the passage in harmony with the general tenour of the Announcement, and not harsher, as regards particular expressions, than we are obliged to admit in many other places 民不靜至君室,—this is an allusion, as plain as the duke of Chow could permit himself to make, to the dissatisfaction of his three brothers charged with the oversight of Yin, the rumours which they had spread against himself, and the suspicions which those had awakened in the king's mind. The 邦君 are Sëen, Too, and Ch'oo. 室, as opposed to 宮, I translate by 'mansion.' 越予小子,考翼,不可征,云云,—this passage presents several difficulties, and no construction of it has been proposed, against which objections cannot be urged. 予小子 is taken by Gan-kwŏ of the king speaking of himself, and this is the one strong point in his construction mentioned above. In the translation the phrase is taken in the plural:—so the princes and officers, opposed to the expedition, describe themselves. 考 is taken as =老, 'old,' 'fathers.' 翼=敬, 'to be reverent,' *i.e.*, in the conduct of business. The character is thus used in the She King, as may be seen in the dict. 考翼=父老之敬事者. 害 (read in the 4th tone)=曷, 'why.' The paraphrase of the whole in the 'Daily Explanation' is:—予等小子,固無所知識,至于敬事之父老,乃老成練達之人,皆以爲不可,人謀未協,龜兆難憑,曷不違卜,而聽人乎.

Pp. 8, 9. *How the king replies to the princes and officers, complaining of their want of sympathy with him, and urging again the authority of the oracles.* 8. 允蠢鰥寡,哀哉,—'indeed the senseless movements; widowers and widows, alas:' Gan-kwŏ brings out the meaning thus:—信蠢動天下,使無妻無夫者受其害,可哀哉. Woo Ch'ing observes that the young and strong would be carried off to the expedition, and so the widowers and widows would be left in their solitude without those whose duty it was to care for them. 予造天役=予所爲之事,皆天所役使, 'the things which I do are all services required from me by Heaven.' Keang Shing takes 造=遭, as in p. 1, which would give here a good enough meaning. 遺大,投大于我身—Heaven is the nominative to the verbs 遺 and 投. The 'Daily Explanation' has:—天

沖人、不卬自恤、義爾
邦君、越爾多士、尹氏
御事、綏予曰、無毖于
恤、不可不成乃寧考
圖功。○九節已予惟小子、
不敢替上帝命、天休
于寧王、興我小邦周、
寧王惟卜用、克綏受
茲命、今天其相民、矧
亦惟卜用、嗚呼、天明

me this great task, and laid this hard duty on my person. I therefore, the young one, do not pity myself, and it would be right in you, the princes of the States, and in you, the many officers, the directors of departments, and the managers of my affairs, to soothe me, saying, "Do not be distressed with sorrow. We shall surely complete the plans of your Tranquillizing father."

9 'Yes, I, the little one, dare not disregard the charge of God. Heaven, favourable to the Tranquillizing king, gave such prosperity to our small State of Chow. The Tranquillizing king divined and acted accordingly, and so he calmly received his *great* appointment. Now Heaven is helping the people;—how much more must I follow the divinations! Oh! the clearly-intimated will of Heaven is to be feared:—it is to help my great inheritance.'"

實以甚大者遺于吾之身, 甚艱者投于吾之身. 不卬自恤,—卬=我 or 身, 'I,' 'myself.' The meaning is that the king would do his duty, without considering the risks and troubles to which it would expose him. 義爾至圖功,—義=以義言之, 'speaking of the case with reference to what is right.' 毖=勞, 'to labour,' 'to distress one's-self.' 無(=毋)毖于恤=君毋勞于憂, 'Let not your Majesty distress yourself about this matter of sorrow.' The princes and officers are then supposed to say that they would dispose of the revolt for him.—凡我爲臣者,不可不共矢其力,聲罪致討,成乃寧考所圖之功.

9. 已,—as in p. 2. 不敢替上帝命,—替=廢, 'to disregard,' 'to make of none effect.' 'The charge of God' is that implied in p. 5, when the divinations were all favourable, and the king was thus instructed to go forward with the expedition against Woo-kăng and his associates. 天休至茲命,—the divinations of king Woo referred to are those mentioned in 'The Great Speech,' Pt. ii., p. 5, 朕夢協朕卜,襲于休祥. 今天其相民,—How was Heaven now helping the people? Gan-kwŏ replies—'By the coming forward of the ten men of worth to support the king.' Possibly the king, or the duke rather, may have had this in mind. 矧亦惟卜用=況我亦惟卜是用. 天明,云云—the translation here follows Ts'ae. The 天明, 'intelligence of Heaven,' is that mentioned in p. 3, as conveyed by the 'great tortoise.' Thus clearly intimated, it was to be reverenced. Opposition to it could only entail disaster. How much

畏、弼我丕丕基。○

王十節曰、爾惟舊人、爾丕克遠省、爾知寧王若勤哉、天閟毖我成功所、予不敢不極卒寧王圖事、肆予大化誘我友邦君、天棐忱辭、其考我民、予曷其不于前寧人圖功攸

10 IV. "The king says, 'You, who are the old ministers, are fully able to examine the long-distant affairs;—you know how great was the toil of the Tranquillizing king. Now where Heaven shuts up and distresses us is the place where I must accomplish my work;—I dare not but do my utmost to complete the plans of the Tranquillizing king. It is on this account that I use such efforts to remove the doubts and carry forward the inclinations of the princes of my friendly States. Heaven *also* assists me with sincere expressions *of attachment*, which I have ascertained among the people;—how dare I but aim at the completion of the work formerly begun by the

more should they be forward to obey it, when it was to establish the dynasty! Kēang Shing takes 畏=威, and the whole='The brilliant majesty of Heaven is aiding me to enlarge this great inheritance.'

Ch. IV. Pp. 10—12. THE KING ADDRESSES HIMSELF MORE PARTICULARLY TO THE OLD MINISTERS OF HIS HOUSE; SETS FORTH HIS OWN WISH TO DO HIS DUTY AS A SON AND A SOVEREIGN, AND COMPLAINS OF THEIR WANT OF SYMPATHY WITH HIM. 10. 王曰,—see on 王若曰, p. 1. It is one of the peculiarities of the Announcements in the Books of Chow, that they are broken up into many parts by the recurrence of these phrases. 爾惟至勤哉,—by 舊人 we are to understand the old ministers of king Woo, (武王之舊臣),—the 考翼 of p. 7, who are there quoted as opposed to the expedition. 遠省,—'to examine the remote,' *i.e.*, the affairs of past days. 天閟,至圖事,—this is an instance of what Choo He calls the 'long sentences' of the 'Great Announcement.' 閟者否塞不通之意, '閟 means shut up, without thoroughfare.' 毖者艱難不易之意, '毖 means difficult and not easy.' These are the definitions given by Ts'ae, who adds—天之所以否閉艱難,國家多難者,乃我成功之所在. The above definition of 閟 is not given in the dictionary, tho' it may be very reasonably derived from the explanation of the term in the 說文 as=閉門. The dict. makes it=慎, after Gan-kwŏ, and with reference to this passage. Kēang Shing defines it by 勞, which makes it simply a synonym of 毖. Ts'ae took his definition from Lin Che-k'e. 'The place where king Ching had to accomplish his work,' was the east, where the revolt was going on; but the 所 does not indicate the locality simply, but all the circumstances of the case. 肆予至邦君,—化者,化其固滯, 'by 化 is meant dissolving their obstinate obstructions;' 誘者,誘其順從, 'by 誘 is meant inducing them to follow him with accordance.' These again are the definitions of Ts'ae,—very good. 天棐至攸終,—棐 is taken by Gan-kwŏ and most other

終、天亦惟用勤毖我民、若有疾、予曷敢不于前寧人攸受休畢。

十一節 王曰、若昔朕其逝、朕言艱日思、若考作室、既底法、厥子乃弗肯堂、矧肯構、厥父菑、厥子乃弗

Tranquillizer? Heaven moreover is thus toiling and distressing my people, so that it is as if they were suffering from disease;—how dare I allow the appointment which the Tranquillizer, my predecessor, received, to be without its happy fulfilment?'"

11 "The king says, 'Formerly, at the initiation of this expedition, I spoke of its difficulties, and revolved them daily. *But* when a *deceased* father, *wishing to* build a house, had laid out the plan, if his son be unwilling to raise up the hall, how much less will he be willing to complete the roof! Or if the father had broken up the ground, and his son is unwilling to sow the seed, how much less

critics as = 輔, 'to aid.' 忱 = 誠信, 'sincere.' Heaven does not speak;—where were the 'expressions' of its regard? The ten men of worth, who had come forward to encourage the king, might be considered as giving utterance to the 'voice of the people,' = the 'voice of God.' Choo He was dissatisfied with this interpretation of 棐. He said that 'though all the elder scholars concurred in it, it made the passage unintelligible.' He himself, on the authority chiefly of Yen Sze-koo, made the character synonymous with 匪, 'not,' so that the meaning is—'Heaven really does not utter words, but its mind may be ascertained from the mind of the people.' This brings out substantially the same meaning as the other view of 棐. By 寧人 I understand king Woo. It is only a variation of the phrase 寧王. Ts'ae takes it as = 寧臣, 'the tranquillizing ministers,' meaning those who had co-operated with king Woo in his great work, and adds that this description of them would cover with shame those of them who were dissuading king Ching from the expedition. See a note from Ch'in Leih on this point in the 附錄. 天亦云云,—here is another consideration, which determined the king's resolution. His father's object was to give repose and happiness to all the people. This revolt was distressing them, —a fever, a serious disease in the State. He must secure the realization of his father's purpose by putting the revolt down. 11. *How his sense of filial duty impelled the king to the expedition.* 若昔日朕其逝 = 初欲東征之時, 'when I first wished to undertake this expedition to the east.' So, Ts'ae and Woo Ch'ing. Then the 言 and 思 of the next clause are to be taken in the past tense. Woo, indeed, is half disposed to take 言 simply as an expletive or exclamation, but there is no necessity for having recourse to such a construction. Thinking of the difficulties which the expedition was pressed with, the king might have wished to abandon it; but to prevent his doing so, there came in the considerations of his duty to his father which are set forth in the rest of the paragraph. In this way we get a consistent meaning from the whole. Gan-kwŏ and Këang Shing, instead of taking 若昔 as = 昔日, or 昔者, give 若 a full verbal force, = 順, 'to accord with.' The former then interprets—'In accordance with ancient principles, I must proceed with this expedition to the east (順古道,我其往東征矣). I have spoken quite enough about the difficulties and hardships of the empire, and I daily think of them.' The latter says:—'In accordance with the example of the king my predecessor, I ought to go and punish

肯播、矧肯穫、厥考翼其肯曰、予有後、弗棄基、肆予曷敢不越卬、敉寧王大命。○十二節若兄考、乃有友伐厥子、民養其勸弗救。

will he be willing to reap the grain! In such a case will the father, *who had himself* been so reverently attentive *to his objects*, be willing to say, "I have an heir who will not abandon the patrimony?"—How dare I, therefore, but use all my powers to give a happy settlement to the great charge entrusted to the Tranquillizing king?

12 'If a father have those among his friends who attack his child, will the elders of his people encourage *the attack*, and not *come to the* rescue?'

these revolters (順昔前王之事,則我其當往征). Of the hardships connected with the expedition I have spoken, and I daily think of them.' The view which I have followed seems to me much preferable to either of these. 若考作室,既底法,—考 is 'a father deceased.' We must take it so here, king Woo being intended, while Ching is the son on whom it devolves to carry out and finish his father's undertakings. 既底法,—'has settled the plan,' *i.e.*, has laid out the foundation, and defined all the dimensions,—the length, breadth and height. For 堂 Woo Ch'ing says 築基, 'to build up *on* the foundation.' The meaning evidently is to proceed with the building, according to the plan. 構=蓋, 'to cover;' here, ='to construct the roof.'

[Immediately after 構, K'ang-shing read 厥考翼其肯曰,予有後弗棄基, which thus occurred with him twice in the paragraph.] 菑,—反土去草曰菑, 'turning over the earth and removing the grass is called 菑.' It denotes the first steps taken to bring waste land or virgin soil into cultivation. 考翼至棄基.—Are we to take 考翼 in the singular, referring to the 考 and 父 in the preceding clauses, or in the plural, like the same phrase in p. 7? Gan-kwŏ and Ts'ae take it in the singular. Ts'ae says—'The spirit of king Woo in heaven would not be willing to say that he had a son and successor who would not let his inheritance fall to the ground.' The paraphrase in the 'Daily Explanation' takes the phrase in the plural,=其家敬事之父老, 'the old and reverent elders of the family.' This is the view also of Woo Ch'ing, who has:—其父之輔翼者, 'the assistants of his father.' I must understand the phrase in the singular. 肆予,云云,—越卬=於我身, 'in my person.' It is a strange and unsatisfactory expression; but all the critics explain it thus.

P. 12. *The king reproaches the princes and officers who would let the revolt take its course.* A short paragraph, and all but unintelligible. The view which Gan-kwŏ gives may be seen in the 註疏. I cannot make it out, even with the help of Ying-tă. Ts'ae says that he does not understand what is meant by the phrase 民養. He takes it, however, after Soo Tung-po as=人之臣僕, or 民長, as in the translation. 'By 兄考,' he says, 'is intended king Woo; by 友, Woo-kăng and his confederates, the king's uncles; by 子, 'the people; and by 民養, the princes of the States, and the officers.' I would only differ from him in taking 子 not of the people, but of king Ch'ing himself.

○王曰、(十三節)嗚呼、肆哉、爾庶邦君、越爾御事、爽邦由哲、亦惟十人迪知上帝命、越天棐忱、爾時罔敢易法、矧今天降戾于周邦、惟大艱人、誕鄰胥伐于厥室、爾亦不知天命不易。○(十四節)予永念曰、

13 V. "The king says, 'Oh! Take heart, ye princes of the various States, and ye managers of my affairs. The enlightening of the country was from the wise, even from the ten men who obeyed and knew the decree of God, and the sincere assistance given by Heaven. At that time none of you presumed to change the *royal* appointments. And now, when Heaven is sending down calamity on the State of Chow, and the authors of these great distresses *appear as if* the inmates of a house were mutually to attack one another, you are without any knowledge that the decree of Heaven is not to be changed!

Ch. V. Pp. 13—15. The king contrasts the present conduct of the princes and officers with the past, and tries to stimulate them to carry out the wish of Heaven. He then states his own determination, and concludes by vindicating his following the oracles of divination. 13. Ts'ae Ch'in, in interpreting this par., struck out a new path for himself, in which I have followed him. The par. mentions 'ten men who obeyed and knew the mind of God.' Were they the 'ten men of worth, mentioned in par. 5. who came forward to support king Ching against the revolt of Yin? All the old interpreters say so, and Woo Ch'ing and Këang Shing, still hold to that view. This is to be said for it, that in the compass of a short Book, we can hardly expect two references to 'ten men,' of the same purport, and yet that they should be difft. men. I would willingly accept Gan-kwŏ's view, if it did not make all attempts to explain the context not only troublesome but to my mind vain. Ts'ae decided that the ten men here were not the ten men of par. 5, but king Woo's 'virtuous men,' his 'ten ministers capable of govt.,' celebrated in 'The Great Speech.' He contends that the predicates of the 'ten men' here are too great for the ten men of the people who came forward to encourage king Ching, and tries to fortify his view by referring to the duke of Chow's language in Bk. XVI., p. 14, where he is speaking of king Wăn's able ministers, as he speaks of the ten men here. The editors of Yungching's Shoo accept his view, but with some misgivings, and think it necessary to preserve the other also. 肆=放心, 'put your hearts at ease.' 爽邦由哲,—爽=明, as in 爽厥師, Pt. IV., Bk. II., p. 3. King Woo put an end to the 'dark ways' (昏德) of Show, and displayed the mind of Heaven to the empire, 'by means of the wise men' (由哲), who were his counsellors and helpers,—'the ten men who walked in (迪) and knew the commands of God.' 越天棐忱,—棐=輔, as in p. 10. This clause is collateral with 上帝命, and under the regimen of 迪知. 爾時=爾於是時, 'you at that time.' Among those who followed Woo to the conquest of Shang, there were many of the princes and officers who were now shrinking from the expedition against Woo-kăng. 矧今,云云,—it is difficult to render 矧 here by 'how much more,' in the usual way; yet its force extends to the end of the par., and may be indicated by a point of exclamation. The allusion in 天降戾于周邦 is to the death of king Woo. By 惟大艱人 we

天惟喪殷、若穡夫、予曷敢不終朕畝、天亦惟休于前寧人。○（十五節）予曷其極卜、敢弗于從、率寧人有指疆土、矧今卜幷吉、肆朕誕以爾東征、天命不僭、卜陳惟若兹。

14 'I ever think and say, Heaven in destroying Yin is doing husbandman's work;—how dare I but complete the business of my fields! Heaven will thereby show its favour to the former Tranquillizer.

15 'How should I be all for the oracle of divination, and presume not to follow your advice? I am following the Tranquillizer, whose purpose embraced all the limits of the land. How much more must I proceed, when the divinations are all favourable! It is on these accounts that I make this expedition in force to the east. There is no mistake about the decree of Heaven. The indications of the divinations are all to the same effect.'"

are to understand the king's uncles, confederate with Woo-kăng. For 誕鄰胥伐 Ts'ae gives 大近相伐, and the 'Daily Explanation' has 相逼相攻. 厥室 is taken by Woo Ch'ing of 其邦君之室, and he supposes the meaning of the whole to be that the rebel-uncles were endeavouring to force others of their brothers in their neighbourhoods to join them in the revolt. The meaning I have given is preferable, though the 誕鄰 is difficult to manage. Gan-kwŏ says that when the king's uncles took arms against him, it was truly like the inmates of one house fighting with each other. If king Woo had been commissioned to destroy Show for his wickedness, much more must it be Heaven's will that this revolt should be suppressed; and yet the princes and officers were telling the king not to proceed with the expedition.

Wang Ts'ëaou traces the course of thought in the par. on Ts'ae's view very clearly:—
迪知上帝命者、心與天通、
自然合理者也、知天命不
易者、未能眞知而不敢不
信者也、在武王時、商罪貫
盈、不可不討、天命如此、眷
佑有周、夢卜協吉、天之棐
忱又如此、在今日武庚作
亂、不可不討、天命亦如此、
民獻予翼、朕卜幷吉、天之
棐忱亦又如此、是今昔之
事、理一也、然在昔有十人
之輔、而爾舊人、亦不敢易
武王之法、今考翼不可征、
則不惟易我之法、而言害
不違卜、則亦不知天命不
可易矣、以昔時奉法之心、
爲今日順天之義、則與迪
知者惟有間、而與爽邦者
實同功矣.

P. 14. 穡夫 is 'a reaper,' but the phrase is here used for a husbandman generally. A husbandman's work is thoroughly to clear his ground of weeds;—he must not let their roots remain. King Woo had spared Show's son, but it was plain that he must now be made an end of. So would king Ching complete the business of his fields. And when he had done so, the favour of Heaven to king Woo would be more fully displayed;—the empire would be made sure to his posterity. 15 予曷其極卜,

敢弗于從,=予何敢盡欲用卜,而不從爾勿征之言乎. The answer to this is given in the next clause. It was not merely a question between the oracles and the contrary opinions of many of the princes and officers. There was the example of king Woo and his ministers; and there was the duty of Ching to accomplish the work which his father had begun. These were potent considerations to go into the scale. They would determine in favour of the expedition, even if the oracles were not so decided. As the oracles were so entirely in favour of it, however, there could be—there ought at least to be—no hesitation in going forward. 率寧人有指疆土=循文王有指意,以安疆土. This is Gan-kwŏ's explanation of the words, and I have not met with any other so satisfactory. His only error is in referring 寧人 to king Wăn, instead of king Woo. 天命不僭,—comp. 天命弗僭, in the 'Announcement of T'ang,' p. 5.

[We have thus got to the end of 'The Great Announcement,' the style of which is at least as rugged and difficult as that of 'The Pwan-kăng.' Notwithstanding the uncertainty which attaches to the interpretation of particular passages, however, I cannot but believe that the translation gives, with tolerable correctness, the general meaning of the Book. In the year B.C. 7, when Mang, the duke of Han (漢公莽), was acting as regent of the empire, and designed to usurp the throne, he published an announcement modelled upon that of the duke of Chow. He incorporated the text of the Show with his own statements in a very remarkable way. Këang Shing and some others undertake to correct the text of the Shoo from Mang's Announcement, which ought not, however, to be appealed to for that purpose. It answers very well to show the general view which Mang and the scholars about him took of our Book. Mang's Announcement is preserved in the 前漢書,第五十四卷,翟方進傳.]

THE BOOKS OF SHANG.

BOOK. VIII. THE CHARGE TO THE VISCOUNT OF WEI.

微子之命

一節 王若曰、猷殷王元子、惟稽古崇德象賢、統承先王、修其禮物、作賓于王家、與國咸休、二節 永世無窮。○嗚呼、乃

1 "The king speaks to the following effect:—"Ho! eldest son of the king of Yin, in accordance with *the statutes of* antiquity, that the honouring of the virtuous belongs to *their descendants* who resemble them in worth, do you continue the line of the kings your ancestors, cultivating their ceremonies and taking care of their various relics. Be a guest *also* in our royal house, enjoying the prosperity of our kingdom, for ever and ever without end.

THE NAME OF THE BOOK.—微子之命, 'The charge to the viscount of Wei.' 微子,—see on the name of the 11th Book of the preceding Part. 命,—see on the name of the 8th Book of the same part.

The prefatory note says:—'King Ching having made an end of the appointment *in favour of the House* of Yin, and put Woo-kăng to death, he appointed K'e, the viscount of Wei, to take the place of the descendants of Yin. Descriptive of this there was made 'The charge to the viscount of Wei.' This no doubt states correctly the time and occasion when the 'Charge' was made. We saw on 'The viscount of Wei,' how K'e was advised by his friends to withdraw from the court of Show and save himself from the destruction which was impending over the tyrant and his House; we saw also the account given by Sze-ma Ts'een of the guise in which K'e presented himself with the sacrificial vessels of his family before king Woo. Some points in that account may be called in question, but there can be no doubt that K'e was honourably received and treated. When it is said that Woo restored him to his former office, I understand that he confirmed him in his appanage of Wei, so that he continued to be 'the viscount of Wei,' up to the date of this Charge, when he was appointed to be the duke of Sung (宋公), there to continue the sacrifices to T'ang, his ancestor and the founder of the dynasty of Shang.

In the first of the concluding notes to the 'Completion of the War,' I have quoted a passage from the Bk. 樂記 of the Le Ke, in which it is said that king Woo, after his victory over Show, 'when he had descended from his chariot, sent the representative of the House of Yin to Sung.' From this statement, some have contended that K'e's investiture with the

dukedom of Sung was from Woo and not from Ching, and was before the revolt which ended in the death of Woo-kăng and not after it. But the editors of Yung-ching's Shoo have given good reasons why the authority of Sze-ma Ts'een, and the preface to the Shoo, should be preferred in this matter to that of the 樂記. If the merits of the men had been the sole ground for Woo's arrangements, he would have at once appointed either of the viscounts of Wei or Ke to continue the sacrifices to T'ang and the other sovereigns of his line, but there were, we can easily conceive, reasons of state, which determined him to make trial, in the first place, of Woo-kăng, as being the son of Show.

The Book is only found in the text of Gan-kwŏ.

Contents. The duke of Chow, as regent of the empire, and in the name of king Ching, tells the viscount that in accordance with the statutes of antiquity, and because of his own worth, he is selected to continue the line of the sovereigns, his ancestors. The virtues of T'ang and of the viscount are then celebrated, and he is charged to go and be prosperous, taking care so to conduct his administration that the new dynasty of Chow might never have occasion to be weary of him. The Book is very short, consisting only of five paragraphs.

P. 1. *The grounds on which the viscount of Wei was called to be the representative of the kings of his line, with some of his duties and privileges.* 王若曰, 猷,—see on the last Book, p. 1. 殷王元子,—元子=首子, or 長子, 'eldest son.' 'The king of Yin' is Te-yih (帝乙), the father both of K'e and Show. How K'e, though older than Show, did not succeed to the throne, has been explained on page 274. Some critics, supposing that 元子 is equivalent to 太子,='heir-apparent,' and cannot be otherwise applied, have contended on that ground against the authenticity of this Book, but to my mind there is no force in the objection. The 元子 is simply 'the eldest son;'—he may be the heir-apparent, but not necessarily. That idea does not form a part of the significance of the phrase. 稽古崇德象賢,—稽古, see on the 'Canon of Yaou,' p. 1; 崇德謂先聖王之有德者,則尊崇而奉祀之也, '崇德 means that the virtuous of the ancient sage sovereigns were honoured and sacrificed to;' 象賢謂其後子孫,有象先聖王之賢者,則命之以主祀也, '象賢 means that he among the descendants of those ancient sage kings who resembled them in talents and virtue was appointed to preside over the sacrifices to them.' These are the explanations of Ts'ae, similar to those of Gan-kwŏ. He adds:—言古制,尊崇成湯之德,以微子象賢而奉其祀也. The text is very concise, and it takes many characters to bring forth its meaning; but the explanation is, no doubt, correct. To the ancient statutes, which prescribed the honouring and sacrificing to the founders of former dynasties, we have a reference in the Le Ke, Bk. 郊特牲, Pt. i, p. 12, where it is said, 天子存二代之後,猶尊賢也,尊賢不過二代, 'The emperor preserves *representative* descendants of two dynasties, still honouring the worth of their founders. This honouring of *ancient* worth does not go beyond two dynasties.' In what the honouring was displayed, is partly indicated in the remainder of the paragraph. 統承先王,—the empire gathered under one rule is called 一統. Here the sovereigns of Shang are conceived of as all gathered up or collected in the person of K'e, who should henceforth, in himself and his descendants in the dukedom of Sung, stand forth as their representative. 修其禮物,—by 禮 we are to understand 典禮, 'the canons and ceremonies,' the institutions of Shang which had distinguished it from other dynasties; and by 物 we are to understand 文物, 'the literary monuments and other precious relics of the dynasty,'—carriages, flags, dresses, &c. The descendants of K'e held the dukedom of Sung till nearly the end of the Chow dynasty, but by the time of Confucius many of the ceremonies and relics which it was their business to preserve were lost. The sage bewailed this, and said, 'I am able to describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. It cannot do so because of the insufficiency of its records and wise men' (Con. Ana., III. ix.). See the introductory note on the 'Praise-songs of Shang,' in the third Part of the She King. 作賓至無窮,—the representatives of the two previous dynasties were distinguished above the other princes of the empire by being denominated 'guests' of the emperor of the dynasty then existing, as meeting him more on a footing of equality. See the She-king, Part. III., the 'Praise-songs of Chow," Bk, III., Song ii., 振鷺于飛,于彼西雝,我客戾止,亦有斯容. See also in the 左傳,僖二十四年,—宋,先代之後也,於周爲客,天子有事,膰焉,有喪,拜焉. On this part Ts'ae gives some observations of Leu Tsoo-heen, which deserve a place in any commentary:—先王之心公平廣大,非若後世滅人之國,惟恐苗裔之存,爲子孫害,成王命微子,方且撫

祖成湯、克齊聖廣淵、皇天眷佑、誕受厥命、撫民以寬、除其邪虐、功加于時、德垂後裔。○爾惟踐修厥猷、舊有令聞、恪慎克孝、肅恭神人、予嘉乃德、曰篤不忘、上

2 'Oh! your ancestor, T'ang the Successful, was reverent and
sage, vast and deep *in his virtue*. The favour and help of Great
Heaven lighted upon him, and he received the great appointment,
to soothe the people by his gentleness, and to remove their wicked
oppressions. His achievements affected all his age, and his virtue was
3 transmitted to his posterity. And you are the one who pursue and
cultivate his plans;—this praise belongs to you of old. Reverently
and carefully you discharge your filial duties; gravely and respectfully you behave to spirits and to men. I admire your virtue,
and pronounce it great, and not to be forgotten. God will always

助愛養、欲其與國咸休、永世無窮、公平廣大氣象、於此可見、'The minds of the ancient kings were just, generous, and enlarged, not like those of the sovereigns of future times, who on the extinction of a kingdom would extirpate all the members of its royal House, fearing that the preservation of them might be injurious to their own posterity. King Ching not only appoints the viscount of Wei duke of Sung, but goes on to soothe and cherish him, wishing him for ever and ever to share in the prosperity of the empire.—Admirably was the just and enlarged spirit displayed in this.' An objection has been taken to the genuineness of the Bk. on the ground of the phrase 與國咸休, it being supposed that the empire would not be denominated 國 merely; but the objection is as futile as that taken from the use of 元子, which has been already pointed out. Compare the language of the last Bk., p. 4, and of 'The Metal-bound Coffer,' p. 18.

P. 2. *The virtue of T'ang, the founder of the Shang dynasty, which made him worthy to be honoured.* 齊＝莊 or 肅, 'reverent,' i.e., gravely and reverently attending to all his duties. 皇天眷佑誕受厥命,—comp. in the 'T'ae-këă,' Pt. i. p. 2, 天監厥德用集大命. 撫民以寬、除其邪虐,—comp. in 'The Instructions of E,' p. 3, 代虐以寬、兆民允懷. 功加于時,—時＝當時, 'that time,' his own age. 後裔,—'his posterity.' Choo He observes that 裔 properly denotes the bottom of the skirt of a garment (衣裾之末),—the superfluity of it, and from this is applied to express a man's posterity.

P. 3. *The worthiness of K'e, which made him fit to be selected to render the honour due to T'ang.* 踐修厥猷,—猷＝道, 'ways' or 'plans; 踐＝履其後, 'to tread in the steps of T'ang's ways.' 修 expresses the earnestness with which he sought to carry the plans into practice. 令聞,—'a good reputation.' 恪慎至神人,—Lin Che-k'e joins these two clauses together, and supposes that they refer to K'e's taking care of the sacrificial vessels of his House during the overthrow of the dynasty, and his carrying them with him to the army of Chow. It seems more natural to me, however, to take them as in the translation. 篤不忘＝篤厚而不可忘. 上帝時歆,—歆 is 'to enjoy the savour of offerings.' K'e, being the representative of the sovereigns of Shang, had the privilege of offering

帝時歆、下民祗協、庸建爾于上公、尹兹東夏。○四節欽哉、往敷乃訓、愼乃服命、率由典常、以蕃王室、弘乃烈祖、律乃有民、永綏厥位、毗予一人、世世享德、萬邦作式、俾我有周無斁。○五節嗚呼、往哉惟休、無替朕命。

enjoy your offerings; the people will be reverently harmonious *under your sway*. I raise you, therefore, to the rank of High Duke, to rule this eastern part of our great land.

4 'Be reverent. Go and diffuse abroad your instructions; be carefully observant of your robes and various *other* symbols of your appointment; follow and observe the proper statutes!—so as to prove a bulwark to the royal House. Enlarge *the fame of* your meritorious ancestor; be a law to your people!—so as for ever to preserve your dignity. So also shall you be a help to me the one man; future ages will enjoy *the benefit of* your virtue; all the States will take you for a pattern!—and thus you will make our dynasty of Chow never weary of you.
5 Oh! go, and be prosperous. Do not disregard my charge."

the great solstitial sacrifice to God. It is with reference to this that it is said God would always, or at the appointed season of sacrifice, accept his offerings. 庸=用,=所以, 'therefore,' according to the frequent usage of 用 in the Shoo. 尹兹東夏,—尹=治, 'to rule.' Sung, the pres. dep. of Kwei-tih in Ho-nan, lay east from Fung and Haou, the capitals of Wăn and Woo, which were in the pres. dep. of Se-gan, Shen-se.

[In the 左傳, 僖, 十二年, we have an address to the famous Kwan Chung, evidently modelled on the text of this par. and the next:—王曰, 舅氏, 余嘉乃勳, 應乃懿德, 謂督不忘, 往踐乃職, 無逆朕命.]

Pp. 4, 5. *Charges, Cautions, and Encouragements addressed to K'e* 4. 愼乃服命,—as a High duke, K'e had the robes and cap, the carriage, flag, &c., appropriate to his rank, and which were the accompaniments of his investiture:—see the Le-ke, Bk. 王制 Pt. ii., p. 7. He is charged to be carefully—cautiously—observant of them, not transgressing the proper statutes. He must not indulge the ambitious thoughts which had brought ruin on Woo-kăng. 以蕃王室,—蕃=屏衞, 'to screen and defend.' 藩 is more common in this sense. 律乃有民,—Gan-kwŏ says:—以法度齊汝所有之民, 'with laws regulate your people.' But this does not give all the emphasis of the text. The 'Daily Explanation' has better:—儀型爾宋之有民, 而作之師. 毗=輔, 'to assist.' 5. 往哉惟休,—Gan-kwŏ and all the critics after him make 惟休=務休美爾政, 'make your government prosperous and good.' I do not see the necessity for this.

[Wang Yen, Chin Tih-sëw, and other scholars remark on the fact that nothing is said in this Book of the wickedness of Show or of Woo-kăng;—how it shows the consideration of the duke of Chow for the feelings of the viscount of Wei, and the estimation in which his worth was held.]

[Here again there is space to introduce another Chapter from Wang Pih:—

讀而釋商子，得不曉武武失衰之者，商其吾殺之熏改微則今以好所議，不公啟間
每然首式箕以粟，可聞，封之之商子存子年，於封者有封庚乎，付自其謀爾，周謀乘
喟政，墓，於所發不無乃周湯作，微也，微八乃後庚其子，武祀而稍矣，所人幼，姦以
卷商干道皆財所然而祀，夫七於知非位在，而武聞微封足邦，時，右之故沖外，可
廢反比訪此散耳，寂既商者，六過共家，在何後，彼未於湯，猶宅是左夕之子在謂
不之封復書，若服子哉，奉此君有所王王者之哉，德，過祀愛，於當之朝德嗣叔自
嘗王囚，而之心，悅微之以於之未之賓武子災聰惡有以愛，庚土，爲處，酒崩，督行，
未武之既範之人於忘災，大聖孫，下作與，微祿其之得可祀武故不遊于王而計
篇，昔子閭，洪子小獨豈祿有賢子天祀，可知庚何紂烏則以封之必共酗武政，凶
此嘆，箕容得君過者，王庚未也，賢此之誰不武宋，染行，子可不紂者，與惟辛攝而
士羣蠱以能叛，此其其之則義非果身先復果武至之世是必以子詞乃懲有矣
境至，敢無不敢於封使庚愚者，子之修顧豈叛，曰矣，命後爲也，當徵之律非而尊
之必孰言則不甚災可，武知，災其子艾，不者，必或久公，於謬封不命封曰豈綏，命，
紂所庚流庚，則有其則叛，後其也，其悔苟叛之知，也上惑而始祀，不始也，位，不之
復勢武非武言，未殺也必而殺仁使痛祀，於庚後宋封亦傳，之湯而皆詞厥律臣
以叛，非叛，非流失，曰，人則者也，者，叛，飲先輕武而於加此之子奉庚，書，之綏不史
掌之言，之弟非之乃非也，智非子必必保而若者子乃祀，璧微必武此封尒之乎，
抵庚流庚羣庚周氏子人待說其則則以祀，哉，智微誅，商銜若公，命覸加曰庚戒
亂，武之武之，武曰蘇其果不此封也，也，行之也待封庚奉周也，上禮今非民，武告矣]
倡矣，弟之，發叛，故者，子，子叛，曰，也人人改王人不王武以歸說加是也，也，有創此嚴

THE BOOKS OF SHANG.

BOOK. IX. THE ANNOUNCEMENT TO *THE PRINCE OF* K'ANG.

康誥

惟三月哉生魄、周公初基、作新大邑于東國洛、四方民大和會、侯甸男邦采衞、百工播民和、見士于周、周公咸勤、乃洪大誥治。

1 [In the third month, when the moon began to wane, the duke of Chow commenced the foundations and proceeded to build the new great city at Lŏ of the eastern States. The people from every quarter assembled in great harmony. From the How, Teen, Nan, Ts'ae, and Wei domains, the various officers stimulated this harmony of the people, and introduced them to the business there was for Chow. The duke of Chow encouraged all to diligence, and made a great announcement about the performance *of the works.*]

THE NAME OF THE BOOK.—康誥, 'The Announcement to *the prince of* K'ang.' Of the ten sons of king Wăn, the ninth was called Fung (封), generally spoken of as K'ang Shuh (康叔). According to the analogy of the titles of the other brothers,—Kwan Shuh, Ts'ae Shuh, &c., we must conclude that K'ang was the name of Fung's appanage, somewhere within the imperial domain. Ma Yung and Wang Suh expressly affirm this. The only ancient scholar who expressed a different opinion was K'ang-shing, who thought that K'ang was the honorary posthumous title of Fung (康爲號謚). Be this as it may, the Book is the Charge addressed to K'ang, or to the prince of K'ang, on his appointment to the principality of Wei (命爲衞侯), the chief city of which was Chaou-ko, which had been the capital of Show. Wei extended westward from the pres. sub. dep. of K'ae (開州), dep. of Ta-ming in Chih-le, to the borders of the pres. depp. of Wei-hwuy and Hwae-k'ing, in Ho-nan.

That the Book should be called an 'Announcement,' and not a 'Charge' (like the preceding), has occasioned various doubts about it,—and with reason. The title is no doubt taken from the occurrence of the word announcement in the last clause of what stands as the first paragraph (乃洪大誥治); but it will be

seen immediately that there are strong grounds for believing that that paragraph is out of its place, and should be removed to the beginning of Bk. XIII., 'The Announcement concerning Lŏ.'

Wang Pih observes that the Book might very well be named 康叔之命, or 孟侯之命 (from the occurrence of 孟侯, in the 2d par). Its name, however, is 康誥, and that has the sanction of Mencius, who makes express reference to it, in Bk. V., Pt. II., iv., 4. We have it even so designated thrice in 'The Great Learning:'—Comm. i., 1; ii., 2; ix., 2. This carries up very nearly to Confucius himself. If we affirm, as I think we must do, the opinion of the scholars of Sung, that the 1st paragraph does not belong to this Book but to Bk. XIII., we must say what they have not done,—what they would not have ventured to say, even if they had seen to what their argument would lead,—that the great sage here made a mistake in compiling and arranging the tablets of the Shoo.

The Book is found in both the texts.

The Date of the Announcement; and its Author. The one of these points depends very much upon the other. The prefatory note says:—'King Ching, having smitten his uncles, the prince of Kwan and the prince of Ts'ae, invested his uncle of K'ang with the rule of the remnant of Yin. *With reference to this*, there were made "The Announcement to K'ang," "The Announcement about Wine," and "The Good Materials." According to this account, then, the appointment of the prince of K'ang, in connection with which this Charge was delivered to him, was made by king Ching, or rather by the duke of Chow, acting in the king's name. And it was not till the time of the Sung dynasty that this view was called in question. Sze-ma Ts'een repeatedly affirms it. He says:—'Tan, the duke of Chow, having received the commands of king Ching, attacked and slew Woo-kăng, and then divided the territory of Yin into two parts, appointing the viscount of Wei to one of them, over the principality of Sung, and the prince of K'ang to the other, over Wei' (周公旦承成王命,伐誅武庚,分殷地爲二,一封微子啟于宋,一封康叔于微. See Maou K'e-ling, 尙書廣聽錄; and also the 史記,衞康叔世家, and 宋微子世家). More important still is the testimony given in the 左傳, under the 4th year of duke Ting (定公四年;—B.C. 505), where it is said that after king Woo had overthrown the dynasty of Shang, king Ching settled the empire by means of the regent, the duke of Chow, and that the duke appointed his brother the prince of K'ang over seven of the clans of the domain of Yin, with his seat of government in its capital (封於殷墟).

This view, I have said, was current and uncontradicted for many centuries. Under the dynasty of Sung, Soo Tung-po was the first to throw out the idea that the first paragraph had erroneously found its way into this Book from among the tablets of the 'Announcement about Lŏ.' About the same time, Woo Yih (吳棫; he is also called 才老) and other scholars came to the conclusion that the speaker in the Book was king Woo, and not the duke of Chow. Choo He adopted their views, and was followed by his disciple Ts'ae Ch'in, who sets forth the grounds of them in the following way:—

First, the prince of K'ang was king Ching's uncle (叔父), and could not be called by him 'younger brother,' as is the case in the par. 1. To the reply to this that the duke of Chow was really the speaker, and might so address Fung, he responds that the duke of Chow prefaced all the Charge with 'The king says,' and the words therefore should only be those appropriate to the lips of the king.

Second, if the Charge were given by the duke of Chow, how do we account for the fact that while there are many references in the Book to king Wăn, there is not one to king Woo? And the same question may be asked with reference to the two Books which follow. The words of par. 4,—寡兄勗, have indeed been explained of king Woo, the duke of Chow so speaking of him. But if we suppose that Woo was the speaker, he might very well so describe himself. On the supposition that the duke of Chow was the speaker, the language is contrary to all rule and propriety.

Third, it has been urged that at the time of the overthrow of Shang, Fung was still young, and unfit to be entrusted with an important govt.; and hence that his appointment took place subsequently, under king Ching. But when king Woo obtained the empire, he was about 90 years old. The ten sons of king Wăn, so often referred to, were all by the same mother; Woo was the second of them:—could there be one among them, when Woo was ninety, too young to be entrusted with an important administration? This point is too clear to need to be fortified by other considerations which Ts'ae has adduced.

It cannot be denied that there is much force in the two first of these points. We must assent also to Ts'ae's view of the age of the prince of K'ang. He was no doubt old enough to have received an appointment on the conquest of Shang. But other reasons might have prevented his being invested with a principality which would take him from the imperial court. One such reason, quite sufficient, is suggested in the passage of the 左傳 which has been referred to. It is there said, that, while the duke of Chow was prime minister under the new dynasty, the prince of K'ang was minister of Crime;—and this agrees with the prominent place which the subject of punishments occupies in our Book. The two other points, however, remain;—the general style of the Announcement, and particular expressions in it. For many years, when reading the Shoo without thinking of such critical matters as are now in hand, and without regard to commentators, I got the

○王若曰、孟侯、朕其弟、小子封。○惟乃丕顯考文王、克明德慎罰。○不敢侮鰥寡、庸庸、祗祗、威威、顯民、用肇造我區夏、越我一二邦

2 I. "The king speaks to this effect:—'Head of the princes,
3 my younger brother, little one, Fung.' It was your greatly distinguished father, the king Wăn, who was able to illustrate his
4 virtue and be careful in the use of punishments. He did not dare to show any contempt to the widower and widows. He employed the employable, and revered the reverend; he was terrible to those who needed to be awed:—*so* getting distinction among the people. It was thus he laid the first beginnings of *the sway of* our small portion of the Empire, and the one or two *neighbouring* countries were

impression that the speaker in the text must be king Woo;—see the note in 'The Great Learning,' Comm., Ch. i. But I now give in my adhesion to the older view. The authority of the 左傳, as old as the time of Confucius, and of the Preface, is not to be set aside. The 王若曰 at the beginning, and the 王曰 throughout the paragraphs, assimilate the Book closely to the others in which the duke of Chow is undoubtedly the speaker. It will be seen in the notes that some explanation can be given of the most difficult expressions; and it is hardly competent for us to try the language of a man like the duke of Chow by our ideas of the way in which he ought to have spoken. Maou applies here, with considerable force, the saying of Mencius, that 'it is not every ordinary man who can understand the conduct of superior men' (君子所爲,衆人不識).

It still remains to make a remark or two on THE FIRST PARAGRAPH. It speaks of the founding and completion of the city of Lŏ, which was one of the later labours of the duke of Chow, and is commonly referred to the 7th year of king Ching. As the scholars of Sung wished to make out that the Charge to the prince of K'ang was delivered by king Woo, it was necessary they should remove from it this paragraph;—as was done by Soo Tung-po in the manner which I have related above. But while dissenting from their view of the early origin of the Charge, and not hampered therefore in that respect by the par., I must still maintain the correctness of Shih's decision regarding it.

First, it is appropriate at the commencement of the 'Announcement concerning Lŏ;' while here it is altogether out of place. What had the building of Lŏ to do with the investiture of Fung with the principality of Wei? In the body of the Charge, moreover, there is not a word having reference to Lŏ, or the reasons which had led the duke of Chow to project the establishment of that new city. Second, the appointment of Fung was to Wei, and must have been contemporaneous with the appointment of the viscount of Wei to the government of Sung. It must have taken place in the 3d or 4th year of king Ching, some years before the building of Lŏ.

Gan-kwŏ felt these difficulties, and tried to meet them by supposing that some other noble or nobles had been appointed to rule 'the remnant of Yin,' during the years that elapsed between the suppression of Woo-kăng's rebellion and the building of Lŏ; and that the result having proved unsatisfactory, the prince of K'ang was then called to the task. This supposition is without any historical ground of support; and Lin Che-k'e prefers the view of a scholar Wang, (王博士), who supposed that Fung had been appointed to Wei immediately after the suppression of the rebellion, but that the Charge in this Book was not given to him till the time when Lŏ was built. But this solution is to the full as unsatisfactory as that of Gan-kwŏ. The knot cannot be loosed, it seems to me;—why should we hesitate to cut it, by removing the first par. from this Bk. to the 13th? We have seen, indeed, that but for the occurrence of the word 'announcement' in this par., the Book would hardly have been called by its present name; and yet that name was current in the time of Confucius. The sage himself perhaps misplaced the paragraph, or more probably left it, as he found it, in the wrong place. A Chinese critic would not allow this;—a foreign student may say it, when the weight of evidence seems to require him to do so.

CONTENTS. The key-note of the whole Book is in the clause 明德愼罰,—'the illustration of virtue and the careful use of punishments,' in the 3d paragraph. It has been divided into five chapters. The first three parr. (not including par. 1) celebrate the exhibition of those two things, which was given by king Wăn, whereby he laid the foundations of the imperial sway of his House, and afforded an example for all his descendants. Parr. 5—7 inculcate on Fung how he should illustrate *his* virtue, as the basis of his good govt. of the people intrusted to him. Parr. 8—19, inculcate on him how he should be careful in the use of punishments, and set forth the happy effects that would ensue from his being so. Parr. 20—22 insist on the influence of virtue, as being superior in govt. to that of punishments, and how punishments should all be regulated by the ruler's virtue. The last chapter, parr. 23, 24, winds the subject up with a reference to the uncertainty of the appointments of Heaven, and their dependance for permanence on the discharge of the duties they require from those, on whom they have lighted.

P. 1. See on the 'Announcement concerning Lŏ.'

Ch. I. Pp. 2—4. THE DUKE OF CHOW, ADDRESSING FUNG AS HIS YOUNGER BROTHER, SETS FORTH TO HIM THE ADMIRABLE QUALITIES OF THEIR FATHER WAN. 2. 王若曰,—see on the 1st par. of the 7th Book. The 'king' is king Ching. 孟=長, 'the eldest,' 'the first.' It is here = 'chief;' and 孟侯=諸侯之長, 'Head of the princes.' Acc. to the Le Ke, Bk. 王制, Pt. ii., p. 2, every 州 or province of the empire, embracing 210 國 or States, was under the authority of a chief or 伯. We may conclude therefore that Fung had been invested with that dignity. Fuh-shang has said, indeed, that the son of the emperor when 18 years old, was styled 孟侯 (天子之子,年十八,稱孟侯); and K'ang-shing supposes that it is king Ching who is thus addressed in the text. This is one of the extravagances which we are surprised to find men like Këang Shing and Wang Ming-shing adopting and defending at the present day. 朕其弟=朕之弟. King Woo might thus have addressed Fung; king Ching could not thus address him. We must believe that, while the duke of Chow spoke as the representative of the young emperor, his nephew, he addressed Fung from the stand-point of his own relation to him. 小子,封,—小子 is often used in the Shoo by emperors, whether old or young, in mock humility, as a depreciatory designation of themselves. In the Great Announcement,' p. 7, we found it interpreted of the princes of States. Here it is spoken to Fung and not by him; and we must take it as the language of kindly, brotherly feeling. Fung was younger than either king Woo, or the duke of Chow; but we cannot suppose that he was under 70 when he was appointed to Wei. 3. 明德愼罰,—these words form the text of the whole Charge. Ts'ae, in illustration of them, quotes from the 左傳,成二年,:—明德愼罰,文王所以造周也,明德,務崇之之謂也,愼罰,務去之之謂. With 克明德 we may compare the 克明俊德, Canon of Yaou, p. 2. The whole tenor of this Book, however, makes it more natural to understand the 德 here of king Wăn's own virtue as seen in his administration of government. 4. 鰥寡,—see 'The Great Announcement,' p. 7; *et al.* 不敢侮鰥寡=the 不虐無告, 'Counsels of Yu,' p. 3. 庸=用, 'to employ.' 祇=敬, 'to reverence.' 庸庸,祇祇,威威=用其所當用,敬其所當敬,威其所當威. 顯民 is a consequence flowing from the virtues just described,=故德著於民; and all that follows, down to 時敘, sets forth the further results of Wăn's conduct thus acknowledged by the people. 肇造我區夏=始造我區域於中夏. 區者小室之名, '區 is the name of a small house.' Here it is employed to denote the original seat of the House of Chow, as but a small territory in the great empire. 惟時怙冒,—the old interpreters put a stop at 怙, and read 冒 along with the clause that follows. I have followed Ts'ae in joining 冒 with 怙. He says:—蓋西土之人,怙之如父,冒之如天, 'the people of all the west relied on him as a father, and looked up to him as to Heaven.' I think the rhythm of the clauses is thus preserved better, and there is no more difficulty in interpreting 冒 than there is if we join it to 聞. It is used for 'a covering for the head;' and generally as = 'to cover.' Wăn's influence was like the gracious overshadowing of the firmament. 聞于上帝,—we must understand the virtue or the fame of Wăn as the subject of the verb 聞. 帝休,—'God approved.' The simple 帝 takes the place of 上帝; and

以修、我西土惟時怙冒、聞于上帝、帝休、天乃大命文王、殪戎殷、誕受厥命、越厥邦厥民惟時敘。乃寡兄勖、肆汝小子封、在茲東土。〇五節 王曰、嗚呼、封、汝念哉、今民

brought under his improving influence, until throughout our western regions all placed in him their reliance. The fame of him ascended up to the High God, and God approved. Heaven gave a great charge to king Wăn, to exterminate the great dynasty of Yin, and receive its great appointment, so that the various States belonging to it and their peoples were brought to an orderly condition. Then your unworthy elder brother exerted himself;—and so it is that you, Fung, the little one, are here in this eastern region.'"

5 II. "The king says, 'Oh! Fung, bear these things in mind. Now *your management of* the people will depend on your reverently

both those names are immediately exchanged for the vague designation of 'Heaven.' 殪=滅, 'to exterminate.' 戎=大, 'great.' 厥邦厥民惟時叙=萬邦萬民,各得其理,莫不時叙. It is an exaggeration to speak of Wăn's influence as having thus extended over all the empire; but we cannot find much fault with it in the circumstances. 乃寡兄勖,—those who understand the speaker to be king Woo find no difficulty in his thus speaking of himself as 寡德之兄, 'your brother of slender virtue.' See the use of 寡人 as a designation of themselves by the princes of States in Mencius, I., Pt. I., iii., 1; *et al.* The language has been a stumblingblock, however, to those who maintain that it is employed of king Woo and not by him. Gan-kwŏ made 寡兄 to=寡有之兄, 'our brother whose match is rarely to be found.' But this is a very unlikely expansion of the phrase, and devised to get over the difficulty so strongly felt by a Chinese. I do not see any serious obstacle to our understanding it as in the translation Why might not the duke of Chow, once at least in his life, speak thus of one brother to another? He had taken himself 'a great part' in all the exploits of Woo; to speak of him was much the same as to speak of himself. We like him all the better for eschewing the flattering tongue. 在茲東土=得以享爵位,在此東方. Wei was not only east from Ching's capital, but it was the eastern part of the territory of which Wookăng had been permitted to retain the sway.

Ch. II. Pp. 5—7. How the prince of K'ang should cultivate his virtue, and manifest it in the administration of his government. 5. *Fung should follow the example of king Wăn; gather up lessons from the former kings and wise men of Yin; and from the sage monarchs of remote antiquity.* 今民將在祗遹乃文考,紹聞衣德言,—it will be seen, from the translation, that I understand a 治 before 民, by which 民 is governed. This is after the example of Gankwŏ, Lin Che-k'e, Ts'ae, and others. Then, 遹=述, 'to transmit;' 衣=服, 'to put on,'= 'to carry into practice,'—as in 'The Charge to Yuĕ,' Pt. ii., p. 12, 說乃言惟服. The 'Daily Explanation' has:—今汝治民,將敬述文考之緒,務取所聞之德言,繼紹而服行之,如衣之被身,遵循勿替,可也. Këang Shing takes 民 in the nominative, and supposes that 在 is a verb=視,

將在祗遹乃文考、紹聞衣德言、往敷求于殷先哲王、用保乂民、汝丕遠惟商耇成人、宅心知訓、別求聞由古先哲王、用康保民、弘于天、若德裕乃身、不廢在王

following your father Wăn;—do you carry out his virtuous words which you have heard, and clothe yourself with them. *Moreover*, where you go, seek out extensively *among the traces* of the former wise kings of Yin what you may use in protecting and regulating their people. *Again*, you must more remotely study the old accomplished men of Shang, that you may establish your heart, and know how to instruct the people. *Further still*, you must seek out besides what is to be learned of the wise kings of antiquity, and employ it in the tranquillizing and protecting of the people. *Finally*, enlarge *your thoughts* to the *comprehension of all* Heavenly *principles*, and virtue will be richly displayed in your person, so that you will not render nugatory the king's charge.'"

'to regard,' 'to look at;'—compare its use in the 'Canon of Shun,' p. 5. He also takes 衣 as = 殷, the name of the dynasty. In this way he makes the whole = 今民將視汝之敬述乃文考,紹文考所聞殷之德言,汝當以民爲念. This view is certainly no improvement on the other. 往敷至乂民,—往 = 之國, 'when you go to your State;' 敷求 = 廣求, 'seek out extensively.' 汝丕至知訓,—耇成人, comp. in the 'Viscount of Wei,' p. 5, 咈其耇長,舊有位之人. The course of thought in the paragraph, however, leads us to think of the old accomplished men of a former time, such as E Yin and Foo Yuĕ, by whom the best monarchs of the Shang dynasty had been directed. 惟 is used as a verb, = 思, 'to think of,' 'to study.' 宅心 = 處心, 'to settle your heart,'—to bring it to its proper resting place. 知訓 = 知所以訓民,—'know how to instruct the people.'

別求至保民,—Fung is here sent to the earliest sages and monarchs of the empire,—Yaou, Shun, and Yu. 別求聞由,—'you must elsewhere enquire, that you may learn from and follow.' 由 = 行. 弘于天,云云,—it is not easy to say what is the meaning of 弘于天. Lin Che-k'e says:—'To the other injunctions is still subjoined this 弘于天. Now 弘 means to widen and enlarge. The critic Sëĕ says, "Every man has his heavenly nature, which is in him as a fire that has just been kindled, or a spring which is just issuing forth. What is required is the widening and enlarging of it." This explanation is correct. Step by step the prince of K'ang is carried on to take his rule and pattern from Heaven, after which there is nothing to be added.' I suppose this is the correct view. 'Heaven' is used as the comprehensive designation of all true right principles. The translation has taken its form from the words of Woo Ch'ing,—又當擴充其德,與天爲一,若德足乎已,則王之命汝者永不廢矣. 6 *With*

命。○六節王曰、嗚呼、小子封、恫瘝乃身、敬哉、天畏棐忱、民情大可見、小人難保、往盡乃心、無康好逸豫、乃其乂民、我聞曰、怨不在大、亦不在小、惠不惠、懋不懋。○七節已汝惟小子、乃服惟弘王、應

6 "The king says, 'Oh! Fung, the little one, it is as if some disease were in your person; be respectfully careful. Heaven in its awfulness yet helps the sincere. The feelings of the people can for the most part be discerned, but it is difficult to calculate on the *attachment of the* lower classes. Where you go, employ all your heart. Do not seek repose, nor be fond of idleness and pleasure;—so may you regulate the people. I have heard the saying—"Dissatisfaction is caused not so much by great things or by small things, as by *a ruler's* observance of principle or the reverse, and by his energy of conduct or the reverse."

7 'Yes, it is yours, O little one,—it is your business to enlarge the royal *influence*, and harmoniously to protect this people of Yin.

what awe and cautious diligence Fung should go about the duties of his government. 恫=痛, 'pain.' 瘝=病, 'sickness.' 恫瘝乃身=疾痛在汝身, 'sickness and pain are in your person.' The meaning is that Fung's appointment was not one of ease, but one of labour, in which he should feel the sufferings of the people as if they were wounds in his own person. 天畏棐忱 is equivalent to 天命不常, 雖甚可畏, 然誠則輔之, 'The appointments of Heaven are not unchanging; and though they are to be thought of with awe, yet it helps the sincere.' 民情大可見, 小民難保=至民情, 好惡, 雖大畧可見, 然小民之心, 最爲難保, as in the translation. The uncertainty of the will of Heaven, and the changing of the minds of the people,—these are *two* considerations, which should stimulate Fung to caution and diligence that he might hold fast what he had received. Some would connect 民情大可見 with what precedes, so that the meaning is—'Heaven in its awfulness yet helps the sincere, and this is greatly seen in the feelings of the people.' But this construction of the text is not so good as the other. 無康=毋自安, 'do not give yourself to repose.' 我聞, 云云,—I have followed in the translation here the interpretation which is given by Ts'ae and in the 'Daily Explanation.' I am not sure, however, but it would have been better to adopt the view of Gan-kwŏ which is to this effect:—'The dissatisfaction of the people may be occasioned by things which are great in themselves, and by things which are small. It shows itself unexpectedly, and it is this which makes the people so difficult to be calculated on. A ruler, therefore, ought always to be bringing his conduct, which may have been defective, into conformity with what is right, and to be acting energetically wherever he may have been remiss.' 7. *The great duties of Fung, and how the happy results of his virtue would appear.* 乃服惟弘王,—服=事; 乃服=汝之事, 'your business.' 弘王,—'enlarge the king.' It would seem that the meaning must be as in the translation.

保殷民、亦惟助王宅天命、作新民。○（八節）王曰、嗚呼、封、敬明乃罰、人有小罪非眚、乃惟終、自作不典式爾、有厥罪小、乃不可不殺、乃有大罪非終、乃惟眚災、適爾、既道極厥辜、時乃不可殺。○

Thus also shall you assist the king, consolidating the appointment of Heaven, and renovating this people.'"

8 III. "The king says, 'Oh! Fung, deal reverently and understandingly in your infliction of punishments. When men commit small crimes, which are not mischances, but purposed, themselves doing what is contrary to the laws, intentionally, though their crimes be but small, you may not but put them to death. But in the case of great crimes, which are not purposed, but from mischance and misfortune, accidental, if the offenders confess unreservedly their guilt, you may not put them to death.'"

應 is explained by 和, 'harmony,' and here used adverbially. This definition does not occur in the dictionary, but it may be deduced from that of 物相應, 'things answering, responding, to one another.' The people of Yin were not in harmonious accord with the dynasty of Chow. It would be the business of Fung to bring them to be so. The view of Gan-kwŏ is different. He says:—汝惟小子,乃當服行德政,惟弘大王道,上以應天,下以安我所受殷之民衆. 宅=定, 'to settle,' 'to consolidate.' 作新民,—see on 'The Great Learning,' Comm. ii., 2. The 作 and 新 must be taken, however, both as verbs, blending their meaning together. Perhaps a good version would be—'and make a renovated people.'

Ch. III., Pp. 8—19. How Fung should be careful in the use of punishments.

8. *Modifying circumstances in judging of small and great offences.* 人有小罪,至不可不殺,—comp. the 'Canon of Shun,' p. 10. 式爾,—式=用; 式爾=用意如此, 'purposely thus.' The meaning of the phrase is determined by its correlation with 適爾=偶爾, 'accidentally,' below. 乃有大罪,云云,—comp. in the 'Canon of Shun,' 眚災肆赦. 既道極厥辜=既自稱道,盡輸其情,不敢隱匿, 'When they have themselves confessed, presenting fully all the circumstances, not daring to conceal anything.' This must be the meaning, though Gan-kwŏ supposes Fung himself, or the judge, to be the subject of the clause, explaining it by—汝盡聽訟之理,以極其罪, 'after you have employed every resource in hearing the case, so as thoroughly to investigate the offence.'

[Soo Shih contended that the 小罪 and 大罪 here were not to be taken absolutely in the sense of small and great offences, but relatively to each other, as less and greater. The less offence is a capital crime as well as the greater one; but the final decision of the judge might find a way of pardon for what seemed at first unpardonable, and would let the sentence of the law take its course, where there might seem at first to be room for forgiveness. I do not see in the text any ground for this criticism. A small offence, purposed and persevered in, becomes a capital crime;—

九節 王曰、嗚呼、封、有敘、時乃大明服、惟民其勅懋和、若有疾、惟民其畢棄咎、若保赤子、惟民其康乂。○ 十節 非汝封刑人殺人、無或刑人殺人、

9 "The king says, 'Oh! Fung, there must be the right regulation *in this matter*. When you show a great discrimination, subduing *men's hearts*, the people will admonish one another, and strive to be obedient. *Deal with evil*, as if it were a sickness in your person, and the people will entirely put away their faults. *Deal with them*, as if you were guarding your infants, and the people will be tranquil
10 and orderly. It is not you, Fung, who inflict a severe punishment or death upon a man; you may not of yourself so punish a man or

the transgressor is not fit to live. A great offence, not purposed, repented of, and confessed may be pardoned. This is what the paragraph inculcates.]

9. *The influence of the careful use of punishments in transforming the people and making them happy.* 有敘=刑罰有次序, 'in the use of punishments there is an order.' Këang Shing explains 敘 by 順, and connects with the preceding.—'If you conform to this method of judging in the case of small and great crimes,' &c. But the interposition of 王曰, 嗚呼,封, forbids any such constructive connection between the paragraphs. 時(=是)乃大明服,—明者明其罰, '明 refers to the intelligent use of punishments'; 服者服其民, '服 refers to the subjecting the people thereby.' 民其勅懋和=民其戒勅而勉於和順, 'the people will warn one another, and exert themselves to be harmonious and obedient.' 若有疾,—this clause is evidently to be referred to the person of Fung, like the 若保赤子 below. Let him deal with the crimes of the people, as he would with sickness in his own person, not suffering it, but treating it with tender hand, and the people would be both awed and won to put away their faults. The meaning of 若保赤子 appears clearly from the use which Mencius makes of it, III., Pt. I., v., 3. He says—'If an infant crawling about, is about to fall into a well, it is no crime in the infant.' No man would be roused to anger by the sight of such an infant, and every one would do his utmost to rescue it. Let Fung thus look upon the people, to save them from crime as he would save an infant from falling into a well, and they would be tranquil and orderly.

[Këang Shing joins 若有疾 with the previous clause, taking 疾 in the sense of 速, 'quickly.'—'The people will exert themselves to be harmonious and obedient with the greatest rapidity.' The structure of the paragraph is opposed to such a construction, as I have pointed out above. Shing, however, could plead the authority of Seun K'ing, who says in his 富國篇,三德者誠乎上,則下應之,如景嚮,雖欲無明達,得乎哉,書曰,乃大明服,惟民其力懋和而有疾,此之謂也. But neither this text nor interpretation of Seun is correct. The same may be said of the way in which he quotes and applies the difficult clause—弘于天 of p. 5, which appears in the same 富國篇 as 弘覆乎天.]

10. *Punishments were to be employed according to the laws. Fung ought not to allow any feeling of his own in the use of them.* I have translated 刑 by 'to inflict a severe punishment;' because 刑人殺人 are opposed to 劓人刵人, the severer punishments to the lighter. What particular punishment or punishments

非汝封、又曰、劓刵人、無或劓刵人。○王十一節曰、外事、汝陳時臬、司師茲殷罰有倫。○十二節又曰、要囚、服念五六日、至于旬時、丕蔽

put him to death.' Moreover, he says, 'It is not you, Fung, who cut off a man's nose or ears; you may not of yourself cut off a man's nose or ears.'"

11 "The king says, 'In things beyond *your immediate jurisdiction*, have laws set forth which the officers may observe; and those should be the penal laws of Yin, which were right-ordered.'"

12 "He also says, 'In examining the evidence in criminal cases, reflect upon it for five or six days, yea for ten days, or three months. You may then boldly carry your decision into effect in such cases.'"

are intended by it, it is not easy to see. 'Cutting off the nose' was one of the regular five punishments, but not 'cutting off the ears,' though mention is made of this in Bk. XXVII., p. 2. The 又曰 should probably be before the 非汝封 which precedes it in the text,—as in the translation.

11. *In things not falling immediately under his own jurisdiction, he should let the old laws of Yin take their course.* The meaning of this par. is very uncertain. Ts'ae says that he does not understand what is meant by 外事, 'outside affairs.' The common view is that it means 有司之事, 'the affairs of the officers,' matters which it was not necessary the prince himself should take the management of. Then 臬, anciently 'a small post in front of a gate' (門橛), marking a limit, is used for laws. 師＝法, 'to follow as the law.' The 'Daily Paraphrase' says:—凡外而有司訟獄之事,必欲一一躬親綜理,勢有所不能,若不預取法令,而詳定之,昭示屬僚,則有司將有任意出入者矣,汝務講求畫一之規,陳列而頒布之,使曉然確有所守,易以爲治,然是法也,不必別出意見,創立條欵也,但取殷罰以治殷民可矣,云云. Gau-kwŏ adopted a different exegesis, understanding by 外事－外土諸侯奉王事. But his interpretation is quite unsatisfactory;—see the 註疏. Ts'ae quotes the view of one of the critics Leu (呂氏), that by 外事 are to be understood the affairs of Wei (衞國事) in opposition to the affairs which would come under Fung's notice as the minister of Crime at the imperial court. But the whole tenor of the Book sufficiently proves that the charges in it were delivered with exclusive reference to the govt. of Wei. Këang Shing gives still a diff't. view in the foll. words:—外事,聽獄之事也,聽獄在外朝,故曰外事.

P. 12. *How Fung should exercise a cautious deliberation before deciding on criminal cases.* 要囚,—Ts'ae defines this as＝獄辭之要者, 'the summary of the pleas in criminal cases.' Medhurst renders it by 'important criminal cases;' and Gaubil by 'S'il s'agit de fautes considerables.' They both err by taking 要 in the 3d tone,＝'important,' The dict. gives one meaning of 囚, with reference to the text, as 獄辭, 'the evidence in a criminal case;' and, with the same reference it defines 要 as＝察, 'to examine.' These meanings

要囚。○十三節王曰、汝陳時臬事、罰蔽殷彝、用其義刑義殺、勿庸以次汝封、乃汝盡遜、曰時敘、惟曰未有遜事。○十四已、汝惟小子、未其有若汝封之心、朕心朕德、惟乃知。

3 "The king says, 'In setting forth the business of the laws the punishments will be determined by the regular laws of Yin. But you must see that those punishments, as well as the penalty of death, be righteous. And you must not let them be warped to agree with your own inclinations, O Fung. Then shall you be entirely accordant with right, and may say, "These are properly ordered;" yet you must say at the same time, "Perhaps they are
4 not yet entirely accordant with right." Yes, you are the little one;—who has a heart like you, O Fung? My heart and my virtue *also* are known to you.

of the terms are applicable to the phrase when it occurs again in Bk. XV., and I have followed them here. Fung is told that in deciding on evidence, he should do so cautiously, and not hastily. It is supposed to be in a case where guilt would involve death, and when the accused was once executed, there could be no remedying a wrong decision. 服念=服膺而念之. 旬=十日. 時=三月. 蔽=斷, 'to decide.'

P. 13. *Summary of the five preceding paragraphs.* 汝陳時(=是)臬事,—the difficulty here is with the 事. Ts'ae connects it with 臬 by means of an 與,='In setting forth these laws and other matters' (敷陳是法與事). Ying-tă and Këang Shing both give it a verbal force. The latter explains:—汝陳是法以從事于罰. Simpler than either of those methods is the construction of Woo Ch'ing, who makes 事 the object of the verb 陳, and puts 臬 under its regimen;—汝陳列用法之事. 罰蔽殷彝,—蔽. as in the last par.; 彝=常, 'what is regular;'—in this case, 'the ordinary laws' of the former dynasty. Still Fung was not blindly to adopt all the laws of Yin. He must be satisfied that they were righteous, —appropriate to the crime, and suited to the altered times;' 義=宜. 勿庸以次汝封,—庸=用; 次=卽 or 就. The whole=刑殺不可以就汝封之意. This is plainly the meaning; but the usage of 次 is peculiar. Ts'ae says that it is the 次 of 次舍, 'a mansion,' 'a dwelling.' 乃汝, 云云,—遜=順 meaning 'accordant with right.' 時叙=是有次叙, having reference to the 有叙 of par. 9. The gist of the whole is, that Fung should never allow a feeling of elation, as if all his affairs were arranged as well as they possibly could be.

[Këang Shing, following a quotation by Seun K'ing, in his 致仕篇, of a portion of this paragraph, reduces the whole to—王曰汝陳時臬事, 罰蔽殷彝, 誼刑誼殺, 勿庸以卽女, 惟曰未有順事. But only prejudice can, in my opinion, make any of Seun's quotations carry it over the authority of the *textus receptus*. Shing interprets the last clause—'But say, "There are still instances of disobedience among the people."' This is far-fetched.

P. 14. *The confidence and affection subsisting between Fung and the duke of Chow.* See on par. 2. Why these expressions of attachment should be interjected here, it is not easy to understand.

○凡民自得罪、寇攘姦宄、殺越人于貨、暋不畏死、罔弗憝。〈十五節〉○王曰、封、元惡大憝、矧惟不孝不友、子弗祗服厥父事、大傷厥考心、于父不能字厥子、乃疾厥子、于弟弗念天顯、乃弗克恭厥〈十六節〉

15 'All people who of themselves commit crimes, robbing, stealing, practising villainy and treason, and who kill men or violently assault them to take their property, being violent and fearless of death:—those are abhorred by all.'"

16 "The king says, 'Fung, such chief criminals are greatly abhorred, and how much more detestable are the unfilial and unbrotherly!—as the son who does not reverently discharge his duty to his father, but greatly wounds his father's heart; and the father who can no longer love his son, but hates him; and the younger brother who does not think of the manifest will of Heaven, and refuses to respect his elder brother, so that the elder brother does not think of the

Pp. 15—17. *Cases in which severe punishment may be inflicted without hesitation.* 15. *Robbers, murderers, &c.* 自得罪,—'of themselves,' *i.e.*, without being tempted or involved by others, 'offending.' 寇攘姦宄,—comp. the Canon of Shun, p. 26; *et al.* 殺越人于貨,—from this the par. is quoted by Mencius, V. Pt. II., iv. 4, which see. Ts'ae illustrates the meaning of 越 here by a reference to 顚越不恭, in the 'Pwan-kăng,' Pt. ii., 16; but it is not apt. The character must have in the text the meaning of, 'to throw down,' = 'to assault violently.' 暋=强. 憝=惡, 'to hate,' 'to detest.' Justice executed on such parties would meet with general sympathy and approbation. 16. *The case of the unfilial and unbrotherly.* 元惡大憝,—this takes up the case of the parties in the last par. The next clause must be completed as in the translation. Ts'ae gives for it:—況不孝不友之人,而尤爲可惡者. 不孝 is the crime of the son, and 不友 is that of the elder brother. But as the par. goes on to speak of the father's failure in duty as well as the son's, and of the younger brother's as well as his senior's, we must understand by 不孝 all offences between father and son, and by 不友 all between elder brother and younger. 厥考心,—考 is evidently used of the father when alive. 于父,至厥子,—this must be, I think, a fresh case, and is not to be connected with the preceding, as if the 于 were equivalent to 以致, 'so that,' which is the paraphrase of the 'Daily Explanation.' We cannot connect 于弟, which immediately follows, with any clause which precedes. 于父 and 于弟='in the case of the father—the younger brother—who,' &c. 字=愛, 'to love;' 疾=惡, 'to hate.' 天顯 is 'the manifest will of Heaven;' requiring that the younger should serve the elder. 不念鞠子哀—Gan-kwŏ takes 鞠 in the sense of 稚, 'child,' 'junior,' and explains the clause—不念稚子之可哀, 'does not think of the pity he should cherish for his younger brother.' Lin Che-k'e, foll. by Ts'ae, took 鞠=養,

兄、兄亦不念鞠子哀、大不友于弟、惟弔。兹、不于我政人得罪、天惟與我民彝大泯亂、曰、乃其速由文王作罰、刑兹無赦。○不率（十七節）大戛、矧惟外庶子訓人、惟厥正

toil of their parents in bringing them up, and is very unbrotherly to his junior. If we who are charged with government do not treat parties who proceed to such wickedness as offenders, the laws *of our nature* given by Heaven to our people will be thrown into great disorder or destroyed. You must deal speedily with such parties according to the penal laws of king Wăn, punishing them severely and not pardoning.

17 'These, who are disobedient *to natural principles*, are to be thus severely subjected to the laws;—how much more the officers employed in your State as the instructors of the youth, the heads

and interpreted as in the translation. 惟弔兹至泯亂,—all this must be taken together as one sentence, and interpreted as in the translation. The paraphrase of the 'Daily Explanation' is:—夫廢棄人倫、滅絕天理、至于如此、較之寇攘姦宄、其惡尤甚、使我為政之人、視為固然、不加之以罪、則人心無從勸懲、風俗何由丕變、將天所與我民之常性、不大泯滅而紊亂乎. Lin Che-k'e takes quite a diff. view of the scope of the passage. 弔 is read by him *teaou*, 'to pity,' and not *teih*, = 'to come to.' His interpretation is:—'The criminals I have mentioned above are detested by all, and to be put to death. But these parties are to be pitied. Their offences must be owing to the failures in duty of us who are charged with govt.,' &c. Lin argues ingeniously, but not satisfactorily, in support of his view. We feel that he *ought* to be right. Robbers and murderers must be summarily dealt with for the preservation of society; but unkind fathers and undutiful children, and divided brothers, cannot be taken cognizance of in the same way by the law. The duke of Chow, however, makes them—and here he is correct—in advance of the others in point of guilt, and goes on to say that they are to be punished accordingly, without interposing anything about pitying and teaching them in the first place. 曰乃、云云,—Woo Ch'ing brings out the force of the 曰 very well:—然則如之何哉、汝其曰速由、云云. 'What then is to be done? You must say, "I will quickly punish them."' What the law of king Wăn regarding such cases was, we do not know. There is a difficulty in applying here what is said about 不孝之刑 and 不弟之刑 in the Chow Le, Bk. IX., 地官、大司徒.

P. 17. *The case of unworthy and factious officers.* 不率大戛,—this corresponds to the first clause of the last par., and must be construed accordingly. 不率 is descriptive of the 不孝、不友、 and 大戛 of the punishment which such received. The difficulty is with the interpretation of 戛. The 爾雅 defines it by 禮, 'propriety,' which is taken to = 常法, 'a constant law.' Gan-kwŏ, adopting this account of the term, makes 不率大戛 all descriptive of the unfilial and unbrotherly, as those who do not comply with the invariable laws of human duty. This is contrary to the analogy of the last clause, which I have pointed out, and it must be rejected.

人、越小臣諸節、乃別播敷、造民大譽、弗念弗庸、瘝厥君、時乃引惡、惟朕憝、已、汝乃其速由茲義率殺。○ 十八節 亦惟君惟長、不能厥家人、越

of the various official departments, and the petty officers, charged with their several commissions; when they propagate and spread abroad other lessons, seeking the praise of the people, not thinking *of the sovereign* nor using *the rules for their duties*, but distressing him! These lead on to wickedness and are an abomination to me. Shall they be let alone? Do you quickly, according to what is recognized as right, put them to death.

18 'And you are here prince and president;—if you cannot manage your own household, with your petty officers, the instructors, and

Ts'ae makes the word = 法, 'laws,' and with verbal force, — 寘之法, 'to subject to the laws.' I have followed this view. Woo Ch'ing gets substantially to the same conclusion by taking it as = 擊, 'to smite,' after the analogy of the 'Yih and Tseih,' p. 9. 外諸子訓人 = 外諸子以訓人爲職. Medhurst translates the clause by—'the outside princes, whose business it is to instruct the people.' Gaubil has—'Ceux qui, par etat, doivent enseigner les autres;'—more correctly than Medhurst, but he takes no account of the 外. In the Chow Le, Bk. XXXI., p. 16, we have an account of the 諸子, as the various officers charged with the training of the youth of the kingdom, sons of nobles, high officers, and others of the best promise. It is said—諸子掌國子之倅, 掌其戒令, 與其教治, 辨其等, 正其位, which Biot translates—'L' attaché aux fils *de dignitaires* est chargé de conduire les supplèants des fils de l' Etat. Il s'occupe de leur règlement special; il dirige leurs etudes; il distingue leurs rangs, et determine leurs positions *dans les ceremonies*.' This was the function of those officers in the imperial domain, at the court:—there were similar officers in the various states, who as distinguished from these were the 外諸子. 厥正人 = 庶官之長. 越小臣諸節—in the 31st Bk. of the Chow Le, referred to above, we have an account of the office of the 小臣, or 'Minor ministers' (petits serviteurs;—Biot), parr. 53—55. They were charged with the minor orders of the emperor and, in the States, of the princes, conveying them to the parties to whom they were addressed, and as symbols of their authority they carried the 節, tallies, or credentials appropriate to the mission with which they were charged. 乃別至厥君 = 乃別爲條教而頒布之, 取悅時俗, 要求衆譽, 將君上委任之意, 全不體念, 幷國家官守之法, 咸廢格不用, 徒知違道干譽, 以病其君. 時(=是)乃引惡,—'these are leaders of wickedness,' *i.e.*, they set an example of wickedness and led others on to it as well. 由茲義—'according to this righteousness,' *i.e.*, what is recognized and has been enacted as right to be done in such cases. Gan-kwŏ takes a difft. view of the par. from 乃別播敷, considering it as addressed to Fung himself. Such a construction is most unnatural, and breaks entirely the train of thought.

Pp. 18, 19. *Advice to Fung to be himself an example of what he required in others, and by gentleness make the people rich and happy, and fulfil the hopes which were entertained of him.* Such is the view of these parr. taken by Ts'ae and Woo Ch'ing. Këang Shing supposes that par. 18 speaks of the princes of the various States to which Fung stood in the relation of president (孟侯). The view is ingenious, but it necessitates more wresting and supple-

厥小臣外正、惟威惟虐、大放王命、乃非德用乂。○十九節汝亦罔不克敬典、乃由裕民、惟文王之敬忌、乃裕民曰、我惟有及、則予一人以懌。○二十節王曰、封、爽惟民、迪吉康、我時其惟殷先哲王德、用

heads of departments, but use only terror and violence, you greatly set aside the royal charge, and try to regulate your State contrary
19 to virtue. Do you also in every thing reverence the constant statutes, and so proceed to the happy rule of the people. There are the reverence of king Wăn and his caution;—in proceeding by them to the happy rule of the people, say, "If I can only attain to them." So will you make me the one man to rejoice.'"
20 IV. "The king says, 'Fung, when I think clearly of the people, I see they are to be led to happiness and tranquillity. I think of the virtue of the former wise kings of Yin, whereby they tranquil-

menting of the text than the other. 18. The two preceding parr. had stimulated Fung to be bold in punishing the unfilial and unbrotherly, and refractory officers; but there was a more excellent way,—the way of example. If he could bring all the family virtues into action in his own household, they would flourish also throughout the State. He might so deal with his petty officers, the instructors, and heads of departments also, that they would be glad to perform their duties, instead of having to be punished for the neglect of them. If he could not thus accomplish much by example and influence, his administration would be bad. 小臣外正 = the 外諸子, 正人, and 小臣諸節 of the last par. Choo He took the 惟威惟虐 to be descriptive of the 小臣外正, and supposed the design of the whole to be to warn against being lenient in his government;—see the 集說. I am surprised to find him advocating such an exegesis. 19. 乃由裕民 = 由是求裕民之道, 'by this method seek the proper way of enriching the people,' *i.e.*, of making them good and happy. 'The reverence of king Wăn and his caution' indicate at once his attention to the duties of govt., and the caution of his measures,—particularly those of a penal character. 我惟有及 = 我惟求能及文王之裕民, 斯已矣.

Ch. IV. Pp 20—22. HOW THE VIRTUE OF THE SOVEREIGN IS THE MOST IMPORTANT THING IN THE GOVERNMENT OF THE PEOPLE, AND RULERS SHOULD SEEK BY VIRTUE TO SUPERSEDE THE NECESSITY OF USING PUNISHMENTS. 20. *By the example of the good kings of Yin, and his own wish to copy them, the king seeks to make Fung zealous to govern by virtue.* 爽惟民, 迪吉康,—Gan-kwŏ put a comma at 迪, which character he took in the sense of 道, explaining the whole by 明.惟治民之道, 而善安之. Ying-tă expands this into—'O Fung, a ruler ought clearly to think of the proper way to govern the people, and thereby secure for them a happy tranquillity.' It is much better to put the comma at 民, and take 迪 in the sense of 導, 'to lead,' 'to conduct,' *i.e.*, by means of virtuous influence. We thus bring out the meaning in the translation, 爽 being = 明, and 惟 = 思. Woo Ch'ing says, clearly and concisely:—明知斯民, 導迪之, 則吉康. 我時至作求,—時

康乂民、作求、矧今民罔迪不適、不迪、則罔政在厥邦。○

廿一節 王曰、封、予惟不可不監、告汝德之說、于罰之行、今惟民不靜、未戾厥心、迪屢未同、爽惟天其罰殛我、我其不怨、惟厥罪、無在大、亦

lized and regulated the people, and rouse myself to realize it. Moreover, the people now are sure to follow a leader. If one do not lead them, he cannot be said to exercise a government in their State.'"

21 "The king says, 'Fung, I cannot dispense with the inspection *of the ancients*, and I make this declaration to you about virtue in the use of punishments. Now the people are not quiet; they have not stilled their minds; notwithstanding my frequent leading of them, they have not come to accord *with my government*. I reflect on Heaven's severe punishments, but I do not murmur. The crimes *of the people* whether they are great or many, *are all*

=是, here equivalent to 是以, 'therefore.' 惟=思. The two characters 作求 have been much disputed. The older scholars and Ts'ae took 求=等, 'a mate,' 'a match,' so that 作求=爲等於商先王, 'to be a mate of, equal to, the former kings of Shang.' It seems to me more natural and simple to take the terms as in the translation,—as Lin Che-k'e and Woo Ch'ing do. 今民罔迪不適,—adhering to the meaning of 迪 as=導, these words are susceptible of two meanings. They may be translated —'The people are sure to follow as they are led' (民無導之而不從者), which is the view of Ts'ae; or—'If the people have none to lead them, they will not go on to *the desired condition*' (民無以迪之,則不能自適於吉康之地), which is the view of Woo Ch'ing. The former interpretation is that which the whole of the paragraph requires. The sentiment is too broadly stated, and the issue did not justify it in the case of the people of Yin; but it is not the correctness of the sentiments that a translator has to do with. 不迪則罔政在厥邦,—this expresses very strongly the feeling of the duke of Chow, that a govt. maintained by force did not deserve to be called a government.

P. 21. *By the failure of his own repeated efforts to secure the good govt. of the people of Yin, the king still further stimulates Fung to strive to realize the sway of virtue.* The mention of the repeated efforts to bring the people of Yin to a state of good order is not appropriate in the mouth of king Woo, supposed to give this charge to the prince of K'ang immediately after the conquest of the dynasty. 予惟不可不監,—we may take the 惟 either as=思, 'to think,' or as a particle, ='indeed.' 告汝德之說于罰之行=告汝以德行罰之說, 'I declare to you this saying, that virtue is to preside over the use of punishments.' 未戾厥心,—戾=止, 'to stop.' The people's minds did not acquiesce in the existing state of things, and hence their turbulent movements. 迪屢未同=雖屢經開導,究未能同歸于治. 惟厥罪至在多,—I cannot find any better way of explan-

無在多、矧曰、其尚
顯聞于天。○王(廿二節)曰、
嗚呼、封、敬哉、無作
怨、勿用非謀非彝、
蔽時忱、丕則敏德、
用康乃心、顧乃德、
遠乃猷、裕乃以民
寧、不汝瑕殄。○王(廿三節)
曰、嗚呼、肆汝小子
封、惟命不于常、汝

chargeable on me, and how much more shall this be said, when the report of them goes up so manifestly to Heaven!'"

22 "The king says, 'Oh! Fung, be reverent. Do not what will create murmurings; do not use bad counsels, and uncommon ways. Decidedly and with sincerity, give yourself to imitate the active virtue *of the ancients*. Hereby give repose to your mind, examine your virtue, send far forward your plans, and thus by your generous forbearance you will conduct the people to repose *in what is good*:—so shall I not have to blame you or cast you off.'"

23 V. "The king says, 'Oh! you, Fung, the little one, *Heaven's* appointments are not constant. Do you think of this, and do not

ing this than that given in the translation. The 'Daily Explanation' has:—萬方有罪,在予一人,惟厥小民,無知而陷于罪,不在於大,亦不在於多,卽至微至纖,皆上人失教之所致也. 其尚顯聞於天,—尙=上. The cry of the crimes of the people of Yin ascended, and was clearly heard in heaven;—it was not merely with a few and slight offences that the king had to charge himself. 22. *Various advices to Fung, winding up the chapter.* 無作怨=汝愼毋作可怨之事, 'Do not do things that will create murmurings.' This is a dissuasive from the use of punishments. They will be followed by the resentment of the people; govt. carried on by them is not on a good plan; punishments may be occasionally resorted to, but they are not the regular method of procedure. 蔽時忱,—蔽=斷;時=是;忱=誠. The clause has an adverbial force, and is carried on to the clauses that follow;='with the determination of sincerity.' 丕則,—則 is a verb,—'to imitate.' 顧='to have the eyes constantly on,' 'to regard and examine.' 裕乃以民寧,—this will be the result of obedience to the advice just set forth,=由是寬裕不迫,使民日漸月摩,相安於善而不自知,此德化之至耳.

Ch. V. Pp. 23, 24. A consideration of the uncertainty of the appointments of Heaven should deepen the impression of the whole Charge. 23. 肆,—Ts'ae confesses that he does not know the meaning of 肆 here. There does not seem much difficulty in it. We may take it as='therefore,' or 'now.' 命不于常,—命 is of course 天命. For the sentiment, compare 'The Instructions of E,' p. 8; *et al.* See also the expansion of it in 'The Great Learning,' Comm. x. 11. 命不于常,—'the appointments of Heaven are not in —*i.e.*, are not characterized by—constancy.' 無我殄享=毋或不念,使自我而殄絕所享之國

念哉、無我殄享、明乃服命、高乃聽、用康乂民。○廿四節王若曰、往哉、封、勿替敬典、聽朕告汝、乃以殷民世享。

make me deprive you of your dignity. Reflect clearly on the charges you have received. Think highly of what you have heard, and tranquillize and regulate the people accordingly.'"

24 "The king thus says, 'Go, Fung. Do not disregard the statutes you should reverence; hearken to what I have told you:—so with the people of Yin you will enjoy *your dignity*, and hand it down to your posterity.'"

也. Këang Shing makes the meaning to be —'Do not make me deprive you of the privilege of sacrificing to the spirits within your jurisdiction.' The issue is the same; but this meaning of 享 is far-fetched. 明乃服命,—comp. 慎乃服命 in the last Bk., p. 4. 服命 may be taken here as there, 服 being 七章之服, and 命 the 七命 of a prince of Fung's rank. So, Këang Shing; but it seems to me better to take the clause as in the translation, =命汝所受于我之誥命. 高乃聽,—we must take 高 in the sense of 'to think highly of.' Ts'ae says:—高其聽,不可卑忽我言. 24. Ts'ae observes that the 世享 here responds to the 殄享 of the last par. It does so, and shows that 享 is to be taken of the enjoyment of the princely dignity. Gan-kwŏ gives for the clause:—即汝乃以殷民世世享國,福傳後世.

THE BOOKS OF SHANG.

BOOK X. THE ANNOUNCEMENT ABOUT DRUNKENNESS.

酒誥

一節 王若曰、明大命于妹邦。○二節 乃穆考文王、肇國在西土、厥誥毖庶邦庶士、越少正御事、朝夕曰、祀茲酒、惟天降命、肇我民惟元祀。

1 "The king speaks to this effect:—'Do you clearly make known
my great commands in the country of Mei.
2 'When your reverent father, the king Wăn, laid the foundations
of our kingdom in the western region, he delivered announcements
and cautions to *the princes of* the various States, all the *high* officers,
with their assistants, and the managers of affairs, saying, morning
and evening, "For sacrifices spirits should be employed." When
Heaven was sending down its *favouring* decree, and laying the
foundations of *the eminence of* our people, *spirits* were used only in

THE NAME OF THE BOOK.—酒誥, 'The Announcement about Drunkenness.' I have spoken of the proper meaning of the term 酒 on Part IV, Bk. VIII., Pt. iii., 2. In the 'Songs of the five Sons,' and the 'Punitive Expedition of Yin,' I was unwilling to depart from the common usage of translators, and rendered 酒 by 'wine;' but there can be no doubt that the term in the ancient Books signifies 'spirits distilled from rice,' = our 'ardent spirits.' The French term 'vin' seems to be capable of a wider application than our 'wine.' Gaubil says:—'Le titre de ce chapitre signifie avis ou ordres sur l'usage du vin. Il s'agit ici du vin de riz, qui fut decouvert, suivant la plupart des auteurs, du tems de Yu, fondateur de la premiere dynastie. Le raisin n'est à la Chine que depuis les premiers Han.' The title therefore might be correctly translated 'The Announcement about Spirits,' but the cursory reader would most readily suppose that the discourse was about spiritual Beings. I have preferred in consequence to render it by—'The Announcement about Drunkenness.'

The Book is found in both the texts. There are the same questions about the date of it, and the speaker in it, which have been discussed with reference to 'The Announcement to the prince of K'ang;' and it is not necessary to enter on them again here. I suppose the speaker to be the duke of Chow, addressing his brother Fung in the name of the young king Ching.

CONTENTS. The Announcement, as has just been said, is, like the last, addressed to Fung as invested with the govt. of Wei. We have seen how the drunken debauchery of Këë was the chief cause of the downfal of the Hea dynasty, and how that of Shang was brought to an end mainly by the same vice in Show. The people of Yin had followed the example of their sovereign, and the vice of drunkenness, with its attendant immoralities, extensively characterized the highest and the lowest classes of society. One of Fung's most difficult tasks in his administration would be to correct this evil habit, and he is in this Book summoned to the undertaking. He is instructed on the proper use, and the allowable uses of spirits; the disastrous consequences of drunkenness are strikingly set forth; he is called to roll back the flood of its desolation from his officers and people.

The scholar Woo Ts'ae-laou, earlier than Choo He, thought that there was in the Book sufficient evidence of its being composed of two announcements originally distinct:—the first, embracing parr. 1—7, being addressed by king Woo—[Ts'ae-laou is one of the most earnest advocates of the early date of the Book]—directly to the people of Yin; and the second, parr. 8—17, being addressed to Fung. Ts'ae has examined this hypothesis, in his introductory observations on the Book, and adduced sufficient reasons for rejecting it. The whole, as we now have it, was, no doubt, addressed to Fung; but in the 6th and 7th parr. the king seems to forget that he is speaking to him, and appeals to the people and officers of Yin, for whose sakes the announcement was made. There is nothing unnatural or much out of the way in this.

The criticism of Woo suggests, however, a natural division of the Book into two chapters:—the first preliminary, parr. 1—7, chiefly on the original use and the permissible uses of ardent spirits; the other, addressed directly to Fung, and showing how drunkenness had proved the ruin of the Shang dynasty, and how they of Chow, and particularly Fung in Wei, should turn the lesson to account.

In the 'Complete digest of Commentaries on the Shoo,' the following summary of the contents is given:—The whole is to be looked at from the stand-point of the first par., after which the contents might be divided into 4 chapters. Parr. 2—8 would form the first. The speaker relates the instructions of king Wăn on the subject of spirits, to introduce his own commands to the country of Mei, and concludes by relating how their dynasty of Chow rose by obedience to Wăn's lessons. Parr. 9—12 would form the second. They describe the rise and fall of the Shang dynasty, and how they should look into it as a glass, where they would see their present duty.

The 13th par. strictly charges Fung with the duty of imposing the lessons he received upon his people and officers, and on other princes, and of rendering a personal obedience to them himself. The other parr., 14—17, would form the fourth chapter, and state how obedience to the commands on the use of spirits should be enforced.

Ch. I. Pp. 1—7. FUNG IS ORDERED TO MAKE THE KING'S COMMANDS KNOWN THROUGH MEI. THE PRINCIPLES INCULCATED BY KING WAN IN REGARD TO THE USE OF ARDENT SPIRITS ARE STATED; AND THE SPEAKER DECLARES HIS OWN COMMANDS IN HARMONY WITH THEM. 1. In the north of the pres. dis. of K'e (淇縣), in the dep. of Wei-hwuy, Honan, there is a place called 妹鄉,—a relic of the ancient name of the whole territory. It was in Mei that Show had his capital;—the imperial domain north from Chaou-ko. was all called Mei acc. to Gan-kwŏ. In the She king, Pt. I., Bk.' IV., Ode iv., 'the villages of Mei,' 'the north of it,' and 'the east of it,' are all mentioned. The character in use for the name there is 沬, but the country intended is the same which is here called 妹. Fung's principality of Wei must have embraced the greater part of it. 明大命,—明 is in the imperative mood. The whole＝封,今汝往治妹地,當以我誥誡之辭敷布于妹邦之臣民.

Pp. 2—6. *The lessons of king Wăn on the use of ardent spirits.* 2, 3. *Spirits should be used only in sacrifices. So it is in times of prosperity; when calamities come upon a State, the cause will be found to be drunkenness.* 乃穆考,—the old interpreters all took 穆 as simply denoting the place of king Wăn's shrine or spirit-tablet in the temple of ancestors;—see on the 'Doctrine of the Mean,' xix., 4. Many still follow this view, as Këang Shing, for instance, who says:—周家世次文王第當穆故稱穆考. I cannot think that this is the meaning, and much prefer to take 穆＝敬, as in the translation,—an epithet descriptive of king Wăn, who is celebrated in the She King as the 穆穆文王. It is observed, by those who understand the character in this way, that king Wăn in the last Bk. p. 13, is called 顯考, because the subject there is the manner in which he displayed his virtue (明德), while here he is called 穆考, being spoken of as instructing and cautioning his people. 肇國在西土,—'founded our kingdom in the western regions.' But Wăn was not the *founder* of the House of Chow, whose fortunes had been gradually growing in the west. We must make allowance for the duke of Chow's language in speaking of his father. See, moreover, the statements of king Woo's about Wăn's receiving the command of Heaven, 'to soothe the regions of the empire.' Bk. III., p. 5; *et al.* 厥誥毖至朝夕曰,—'in his announcements &c., he said.' 毖＝慎＝戒謹, 'to caution,' 'to warn;'—difft. from the meaning of the character in Bk. VII., p. 8. 庶邦 is taken by Lin Che-k'e as＝諸侯, 'the princes of the various States,' *i.e.*, of the States within his jurisdiction

三節 ○天降威、我民用大亂喪德、亦罔非酒惟行、越小大邦用喪、亦罔非酒惟辜。○

3 the great sacrifices. When Heaven has sent down its terrors, and our people have thereby been greatly disorganized and lost their virtue, this might also be invariably traced to their indulgence in spirits; yea, the ruin of States, small and great, *by these terrors*, may be also traced invariably to their crime in the use of spirits.

as chief of the west' (西伯). This seems the simplest view of the phrase. 庶士,—'all the officers.' These, acc. to Ying-tă, were the 朝臣, 'ministers of the court.' It is better to understand them as the 正, or 官之長, 'Heads of the various magisterial departments;'—so, the 'Daily Explanation.' Then the 少正 are the assistants of those Heads of departments; and the 御事, all who held any office, however low it might be. 祀兹酒=惟祭祀,則用此酒, 'only in sacrifices should these ardent spirits be used.'

惟天降命,肇我民,惟元祀,—Medhurst translates this:—'And Heaven sent down the decree in the first instance to our people (to make it) that they might use it principally in sacrificing.' Gaubil has:—'Cet ordre, ajoûtoit-il, est venu du ciel; quand pour la première fois il donna le vin aux peuples, il voulut que ce ne fut que pour les cérémonies religieuses.' These versions are erroneous or defective in several points, but they agree in the view they give of the general scope of the passage. It is substantially that propounded by Gan-kwŏ, whose commentary is:—惟天下教命,始令我民,知作酒者,惟爲祭祀. This interpretation has been generally received by the critics. In the 'Daily Explanation' we have:—天令我民始作此酒者,止爲郊社宗廟之大祭饗而設,此外無可用酒之時矣. This construction uses too much freedom with the text, which says nothing about Heaven's having given the command to make wine. 肇我民, standing as the characters do here, must be under the government of 降命, and = 'to found our people.' Woo Ch'ing and Këang Shing do not follow the usual view, but their own explanations are not more admissible. Ch'ing says:—如今我民作酒,惟用之於大祭祀,是天以此教人也, letting the 肇 slip quietly out of sight. Shing says:—惟天之下教命,始開導我民者,惟始于祀也. Here 肇我民 is better dealt with, but I know not whence he derives the 始 in his last clause (始于祀), and I cannot admit the 命 of 降命 to stand here for 教命. The view of the meaning which appears in the translation does not seem to have occurred to any commentator. I am led to it chiefly by considering the relation in which 天降命 here, and 天降威 at the beginning of the next par. evidently stand to each other. I have had occasion before to translate 命 by 'favouring decree' (See IV., Bk. VII, Pt. i., 4; *et al.*) This indeed is its common signification. Heaven only confers its appointments where its approbation has gone before. Compare also the contrast between 威 and 命 in the 'Conquest of Le,' p. 4, *et al.*, exactly corresponding to what appears here. It does not matter whether we understand the speaker to be king Wăn, or, as I rather think, king Ching, commenting on Wăn's 祀兹酒. He goes back to the days of early simplicity and virtue, when that character was being formed in the chiefs and people of Chow, in virtue of which they went on to attain the supremacy of the empire; and then they made no use of spirits excepting at the great sacrifices. In 元祀 the 元=大, and we may take the 'great sacrifices' as those to Heaven, the earth, and ancestors. Sacrifices were not so numerous then as they afterwards became.

In the third par. two causes are assigned for the ruin of virtue and prosperity,—the terrors of Heaven and indulgence in spirits. The 用 expressly asserts the agency of Heaven, and the 亦, as clearly, that of intemperance. We must understand that the terrors of Heaven

are its justice manifested in the punishment of men's guilt. Men first wrest spirits from their proper use to feed their own lusts, and there is a natural issue of evil consequences. Then Heaven, seeing men obstinate in their wicked course, righteously accelerates their overthrow and ruin. Ts'ae says:—酒之禍人也，而以爲天降威者，禍亂之成，是亦天爾. Ts'ae, it will be seen, takes 我民 as simply = 人. So, Gan-kwŏ and others. This avoids the necessity of supposing any special references to events in the history of the House of Chow; but the 我民 is special. We cannot take it here otherwise than in the prec. par. The translation I have given involves such references, tho' we cannot say what events they were which the speaker had in his mind. Indeed, we might translate in the future tense, instead of the present complete as I have done; and in the last portion of the par., 一越小大，云云,—the speaker passes from his own people to speak of the subject with relation to all States great and small. 酒惟行，酒惟辜,—'intemperance is their conduct, intemperance is their guilt.'

[Choo He gives a view of the meaning of 天降命 and 天降威, in which I am not able to concur, but it is worthy to be preserved, and made current beyond the sphere of China. He says:—'Nan-heen (張南軒; a critic of the Sung dynasty, contemporary with Choo He), in his treatise upon this Book, has brought out the meaning of the two phrases 天降命，天降威, much better than any of the critics in the many centuries before him; and here I transcribe the whole of his remarks:—"Strong drink is a thing intended to be used in offering sacrifices and in entertaining guests:—such employment of it is what Heaven has prescribed. But men by their abuse of such drink come to lose their virtue and destroy their persons:—such employment of it is what Heaven has annexed its terrors to. The Buddhists, hating the use of things where Heaven sends down its terrors, put away as well the use of them which Heaven has prescribed. It is not so with us of the Learned (*i.e.*, the Orthodox) school;—we only put away the use of things to which Heaven has annexed its terrors, and the use of them of which it approves remains as a matter of course.

'"For instance, in the use of meats and drinks, there is such a thing as wildly abusing and destroying the creatures of Heaven. The Buddhists, disliking this, confine themselves to a vegetable diet, while we only abjure the wild abuse and destruction. In the use of clothes, again, there is such a thing as wasteful extravagance. The Buddhists, disliking this, will have no clothes but those of a dark and sad colour, while we only condemn the extravagance. They, further, through dislike of criminal connection between the sexes, would abolish the relation between husband and wife, while we only denounce the criminal connection.

'"The Buddhists, disliking *the excesses to which* the *evil* desires of men *lead*, would put away, along with them, the actions which are in accordance with the justice of Heavenly principles, while we, the orthodox, put away the *evil* desires of men, and what are called Heavenly principles are *the more* brightly seen. Suppose the case of a stream of water.—The Buddhists, through dislike of its being foul with mud, proceed to dam it up with earth. They do not consider that when the earth has dammed up the stream, the supply of water will all be cut off. It is not so with us, the orthodox. We seek only to cleanse away the mud and sand, so that the pure clear water may be available for use. This is the difference between the Buddhists and the Learned school."' (南軒酒誥一段，解天降命天降威處，誠千百年儒者所不及，今備載其說曰，酒之爲物，本以奉祭祀，供賓客，此即天之降命也，而人以酒之故，至於失德喪身，即天之降威也，釋氏本惡天之降威者，乃併與天之降命者去之，吾儒則不然，去其降威者而已，降威者去，而降命者自在，如飲食而至於暴殄天物，釋氏惡之，必欲食蔬茹，吾儒則不至於暴殄而已，衣服而至於窮極奢侈，釋氏惡之，必欲衣壞色之衣，吾儒則去其奢侈而已，至於惡淫慝而絕夫婦，吾儒則去其淫慝而已，釋氏本惡人欲，併與天理之公者去之，吾儒去人欲，所謂天理者昭然矣，譬如水焉，釋氏惡其泥沙之濁，而窒之以土，不知土既窒，則無水可飲矣，吾儒不然，澄其泥沙，而水之清者可酌，此儒釋之分也.)

Apart from the interpretation of the disputed phrases in the text, the contrast here drawn between Buddhism and Chinese orthodoxy is interesting. It will, perhaps, suggest to the reader the words of the apostle Paul, about 'forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving.' It may remind him also of the controversies in the West about the subjects of vegetarianism, and total abstinence from all spirituous liquors.]

四節 文王誥教小子、有正有事、無彝酒、越庶國飲惟祀、德將無醉。○ 五節 惟曰、我民迪小子、惟土物愛、厥心臧、聰聽祖考之彝訓、越小大德、小

4 'King Wăn admonished and instructed the young and all who were charged with office and in employment, that they should not ordinarily use spirits. Throughout all his States, he required that they should be drunk only on occasion of sacrifices, and then that virtue should preside so that there might be no drunkenness. He said,
5 "Let my people teach their young men that they are to love only the productions of the ground, for so will their hearts be good. Let *the youth also* hearken diligently to the constant lessons of their fathers. Let them look at virtuous actions whether great or small in the same light."

Pp. 4, 5. *Further instructions of king Wăn on the use of spirits, showing his anxiety especially that the young should be kept from the habit of drinking them, and trained to virtuous industry.* In par. 2 we have the opinion of Wăn that spirits were intended to be used only at sacrifices, their strong and fragrant odour being acceptable to the spirits worshipped (蓋藉以薦馨香;—see the 日講, *in loc.*); here it would appear that he also permitted the use of them by the worshippers *after the sacrifices*, only requiring that they should not go to excess.

4. 小子,有正,有事,—小子=少子之稱,'小子 is the appellation of young people.' Ts'ae observes that such are more readily swayed by impulses and led away by strong drink, and therefore king Wăn addressed himself specially to them. But does this paragraph speak of the young only? Këang Shing thinks so, and explains 有正有事 as descriptive of 小子:—'the young who have their superiors and their duties.' His language is:—正,長也,小子有長上之人,有服勞之事,常酒則必慢上,而廢事,故戒令毋然. It would simplify this par, if we could consider it all occupied with the duty of the young, but Shing's explanation of 有正,有事 is too forced, and contrary moreover to the analogy of other passages in the Book;—see particularly 有正 in par. 7. I must take 有正, therefore, with Ts'ae, as=有官可守者, and 有事 as=有職業者. 無彝酒=毋常於酒, 'that they should not be always (ordinarily) at wine.' 飲惟祀=其飲惟於祭祀之時, 'their drinking should only be at times of sacrificing.' Compare 祀茲酒 in par. 2. The text is a relaxation or extension of the rule in regard to the use of spirits, which would flow from the former statement. 德將無醉,—將 is here=節, 'to regulate,' 'to keep in order.' We do not find this meaning of the character in the dictionary.

5. 惟曰,—we must suppose 文王 as the subject of 曰. Some think differently. Woo Ch'ing, for instance, says that here king Woo delivers to K'ang-shuh the words which he should go and announce to the people of Mei, = 'When you now proceed to your State, you ought to say,' &c. (今汝之往,惟當言,曰). But this is inadmissible. 迪=訓導, 'to instruct and lead,' 'to train.' 厥心臧,—臧=善, 'good.' Ts'ae says:—'When they toil at their sowing and reaping, and labour on their fields, desiring nothing beyond, then what they keep in their minds will be correct, and their goodness will grow from day to day.'

Wăn's idea was that if the young were trained to industrious habits, they would not be likely

子惟一。○妹土、(六節)嗣爾股肱、純其藝黍稷、奔走事厥考厥長、肇牽車牛遠服賈、用孝養厥父母、厥父母慶、自洗(七節)腆致用酒。○庶士有正、越庶伯君子、其爾典聽朕

6 '*Ye people of* the land of Mei, if you can employ your limbs, largely cultivating your millet, and hastening about in the service of your fathers and elders; and if with your carts and oxen you traffic to a distance, that you may thereby filially minister to your parents:—then, when your parents are happy, you may set forth your spirits clear and strong, and use them.

7 'Hearken constantly to my instructions, all ye *high* officers, ye assistants, and all ye noble chiefs:—when you have largely done

to fall a prey to intemperance. The fact sung by our children in the words,

'Satan finds some mischief still
For idle hands to do,'

was held in substance by him. 聰聽 = 'to give a ready ear to.' 小大德小子惟一, = 不可以謹酒爲小德,小德大德,小子惟一視之,可也, 'Let them not look on watchfulness in the use of spirits as a small virtue. The young should look in the same way on what are called great virtues and small virtues, equally observing them.' Gan-kwŏ takes the clause diffly, but not so well. Këang Shing takes it as declarative that the young of king Wăn's States became equally observant of great virtues and small;—but neither can I agree with him.

Pp. 6, 7. *The duke of Chow, in the name of king Ching, addresses the people and officers of Mei directly, and warns them against using spirits excepting in certain specified cases.* P. 6 is addressed to the people. They might drink spirits after having toiled for their parents and done all their duty for them. Both this par. and the next must be taken as addressed directly by the speaker to the people of Mei. Woo Ch'ing and others try to put them into the mouth of Fung, following the 惟曰 of the last par.; but such a construction is forced on the text. 嗣爾股肱,—'connect your arms and legs;' *i.e.*, employ your limbs, one after the other; let none of them be idle. 純至稷,—純 = 大; 純藝 = 'largely, or diligently, cultivate.' 黍 and 稷 are two species of millet, put by synecdoche for 五穀, 'the five kinds of grain;'—intimating perhaps that millet was cultivated more than the others in Mei. 肇至賈,—肇 = 敏, 'to be diligent,' 'urgent.' 服 = 事; 服賈 = 'doing the business of traffic.' The whole = 'if you are diligent in leading about your carts and oxen, pursuing to a distance the business of traffic.' 厥父母慶,—慶 = 喜慶, 'to be happy and complacent.' This is better than to take the term, with Gan-kwŏ and others, in the sense of 善, 'to approve,' as if the meaning were—'when your parents approve of your conduct.' 自洗腆致用酒,—洗 (*sëen*) and 腆 are both verbs, intimating operations to be performed upon the spirits, to make them fit for use, the effect of the former being to make them clear; of the latter, to make them strong. The 自 = 自此 the 'then' of the translation. Gaubil cannot be said to translate the clause at all. Medhurst has for it:—'then you may bathe and enjoy your abundance, and after that make use of wine.' The meaning of the whole par. is—that spirits might be used at family feasts. The 'Daily Explanation' expresses this clearly enough in its paraphrase of this clause:—自此,則洗以致其潔,腆以致其豐,以用

教、爾大克羞耇惟君、爾乃飲食醉飽、丕惟曰、爾克永觀省、作稽中德、爾尚克羞饋祀、爾乃自介用逸、茲乃允惟王正事之臣、茲亦惟天若元德、永不忘在王家。

your duty in ministering to your aged and serving your sovereign, you may eat and drink freely and to satiety. And to speak of greater things:—when you can maintain a constant watchful examination of yourselves, and your conduct is in accordance with correct virtue, then may you minister the offerings of sacrifice, and at the same time indulge yourselves in festivity. In such case you will indeed be ministers doing right service to your king, and Heaven likewise will approve your great virtue, so that you shall never be forgotten in the royal House.'"

酒於父母之前,而燕樂於家庭之內,其亦可矣. P. 7 is addressed to the ministers and officers of Mei. I suppose the 庶士,有正 and 庶伯君子 to correspond to the 庶士,少正, and 御事 of par. 2. The 御事 are here styled 庶伯君子 by way of compliment. 爾大克至醉飽,—Gan-kwŏ supposed that this was addressed to Fung himself, and explains it by—汝大能進老成人之道,則爲君矣,如此,汝乃飲食醉飽之道,先戒羣吏以聽教,次戒康叔以君義. Ming-shing may well set this view aside as 'wide of the mark,' but it is not easy to arrive at the true meaning. The 惟君 is really unmanageable, and Ts'ae honestly confesses that he does not understand it. He explains 羞 by 養 and 羞耇 by 養老, which is a more likely interpretation than any other that I have seen. The translation is after the paraphrase in the 日講:—爾能盡誠致敬,大修養老奉君之禮,則勸酬之間,無非禮節,雖飲食醉飽,亦不爲過矣. 丕惟曰至用逸,—here again Gan-kwŏ strangely supposes that Fung is addressed, and 丕惟曰 = 我大惟教汝,曰. Këang Shing supposes that the subject of 曰 is 君;—'when you can 羞耇,惟君, then your prince will say,' &c. This view also is unsatisfactory.

I have taken, with Ts'ae, 丕惟曰 as = 以事之大者而言. 作稽中德,—稽 = 合, 'accordant with;' 中德 is 'virtue exactly correct, without inclination or deflection.' 爾尚克羞饋祀,—尚 = 庶幾, 'perhaps;' but more is meant than meets the ear. The king politely indicates by the character his full conviction that the officers, being such as he described, would be acceptable worshippers. 羞 is here = 進. 爾乃自介用逸,—介 = 助, 'to assist.' The sacrifice to the spirits is represented as the great or chief ceremony; the subsequent festive indulgence by those who have taken part in it is a subsidiary ceremony (享神爲正,而我後飲,是副之也;—this is the very pithy gloss of a 朱養醇, one of the five critics at the end of the long list of authorities quoted in Yung-ching's

○王曰、封、我西土棐祖邦君御事小子、尙克用文王教、不腆于酒、故我至于今、克受殷之命。(八節)

○王曰、封、我聞惟曰、在昔殷先哲王、迪畏天顯小民、經德秉哲、自成湯咸至于帝乙、成王畏(九節)

8 II. "The king says, 'O Fung, in our western regions, the princes of States, the managers of affairs, and the youths, who in former days assisted *our ancestor*, were able to obey the lessons of king Wăn, and indulge in no excess of spirits; and so it is that I have now received the appointment which belonged to Yin.'"

9 "The king says, 'O Fung, I have heard it said that formerly the first wise sovereign of Yin manifested a reverential awe of the bright principles of Heaven, and of the lower people, steadfast in his virtue, and holding fast his wisdom. From him, T'ang the Successful, down to the emperor Yih, the sovereigns all completed

Shoo, whose age the editors say they have been unable to ascertain). 正事之臣,—Woo Ch'ing takes this as = 有正有事之臣, with reference to par. 4; but the context makes it more natural to take the phrase as = 'ministers doing right service.' 天若元德,—若 = 順, 'to accord with,' equivalent to 'to approve.' The critics all call attention to the various relaxations of Wăn's original rule, that spirits should be used only for sacrifices. They say that we have in them an instance of prohibition by permission (不禁之禁). Soo Tung-po says:—'Spirits are what men will not do without. To prohibit them and secure a total abstinence from them is beyond the power even of the sages. Here, therefore, we have warnings on the evils of drunkenness in the abuse of them, and the joy that is found in the virtuous use of them is set forth;—such is the way in which the sages lay their prohibitions upon men' (see the 集說).

Ch. II. Pp. 8—17. THE KING, ADDRESSING FUNG DIRECTLY, SHOWS HIM THE CONSEQUENCES OF TEMPERANCE AND INTEMPERANCE RESPECTIVELY, IN THE FORTUNES OF THEIR OWN HOUSE, AND OF THE DYNASTY OF YIN; AND REQUIRES HIM TO ILLUSTRATE, INCULCATE, AND ENFORCE HIS LESSONS IN MEI. 8. *How the fortunes of Chow had risen by obedience to the lessons of king Wăn.* 我西土至小子,—the 棐徂 make this passage very perplexing. 棐 is taken as = 輔, 'to assist,' and 徂 = 往, 'gone by,' 'of the time past.' The two characters are best joined as descriptive of the parties immediately enumerated,—as in the translation. Gan-kwŏ and Lin Che-k'e suppose that 文王 is the nominative to 棐, which then governs 邦君, &c—我文王在西土,輔訓往日國君,云云. This is very unnatural. 尙 = 庶幾, as in the last par. The peculiarity of its use here is that it is all historical. 9, 10. *The example of various virtue, and especially of temperance, afforded in the prosperous times of the Yin dynasty.* 我聞惟曰,—Ying-tă gives for this—我聞於古,所聞惟曰. 迪畏天顯小民, = 'walked in the fear of Heaven and of the people.' Compare the 'T'ae-këă,' Pt. iii., p. 1. 自成王咸至于帝乙,—咸, as it now stands, = 徧, 'throughout.' Some would place it after 乙, in which position it would = 'all.' Yih was the father

相、惟御事厥棐有恭、不敢自暇自逸、矧曰其敢崇飲。○

十節 越在外服、侯甸男衞邦伯、越在內服、百僚庶尹、惟亞惟服宗工、越百姓里居、罔敢湎于酒、不惟不敢、亦不暇、惟助成王德顯、越尹

their royal virtues, and revered their chief ministers, so that their managers of affairs respectfully discharged their helping duties, and dared not to allow themselves in idleness and pleasure;—how much

10 less would they dare to indulge in drinking! Moreover, in the exterior domains, the princes of the States of the How, Teen, Nan and Wei, with their chiefs; and in the interior domain, all the various officers, the directors of the several departments, the inferior officers and employés, and the Heads of great Houses, with the men of honoured name living in retirement, all eschewed indulgence in spirits. Not only did they not dare to indulge in them, but they had not leisure, being occupied with helping to complete their king's virtue and make it more distinguished, and helping the directors of affairs reverently to attend to the service of the sovereign.

of the tyrant Show, himself the 27th emperor of the dynasty. We may admit with Mencius, II., Pt. I., i., 8, that between T'ang and Woo-ting, the 20th of the line, there were six or seven good sovereigns;—the statement in the text is a grand exaggeration. 成王畏相＝成就君德，而無隕越之憂，敬畏賢相，而無驕肆之失. 厥棐有恭,—'in their helping had reverence.' The 有恭 is best understood by reference to Mencius, IV., i. 13,—責難於君謂之恭. 崇飲,—崇＝尚, 'to value,'＝'to indulge in.' 10. 外服，內服,—by the 內服 we are to understand, of course, the 王畿, or 'imperial domain.' It would appear that an arrangement of the 'domains,' akin to that which obtained under the Chow dynasty, had come, during the dynasty of Yin to supersede the older one introduced by Yu;—see the figure on page 149. By 侯，甸，男，衞, we are to understand the princes of those domains; and by 邦伯 the presidents of those princes (諸侯之長伯). 百僚＝百官之僚屬,—'all the officers belonging to the various departments.' 庶尹＝庶官之長 what are elsewhere called the 正 'the Heads of the various departments.' 惟亞,—亞＝次大夫, 'officers of the second degree.' 惟服,—服＝奔走服事之人, 'petty officers who had to run about discharging their duties.' 宗工＝尊官, 'honoured officers.' Woo Ch'ing describes them as 王朝公卿大夫，及王子弟食采邑，爲大宗者. This is probably correct, and I have translated—'Heads of great Houses.' I take 百姓里居 together, and understand 百官 by

人祇辟。○我聞亦惟（十一節）曰、在今後嗣王酣身、厥命罔顯于民、祇保越怨不易、誕惟厥縱淫泆于非彝、用燕喪威儀、民罔不盡傷心、惟荒腆于酒、不惟自息乃逸、厥心疾狠、不克畏死、辜在商邑、越

11 'I have heard it said likewise, that in these times the last successor of those kings was addicted to drink, so that no charges came from him brightly before the people, and he was reverently and unchangingly bent on doing and cherishing what provoked resentment. Greatly abandoned to extraordinary lewdness and dissipation, for pleasure's sake he ruined all his majesty. The people were all sorely grieved and wounded in heart, but he gave himself wildly up to spirits, not thinking of ceasing, but continuing his excess, till his mind was frenzied, and he had no fear of death. His crimes accumulated in the city of Shang, and though the extinction of the dynasty

百姓. Officers of distinguished name, who had retired because of age from the public service, are intended. 助成王德顯＝助成人君之德而使之益顯. The 助 extends also to the next clause, so that it＝亦助尹人使之祗敬君事而不少怠. Other explanations of this clause have been proposed, but it does not seem worth while to discuss them. 尹人＝御事, above.

11. *The drunkenness of Show, and its issues.* The 在今後嗣王, of course, is Show. 酣 is defined by 樂酒, 'being fond of strong drink.' It is often used to denote a state short of gross intoxication, but we are not to think of that modified signification here. Woo Ch'ing explains 酣身 by 酣酒於身. We might translate it literally—'was a drunken body.' 厥命至不易,—the translation of this part is after Gan-kwŏ and Ts'ae, the latter of whom explains:—昏迷於政,命令不著於民,其所祗保者,惟在於作怨之事,不肯悛改. Woo Ch'ing construes difftly, but it seems to me with more constraint of the text:—其命令之出,無能明於民之當祗保,及民怨之不易弭, 'When he issued his commands, he showed that he did not understand how he ought to reverence and cherish the people, and when they resented his conduct, he would not change or stop it.' 誕惟至威儀,—于非彝＝于非法, our 'extraordinary.' Ts'ae refers in illustration to 作奇技淫巧,以悅婦人, in the 'Great Speech,' Pt. iii., p. 3;—see the account of Show's debaucheries on pp. 269,270. 民罔至畏死,—盡＝痛, 'to be grieved,' 'to feel sad and sore.' The 惟 in 不惟自息＝思, 'to think of;' and the 乃, which follows, ＝仍. Keang Shing says well:—不思自止息,仍

殷國滅無罹、弗惟德馨香祀、登聞于天、誕惟民怨、庶群自酒、腥聞在上、故天降喪于殷、罔愛于殷、惟逸、天非虐、惟民自速辜。○十二節王曰、封、予不惟若兹多誥、古人有言曰、人無於水監、當於

of Yin *was imminent*, this gave him no concern, and he wrought not that any sacrifices of fragrant virtue might ascend to heaven. The rank odour of the people's resentments, and the drunkenness of his herds of creatures, went loudly up on high, so that Heaven sent down ruin on Yin and showed no love for Yin,—because of such excesses. There is not any cruel oppression of Heaven; people themselves accelerate their guilt, *and its punishment*.'"

2 "The king says, 'O Fung, I have no pleasure in making you this long announcement; but the ancients have said, "Let not men look *only* into water; let them look into the glass of *other* people."

然淫泆乃之言仍也. 疾狠='angrily wrangled.' 辜在至于天,—商邑 probably means the capital of Show, and 殷國 = 'the dynasty of Yin.' 罹=憂, 'sorrowful.' In 弗惟, 惟=思,—as in 不惟, above. 誕惟至在上,—the 誕惟, like the same characters in the previous part of the par., indicate that what follows was attributable to Show. 自酒 = 'abandoning themselves to drink.' 惟逸=以紂淫泆故, 'because of these excesses of Show.' There is a difficulty with the concluding clauses. All through the par., the speaker has been dilating on the wickedness of Show, and suddenly it seems to be said, at the end, that the ruin of the dynasty was the work of 'the people.' Ts'ae would interpret 民 of Show and his ministers, according to the analogy of 先民 in 'The Instructions of E,' p. 5. Këang Shing takes 民, as=冥, and says—天降喪亡, 天非虐也, 惟冥冥昏亂, 自召辜爾. Other methods to lighten the difficulty have been tried. In the translation, I take 民 as=人, 'men,' 'people' generally.

12. *How the House of Chow should see its duty in the history of Yin.* The meaning of 予不惟若此多誥 is probably what appears in the translation. Ts'ae and Këang Shing bring it out by taking 惟=徒, 'vainly,' *i.e.*, merely for the sake of talking. The 'Daily Explanation' puts it—予豈好爲是多誥哉. 古人有言, 云云,—in illustration of this saying, Këang Shing quotes, aptly enough, a fragment of the lost Book of Shang which was called 'The Punitive Expeditions of T'ang' (湯征):—湯曰, 人視水見形, 視民知治不. 我其可不大監撫于時,—this is to be understood interrogatively. Gan-kwŏ took 撫=撫安, in which he is correctly followed by Ts'ae, whose expansion of the whole is very lucid:—我其可不以殷民之失爲大監戒, 以撫安斯時乎. This is much better than, with Këang Shing, to take 撫=循, 'to follow,' 'to accord

民監、今惟殷墜厥命、我其可不大監撫于時。○十三節予惟曰、汝劼毖殷獻臣、侯甸男衞、矧太史友、內史友、越獻臣百宗工、矧惟爾事、服休、

Now that Yin has lost its appointment, ought we not to look much to it as our glass, *and learn* how to secure the repose of our time?

13 'I say to you,—Strenuously warn the worthy ministers of Yin, and *the princes in* the How, the Teen, the Nan, and Wei domains; and still more, your friends, the great Recorder and the Recorder of the interior, and all your worthy ministers, the Heads of great Houses; and still more, those whom you serve—with whom you calmly converse, and who carry out your measures; and still more, those

with,' and 時=是, referring to the good ways of the sovereigns of Yin before Show. His words are:—我其可不監于是,撫于是乎,監,監紂也,撫,循也,謂循商先王之道也,時是也,指謂殷.

P. 13. *Fung is required to take home to himself the lessons about temperance, and to enjoin them on the princes and officers in his jurisdiction.* 汝劼至男衞—劼=用力, 'strenuously.' 獻臣=賢臣. These were good ministers of the former dynasty, who were still retained in their former offices under Fung. As 孟侯, or 'Head of the princes,' his authority extended also over the princes of the portions of the domains that were under his jurisdiction. He should strenuously warn them,—on the subject, of course, of abstaining from intemperance. 太史友.內史友.—the duties of the 太史 and 內史, with other officers of the same department, are described in the Chow Le, Bk. XXVI., 春官,宗伯,第三之十. They were very honourable and extensive, and such as brought them into frequent contact and consultation with the 太宰 or prime minister ('grand administrateur general.' Biot). It is said in general that the 太史 had the management of what Biot calls 'the six constitutions (六典), the eight regulations (八法), and the eight statutes (八則).' Those six constitutions were the various departments of the administration,—of rule, of instruction, of ceremonies, of prescripts, of punishments, and of business; the regulations and statutes embraced all connected with the working of those departments. The 內史 again had the management of 'the eight powers or prerogatives' of the emperor (掌八柄之法). These duties branched off into a great variety of minor functions. The 史 kept all the records which were to be appealed to in connection with them, so that we may consider them as having been confidential secretaries and advisers of the prime minister. Biot calls the 太史, 'le grand annaliste,' and 內史, 'l'annaliste de l'interieur.' I prefer to call them 'recorders,' as being a more general term. The various princes had their 'grand Recorder,' but the 'Recorder of the interior' belonged, it is maintained, only to the imperial court; and the individual mentioned in the text is supposed, therefore, to have been the old minister of the court of Shang, now superseded under the new dynasty and living in Wei. However this may be, it is said that the two Recorders were 'friends' of Fung. As men of research and ability and general good character, he would so cherish them.

獻(=賢)臣,百宗工,—we must suppose these, in distinction from the 獻臣 above, to be those appointed under the existing dynasty. Or, acc. to the view of Woo Ch'ing, we may suppose that they were good men, Heads of influential families, who were not in office, and are called 臣, in the same way as

服采、矧惟若疇、圻父薄違、農父若保、宏父定辟、矧汝剛制于酒。

○ 十四節 厥或誥曰、群飲、汝勿佚、盡執拘以歸于

who are, as it were, your mates,—your minister of War, who deals with the rebellious, your minister of Agriculture, who is like a protector *to the people*, and your minister of Works, who settles the boundaries; and above all, do you sternly keep yourself from drink.

14 'If you are told that there are companies who drink together, do not fail to apprehend them all, and send them here to Chow, where I may put them to death.

every individual in the empire is supposed to be a 臣 of the sovereign. 爾事, 服休, 服采,—the translation here follows the view of Ts'ae. He supports his explanation of 事 by 'to serve,' from the passage of Mencius, V., Pt. II., vii., 4, where Tsze-sze is introduced as saying, 古之人有言曰, 事之云乎, 豈曰友之云乎, 'The ancients have said, "The scholar (or virtuous officer) should be served;"—how should they have merely said, "He should be made a friend of?"' This view of 事 being adopted, 服休＝坐而論道之臣, 'ministers who sit (by their prince) and discourse to him about principles,' and 服采＝起而作事之臣, 'ministers who rise and perform the business (of their prince).' 服休 is 'to serve in *hours of* ease;' 服采, 'to serve in active business.' I have hesitated between this view, and that given by Woo Ch'ing:—爾事＝服事於爾者, 大夫也, 'those who serve you,—your great officers;' 服休＝職之優閑者, 'those whose offices were comparatively easy, and allowed of leisure;' 服采＝職之繁劇者, 'those whose offices were more bustling and troublesome.' Gan-kwŏ took a difft. view which is quite inadmissible. He says:—汝身事, 服行美道, 服事治民, making Fung himself, in the discharge of his duties, the subject. This cannot be right. K'ang-shing had still another view, in which he is followed by Këang Shing, acc. to which the whole＝'the employés,—those who are near to you in festivals and leisure, and those who are near at audiences and sacrifices' (汝之執事, 服職于燕息, 及朝祭之臣.) This diversity of opinion serves to show how uncertain the meaning is. 圻父, 'the controller of boundaries,'＝司馬, 'the minister of War.' This meaning is determined by the 1st ode in the 4th Book of the She King, Part ii., where it is said—祈 (＝圻) 父, 予王之爪牙. This being determined, it follows that 農父＝司徒, 'the minister of Instruction;' and 宏父＝司空, 'the minister of Works.' These were the 'three high nobles' (三卿), belonging to the court of one of the princes. They were the highest in authority, and might be considered as their prince's 'mates' (疇匹). 薄 (read *pŏh*)＝迫. 薄違＝迫逐違命者. The minister of Instruction is called 若保, 'the harmonious preserver.' The promotion of agriculture, which supplies the staff of life, being within his province, he is thus denominated. The minister of Works is called 定辟, 'the settler of rules,' *i.e.*, the decider of all questions about the settlements and tenements of the people. Këang Shing would take 辟 in the sense of 君, which does not seem at all applicable here. 剛制于酒＝剛果用力自制酒.

Pp. 14—16. *By what rules obedience to the king's injunctions against the use of spirits were to be enforced.* 14. 汝勿佚.—佚＝失, 'to fail.' The punishment here threatened is so far beyond the crime, that the critics fall upon various devices to explain it, or to mitigate the

周、予其殺。○又惟殷之迪諸臣惟工、乃湎于酒、勿庸殺之、姑惟教之。○有斯明享、乃不用我教辭、惟我一人弗恤、弗蠲乃事、時同于殺。○王曰、封、汝典聽朕毖、勿辯乃司、民湎于酒。

15 'As to the ministers and officers of Yin, who have been led to it, and been addicted to drink, it is not necessary to put them to death;
16 —let them be taught for a time. If they keep these *lessons*, I will give them bright distinction. If you disregard my lessons, then I, the one man, will show you no pity. As you cannot cleanse your way, you shall be classed with those who are to be put to death.'"
17 "The king says, 'O Fung, give constant heed to my admonitions. If you do not manage right your officers, the people will continue lost in drink.'"

force of the language. First, the coming together in companies to drink is supposed to carry with it the design of their assembling, as being not merely to drink, but, under the cloak of that, to plot against the govt. Second, the 其 in 予其殺 is taken to indicate uncertainty. The king would examine for himself into their guilt, and according as he found they had treasonable designs would put them to death. If they really only met to drink, he would inflict on them some lighter penalty. I have allowed the second remark by using the '*may*' in the translation. The former remark may also be correct. If it be not so, we cannot account for the difference of spirit between this and the two next paragraphs. 15. 又惟殷之迪諸臣惟工=今殷之諸百工,其素爲商紂導引爲惡者. Këang Shing says that 惟 in 惟工 is superfluous. We hardly know what to do with it. 16. 有斯明享=商之諸臣果能遵我教訓之辭,存之于心而不忘,我則顯揚之,而享之以爵位,—as in the translation. This is forcing a meaning out of the words. The most that can be said for it is, that it is more likely than any other construction which has been proposed. K'ang-shing took 斯 as=析, which Këang Shing adopts. He has:—又分析其明用我教者,獻之.古者諸侯有獻士于天子之制. 乃不用,云云,—the king here turns to the officers of Yin who should persist obstinately in their drunkenness and other evil ways, and addresses them directly. 弗蠲乃事,=不能潔汝舊染之汙. 時=是 or 於是.

P. 17. *Concluding admonition to Fung.* 勿=不; it is not imperative. 辯=治, 'to rule.' Fung was specially to direct his efforts to discountenance drunkenness in the officers,—the higher classes. If he could not succeed with them, his efforts with the lower classes would be vain.

THE BOOKS OF CHOW.

BOOK XI. THE TIMBER OF THE TSZE TREE.

梓材

一節 王曰、封、以厥庶民、暨厥臣達大家、以厥臣達王、惟邦君。

1 I. "The king says, 'O Fung, to have a good understanding with the multitudes of his people, and his ministers *on the one hand*, and with the great families *on the other*; and *again* to have the same with all the subjects *under his charge* and with the sovereign :—is the part of the prince of a State.

THE NAME OF THE BOOK.—梓材, 'The Timber of the Tsze tree.' Though it does not affect our understanding of the Book, I am sorry that I cannot give the proper botanical name of the Tsze. It is described as allied to the Ts'ew (楸), which has 'the leaves of a cypress and the trunk of a fir' (柏葉, 松身). It was esteemed as the most valuable for making articles of furniture, and for the carver's art. The phrase,—'the timber, or materials, of the Tsze,' occurs in par. 4, and was thence assumed to designate the Book, intimating apparently that the administrator of government ought to give himself to his duties skilfully and thoroughly, as the cabinet-maker deals with his materials. The cultivation of a field and the building of a house are spoken of in the same paragraph; and either of these things might have been used as the name instead of the phrase which it pleased the fancy of the compiler to adopt. The Book is found in both the texts.

CONTENTS. The Book is sadly wanting in unity. The 1st par. is directly addressed to Fung, and we may suppose that the three which follow were so also. He is admonished of his duty to promote a good understanding between the various classes in his State, and between them all and the sovereign; and that, in order to this, his rule must be gentle, eschewing the use of punishments. The interpretation, however, is anything but certain. The remaining paragraphs are of a difft. character. They are not the charges of the emperor, insisting with a prince upon his duties, but the admonitions of a minister loyally and affectionately cautioning his sovereign, and praying for the prosperity of his reign. They would be appropriate as addressed to king Ching by the duke of Chow, or the duke of Shaou. We might also suppose them the response of Fung; but the text gives no intimation of a new speaker being introduced. The whole Book is very unsatisfactory, and it is a translator's greatest comfort that it is short.

Ch. I. Pp. 1—4. *How the prince of a State is a connecting link between all the classes of his people, and between his people and the emperor.*

達=通, 'to reach to,' 'to effect an intercommunication.' By 大家 we are to understand what Mencius, IV., Bk. I., vi., calls 巨室, 'the great Houses,' saying that 'the administration of govt. is not difficult, but lies in not offending the great Families, for whom they affect will be affected by all the State.' It is observed in the 'Complete Digest,' that the force of the 達 is to show how the conduct of the ruler draws forth the approval of all parties, so that there is an uninterrupted flow of their good feeling towards him, and we are not to

○汝若恆越曰、我有師師、司徒、司馬、司空、尹旅、曰、予罔厲殺人、亦厥君先敬勞、肆徂厥敬勞、肆往姦宄殺

二節

2 'If you regularly in giving out your orders say, "My instructors whom I am to follow, my minister of Instruction, my minister of War, and my minister of Works; my Heads of departments, and all ye, my officers, I will on no account with oppressions put men to death;"———. Let the prince also set the example of respecting and encouraging the people, and these will proceed to respect and encourage them. Let him go on in dealing with those who have been traitors and villains, murderers and harbourers of criminals,

take it as intimating that the ruler brings the higher and lower classes into intimacy and good feeling with one another' (達者吾之行事與其情兩相通徹,而無睽阻,非使上下相通之謂). The first 厥臣 is descriptive of the ministers and officers of the State, and those not filling the highest offices, which would for the most part be occupied by the Heads or scions of the great families. The second 厥臣 is descriptive of all the people of the State, the official classes and the unofficial, as being equally the subjects of the sovereign (王) or emperor.

Such is the view of the par. that appears to be given by Ts'ae. Lin Che-k'e took the same, only understanding the 達 of bringing the various classes mentioned into good and harmonious relation with one another. Gan-kwŏ's view was different. He paraphrases:—言當用其衆人之賢者,與其小臣之良者,以通達卿大夫及都家之政於國,信用其臣以通王教於民,言通民事於國,通王教於民,惟乃國君之道. Of this I can make little or nothing. Ch'ing K'ang-shing had still another view which deserves to be noticed only for its singularity. He seems to have read the last clause—以厥臣達王暨邦君; and then by 王 he understood 二王之後, 'the descendants of the emperors of the two previous dynasties;' and by 邦君, the princes of the various States within Fung's jurisdiction, as 孟侯. Adopting this strange view, Kĕang Shing says—以臣民達大家,則聯上下之情,以臣達王與邦君,則聯邦交之誼.

P. 2. *The prince of a State must inculcate on his ministers, and exemplify himself, leniency in dealing with criminals.* Ts'ae honestly acknowledges that the most of this par. is unintelligible to him, and he does not attempt any paraphrase of it. In the translation, I have followed the 'Daily Explanation.' The meaning given is more likely than any other which it has been attempted to put upon the text;—this is the most that can be said for it. 汝若至殺人,—越 is taken in the sense of 發 or 發令, 'to give forth orders.' This meaning of the term is given in the Dict. (=揚), and supported by examples from the 國語. 師師=相師爲善之意, 'instructors whom I am to make my model:'—comp. the same phrase in Pt. IV., Bk. XI., p. 2; *et al.* The three ministers immediately mentioned are the instructors intended. 尹=正官之長, 'the Heads of the various official departments;' and 旅=衆,—that is, 衆士, 'the whole body of officers.' The 曰 which follows is superfluous, and the sentence is left incomplete. The 'Daily Explanation' supplements it by—'and you all ought to cherish the same regard for the lives of the people' (汝咸當仰體吾好生之心). The older interpreters, followed by Kĕang Shing and many others, connect 汝若恆越曰.我有

人歷人宥、肆亦見厥君事、戕敗人宥。○三節王啟監、厥亂為民、曰無胥戕、無胥虐、至于敬寡、至于屬婦、合由以

to exercise pardon, and these, when they observe the prince's conduct, will likewise pardon those who have assaulted others
3 and injured their property. When sovereigns appointed inspectors, they did so in order to the government of the people, and said to them, "Do not give way to violence or oppression; and go on to show reverence for the weak, and find connexions for *destitute* women. Your protection of the people must proceed in this way to cherish

師師 with the prec. par., giving it substantially this meaning,—'Do you accord (若=順) with this regular rule for your duty, and (越=于是) then say to yourself, "I have this law which I am to observe."' Then commences with them a new par., and 司徒, &c., form the subject of the second 曰. On this construction the two 曰 are accounted for; but to put 予罔厲殺人 in the mouths of all the officers is inadmissible. 亦厥君先敬勞,肆徂厥敬勞,—勞, in the 3d tone, is taken in the sense of 慰, 'to comfort,' 'to encourage.' The 'respecting' the people (we must nuderstand 民 or 其民 under the govt. of 敬勞) is to be taken with reference to the ruler's eschewing the use of punishments rather than run the risk of putting any to death unjustly, 'with oppressions.' 肆=遂, 'then,' 'thereupon. 徂=往, 'to go.' The subject of this verb is the ministers and officers above. Gan-kwŏ supposes the 君 to be the subject of 徂, as well as of the previous verbs:—'It is also the way of a ruler to take the initiative in respecting and encouraging the people; do you therefore, in going to rule this people, be careful to respect and encourage them.' Këang Shing takes 亦 as=掖=助, 'to assist,' and connects the clause with the preceding, thus:—'The ministers will say, "We will be cautious with you of putting men to death unjustly." Then they will help their prince to reverence and encourage the people as the thing of greatest importance.'

肆往姦,至末,—the first of these clauses—肆往,云云,—is descriptive of the ruler; and the second—肆亦見,云云,—of his ministers. The former of the two 肆 is in the way, indeed, of this construction. The character introducing, immediately above, the subject of the ministers as distinguished from the ruler, and doing the same here in the second instance, we might have expected 亦往 instead of 肆往. This is a serious difficulty; but the view upon the whole harmonizes with the general scope of the paragraph, and enables us to explain the 亦見君事, to which both Gan-kwŏ and Këang Shing do great violence. 肆往姦宄殺人歷人宥=遂與往日為姦宄殺人者,罪人所經歷者,今皆寬宥,與之為新. Ts'ae explains 歷人 by 罪人所過, 'those through whom offenders have passed,' meaning individuals who have connived at crime, and more or less aided and abetted it. 戕敗人 are individuals guilty of lighter offences than those mentioned above, whose cases should be summarily dealt with by his ministers and officers, without their being appealed to the ruler himself. We cannot suppose that this charge to Fung to pardon offenders—even murderers, was to be taken without qualification. He could only be required to note and act upon all mitigating circumstances in his punishment of crime.

P. 3. *The object of the emperors in delegating authority to princes and officers is the kindly and benevolent rule of the people.* 王啟監,— Ts'ae says that 監 has reference, to the 'three Inspectors' appointed by king Woo to oversee Woo-kăng in his govt., and that the same title is given to Fung, as being appointed to a portion of the

容、王其效邦君越御事、厥命曷以、引養引恬、自古王若茲、監罔攸辟。○

them." And when the sovereigns gave their injunctions to the princes of States, and their managers of affairs, what was the charge? It was that they should lead *the people* to the enjoyment of plenty and peace. Such was the way of the kings from of old. An inspector is to eschew the use of punishments.'

same territory. It is very strange that he did not perceive that this view was inconsistent with his other view, that the speaker in this and the two preceding Books was king Woo and not the duke of Chow. Woo could not have spoken thus of what he had done himself. It is better, however, to take 監 as a general title, applicable to all princes—the 公,侯,伯,子 and 男.—Such a use of it is found in the Chow Le, Bk. II., p. 94 (天官太宰),—乃施典于邦國,而建其牧,立其監,云云. 厥亂爲民,—亂=治. The whole=其治本爲民而已, 曰.無胥至以容,—we must understand all this as the imperial charge to the princes invested with inspection and rule. The 胥=相, indeed, occasions some difficulty, which is best got over by understanding it of those princes and their ministers and people. This is the solution adopted by Lin Che-k'e from Wang Gan-shih (胥者謂君臣上下,並爲戕虐之政也). Gan-kwŏ took the subject of 曰 to be the 'inspectors.'—Appointed for such a purpose, they ought to teach their people saying, 'Do not among yourselves,' &c. This is plainly inadmissible. 敬寡,—'respect the few,' *i.e.*, those who have few to help them. 屬 (*chuh*) 婦,—婦之窮獨者,當使之有所歸,而聯屬之, 'in the case of women reduced to straits and solitary, you ought to bring it about that they shall have those to whom they may turn, and find connexions for them.' This is forcing a meaning out of the 屬; but I do not see what better can be done while the text stands as it does. We must interpret one clause by the analogy of another, and 敬 being a verb in 敬寡, 屬 must be one here. The dict., with reference to this passage, defines 屬 by 恤, 'to pity;'—after Gan-kwŏ, who gives for the clause—存恤妾婦. I do not think, however, that Gan-kwŏ understood 屬 to mean 'to pity.' The sense in which he took this term appears in 妾婦, 'concubines,'=women attached to the proper wife, and inferior to her. He supplied the 存恤, as necessary to make sense of the clause. The 說文 quotes it as—至于媰婦,媰 meaning 妊, 'pregnant.' The critics who adopt this reading suppose that the preceding 敬 ought to be 矜, to which they give the meaning of 鰥, 'widowers;'—but this is mere conjecture. 合由以容,=Ts'ae takes 合 as=保合 and 容 as=容蓄, understanding the whole as in the translation (又推而保合一國之民,率由此道,以相爲容蓄,使各得其所焉). It would be hard to say that this is really the meaning; but it is preferable to Gan-kwŏ's exposition,—和合其教,用大道以容之,無令見冤枉. 王其效至末,—效=責效, 'to give charge to and require service from.' This is akin to the meaning of the character which the dict. defines by 勉. 厥命曷以=其命何以哉. 引養引恬,—this is the answer to the question. Ts'ae expands it by—亦惟欲其引掖斯民於生養安全之地而已. 監罔攸辟=監其無所用乎刑辟, 'an inspector should have nothing to do with the using of punishments.'

四節 惟曰、若稽田、既勤敷菑、惟其陳修、爲厥疆畎、若作室家、既勤垣墉、惟其塗墍茨、若作梓材、既勤樸斲、惟其塗丹雘。○五節 今王惟曰、先王既勤用明德、懷爲夾、庶邦享、作兄弟方來、亦既用明

4 "He says moreover, 'As in the management of a field, when the soil has all been laboriously turned up, they must proceed by orderly arrangement to make its boundaries and water-courses; as in building a house, after all the toil on its walls, they have to plaster and thatch it; as in working with the wood of the *tsze*, when the toil of the coarser and finer operations has been performed, they have to apply the paint of red and other colours'":——.

5 II. "Now let your Majesty say, 'The former kings diligently employed their illustrious virtue, and produced such attachment by their cherishing *of the princes*, that from all the States they brought offerings, and with brotherly affection they came from all quarters, and likewise showed their virtue illustrious.' Do you, O sovereign,

P. 4. *Fung is required to complete the good work which had been begun.* It will be seen that this paragraph is imperfect. We have the protasis of the sentence thrice repeated in various form, the apodosis being left to be supplied, in some such way as—'so must you, O Fung, proceed in raising in your State the superstructure of govt., of which the foundations have been laid.' 惟曰,—we may understand 王 as the subject of 曰. 稽田,—稽=治, 'to manage,' *i.e.*, to perform all the necessary operations on. 勤敷菑,—comp. Bk. VII., p. 11. 勤敷='toilfully and widely.' 若作室家,—these two characters—室家—are simply equivalent to the 室 in Bk. VII., p. 11, and = our 'house.' Ma Yung says that 'a low wall is called 垣, and a high one, 墉' (牆卑曰垣,高曰墉). 惟其塗墍茨,—'there have to be the clay, the facing plaster, and the thatch grass.' 梓材,—see on the name of the Book. 樸斲,—the first of these characters denotes the rough fashioning of the work, and the second the fine finish given to it (具粗曰樸,致巧曰斲). 雘 is a name given to the various colours used in painting articles of furniture. (采色之名). Wang Kăng-yay observes that 塗, 丹, and 雘 are all verbs, and that we are to understand them—塗之, 丹之, and 雘之, as in the case of 塗, 墍, 茨 above. It would seem that we should construe so, but it is difficult to determine the independent meaning of 塗. See the 讀書管見, *in loc.*

Ch. 5—8. These four paragraphs are evidently addressed not to a subject, but to the sovereign. Gan-kwŏ takes no notice of the difference in style between them and the preceding ones, and Ying-tă says expressly that the king goes on in them to complete his charges to Fung. This view now finds no advocates. The speaker was evidently some loyal minister of Chow. Kĕang Shing thinks that we have here the response of Fung to the various lessons which he had received. Ming-shing says that, having done with Fung, the duke of Chow now

德后式典集、庶邦丕享。○六節皇天既付中國民、越厥疆土于先王。○七節肆王惟德用、和懌先後迷民、用懌先王受命。○八節已、若

use their statutes to attach *the princes*, and all the States will largely come with offerings.

6 "Great Heaven having given this Middle kingdom with its people
7 and territories to the former kings, do you, our present sovereign, employ your virtue, effecting a gentle harmony among the deluded people, leading and urging them on;—so *also* will you please the former kings, who received the appointment *from Heaven*.

turns to king Shing, and speaks some words of warning to him. We need not trouble ourselves with speculation on so uncertain and unimportant a matter.

P. 5. *How Wăn and Woo ruled the princes by the influence of their virtue, and future sovereigns must imitate their example.* 先王,—these 'former kings' can only be Wăn and Woo. What is said of the effects of their sway is much exaggerated. Had it been as the speaker says, there would not have been the troubles which disturbed the reign of king Ching. 懷爲夾,—for this Gan-kwŏ gives—懷遠爲近, 'cherished the distant and made them near.' The meaning seems to be that by their kindly cherishing of the princes of States, Wăn and Woo gained them and made them a strength and defence to their govt. (以成夾輔之勢). The last of Confucius' 'nine standard rules' for the govt. of the empire,—'the king's cherishing the princes of the States' (懷諸侯),—is traced to this expression. 作兄弟方來,—by 兄弟 Gan-kwŏ understood the princes who were of the imperial House, the uncles and brothers, &c., of the sovereign, in contradistinction from the princes of other surnames. Këang Shing adopts the same view, and extends it to princes related to the imperial House by affinity. It seems to me preferable to take 兄弟 as in the translation, like the 子來 in the quotation from the She King, Mencius, I., Pt. I., ii., 3. 后式典集,—后=君. We are to understand by the term king Ching, as the successor of Wăn and Woo. 式=用, 'to employ.' Another meaning of the term—'to imitate,'—would suit equally well. 典, 'statutes,' has reference to the ruling by virtue, whose influence has just been described. 集, 'to collect,'=to bring around, to attach.

Pp. 6, 7. *How the sovereign must attach the people by a mild rule.* These parr. are held to be the origin of Confucius' sixth standard rule of government,—'to treat the mass of the people kindly as children' (子庶民). 6. The whole of this is one sentence, and Choo He calls attention to it as an instance of the *long* sentences of the Shoo. 中國,—compare 中邦, 'Tribute of Yu,' Pt. ii., p. 15. 7. 肆 is taken as=今, 'now.' In the 附錄 there is an ingenious note by Ch'in Leih, contending that its proper meaning in such cases as this, at the commencement of clauses, is 故, 'therefore,' or 遂, 'and,' 'thereupon,' and not 今. 和懌先後迷民,—迷民, 'the deluded people;' meaning the people of the imperial domain of Yin chiefly, but also of other parts of the empire, who were reluctant to acknowledge the authority of the dynasty of Chow. 先,—'go before;' 後—'come after.' The meaning is that Ching should beset the people 'before and behind' with his virtue and kindness, so leading and urging them on. 用懌先王受命,—this implies that Wăn and Woo could take cognizance of the character and doings of their successor.

茲監、惟曰、欲至于萬年、惟王子子孫孫永保民。

8 "Yes! make these things your study. I can but express my desire that for myriads of years your descendants may be ever the protectors of this people."

P. 8. *A loyal prayer for the permanency and prosperity of the dynasty.* 若茲監,—the 監 here is different from that in par. 3. Ts'ae conjectures that it was from the occurrence of the characters 若茲監 in that par. and this, that the compiler of this Book, not observing the differences of meaning and connection in the two passages, was led to edit the first and last portions as belonging to the same document.

THE BOOKS OF CHOW.

BOOK XII. THE ANNOUNCEMENT OF *THE DUKE OF* SHAOU.

召誥

惟二月既望、越六日乙未、王朝步自周、則至于豐。○惟

1 I. In the second month, on the day Yih-we, six days after the full moon, the king early in the morning proceeded from Chow, and

THE NAME OF THE BOOK.—召誥, 'The Announcement of *the duke of* Shaou.' Shaou was the name of a place within the imperial domain, corresponding to the present district of Hwan-k'euh (垣曲), in the small dep. of Kĕang (絳州), Shan-se. It was the appanage of Shih (奭), one of the ablest of the men who lent their aid to the establishment of the dynasty of Chow. He appears here as the 'Great-guardian' (太保) of king Ching; and we have met with him before in 'The Hounds of Leu,' and 'The Metal-bound Coffer.' He was one of 'the three dukes,' (三公), or highest officers of the dynasty, and is frequently styled 召公, the 'duke of Shaou.' He appears here in connection with one of the most important enterprizes of the duke of Chow, the building of the city of Lŏh (洛邑), as a new and central capital of the empire. King Woo had conceived the idea of such a city, but it was not carried fully into effect till the reign of his son;—see on the second paragraph below. In Lŏh the duke of Shaou composed the 'Announcement' which forms the subject-matter of this Book, and sent it by the hands of the duke of Chow to the young emperor. It might, perhaps, with more than equal propriety, have been styled 'The Instructions of *the duke of* Shaou' (召訓).

According to Sze-ma Ts'een, Shih belonged to the imperial House of Chow, and consequently had the surname Ke (姬). The historian, Hwang-p'oo Meih, says he was a son of king Wăn by a concubine (文王之庶子);—on what authority I cannot tell. King Woo appointed him to the principality of 'The Northern Yen' (北燕), corresponding to the pres. dep. of Shun-t'een (順天), Chih-le, which was held by his descendants fully nine hundred years. He remained himself, however, at the imperial court. We find him often styled the 'Chief of Shaou' (召伯); and Ts'een says that all the country west of Shen (陝) was under him, as all east of it was under the duke of Chow. See the 史記,三十四,燕召公,世家第四. His posthumous title was K'ang (康), and hence he is sometimes referred to as 召康公奭. As to the date of the Announcement, see on par. 1. It is found in both texts.

CONTENTS. The first seven paragraphs are introductory to the body of the Book, which is composed of the Announcement of Shih. They contain various information about the surveying and planning and building of Lŏh. We may consider them as forming a first or preliminary chapter. Parr. 8—22, contain the Announce-

太保先周公相宅、越若來、三月、惟丙午朏、越三日戊申、太保朝至于洛、卜宅、厥

2 came to Fung. Thence the Grand-guardian went before the duke of Chow to inspect the localities, and in the third month, on the day Mow-shin, the third day after the first appearance of the new moon on Ping-woo, came in the morning to Lŏ. He consulted the tortoise about the localities, and having obtained favourable indications, he

ment, which, however, commences properly with par. 9. The 'Complete Digest' says it may be divided into three parts. In the first, parr. 9—12, Shih sets forth the uncertainty of the favour of Heaven, and urges the young king to cultivate 'the virtue of reverence' in order to secure its permanence, concluding with a recommendation to him not to neglect his aged and experienced advisers. The second, parr. 13—18, speaks of the importance and difficulty of the imperial duties, and enforces the same virtue of reverence by reference to the rise and fall of the previous dynasties. In the last part, parr. 19—23, Shih insists on the importance of the king, at this early period of his reign, and on his personal undertaking of the duties of govt., at once setting about the reverence which was required to attach the people to himself and his House, and insure the lasting favour of Heaven. In the last par. the duke of Shaou gives expression to his personal feelings for the king, in the peculiar situation in which he was placed at Lŏ. The burden of the announcement all turns on 'the virtue of reverence.' Let the king only feel how much depends on his reverently attending to his duties, and govern for the people and not for himself:—let him do this, and all will be well. The people will love and support the dynasty of Chow, and Heaven will smile upon and sustain it.

Ch. I. Pp. 1—7. Proceedings of the king, the duke of Shaou, and the duke of Chow, in connection with the building of Lŏh. 1. 惟二月至乙未,—according to this statement, the day Yih-we must have been the 21st of the second month, and, as Gaubil observes, we may, from the data here supplied, determine the year to which the Announcement of Shaou should be referred. It was, he says correctly, the year B.C. 1,098. 乙未 being the 21st day of the second month, 乙亥 must have been the 1st, and the 1st day of that year of Chow must have been Ping-woo (丙午), the 43d day of the cycle. But that was the day of the new moon preceding the winter solstice, from which under this dynasty they calculated the year, in B.C. 1,098, or 1,097 (not reckoning A.D.). This result is not accordant with the current chronology of king Ching's reign, nor with the date assigned to it from the 'Bamboo Books.' The building of Lŏ is assigned to his 7th year, which was, on the received system, B.C. 1,109 (or 1,108), and acc. to the Bamboo Books B.C. 1038. It is enough to call attention to this point here, without going into further discussion about it. Ch'ing K'ang-shing proposed to change 二月 into 一月, in which case the year would have begun with 乙亥, the 11th cycle day; and he assigned the building of Lŏ, after Fuh-shang, to Ching's 5th year instead of the 7th. Even if we were to follow him in these points, we should be equally unable to reconcile the note of time given in the text with the arrangements of the chronologers. 王步至豐,—comp. Bk. III., p. 1. The temple of king Wăn was in Fung, and we may suppose had been left standing when Woo transferred the capital to Haou. Now when such an important thing as the establishing of a new capital, which should rank with Haou, if it did not supersede it, was in progress, it was proper that the king should solemnly announce it in the temples of his father and grandfather. That he might do so to the spirit of king Wăn, he went from Chow or Haou to Fung. 2. To Shih the Grand-guardian, and to the duke of Chow, was assigned the duty of making all the arrangements for carrying out the plans of king Woo about establishing a new capital at Lŏ. In fact, Woo had himself taken some measures towards the accomplishment of his views. We are told in the 左傳, under the year B.C. 708 (桓公,二年), that 'he removed the nine tripods or vases to the city of Lŏ' (武王克商,遷九鼎於洛邑). Those vases might be considered a sort of regalia of the empire. Originally cast by Yu, they had passed from the Hea dynasty to Shang, and were now the property of the House of Chow. See a detailed account of them in the 左傳, under the year B.C. 605 (宣公,三年). Sze-ma Ts'een also gives, in his 'Records of the Chow dynasty,' and probably from some of the lost Books of the Shoo, a conversation between the duke of Chow and Woo, in which the latter says, 'On the south I look to San-t'oo [there is still the mountain of San-t'oo, to the south-west of the district

既得卜、則經營。○越三日庚戌、太保乃以庶殷、攻位于洛汭、越五日甲寅、位成。

3 set about laying out the plans. On Kăng-suh, the third day after, he led the people of Yin to prepare the *various* sites on the north of the Lŏ; and this work was completed on the fifth day, Këă-yin.

city of Sung(嵩縣)]; on the north I look, and see the towns near the Yŏh [this is supposed to be the T'ae-hang mountain, north of the Ho, on the border between Shan-se and Ho-nan; see the 'Tribute of Yu,' Part ii., par. 1]; when I look round, I see the Ho; and again I behold the Lŏ and the E' (我南望三塗,北望嶽鄙,顧詹有河,粤詹洛伊). Ts'een adds that Woo laid out or built a settlement for Chow on the spot, and went away (營周居於洛邑而後去). These passages make it plain that Woo had fixed on Lŏ, at the time of his conquest of Shang, as the proper capital for his dynasty, and had taken measures to make it so. There was already, it is likely, some settlement at the place, which he enlarged. His locating at it the vases of Yu was a sufficient declaration to all the empire of his purpose. And that purpose had not been forgotten by the duke of Chow. When we bring together all the passages referring to Lŏ, the natural conclusion is that he had been gradually enlarging the place, and had even removed to it the more dangerous among the old adherents of Yin who still continued disaffected to the new rule. Up to the time when the action of this Book commences, however, nothing had been done towards the building of the palace and other structures which were the necessary appendages to it, and the planning of all these was, I think, the special mission entrusted to the duke of Shaou.

In the statistical account of the empire under the present dynasty, it is stated that the remains of the ancient city of Lŏ,—what was called 成周城, 'the capital of the completed or established Chow,' are 30 *le* on the north-east of the pres. city of Lŏh-yang (lat. 34° 43′, N.; lon. 4°, W.); and those of the old city of Ho-nan, what was the 'imperial city' (王城) and 'the eastern Capital' of Chow—are 5 *le* on the west of it. The imperial city got the name of Ho-nan (河南) about the year B.C. 509, when the emperor King (敬王) left it, and took up his residence in the 成周城. I may add to these notices of Lŏ, that notwithstanding the wishes of king Woo and his labours, king Ching continued to reside at Haou; it was not till the reign of P'ing (平王) that the court was removed to the east, B.C. 769.

惟太保先周公相宅,—that the Grand-guardian (see Bk. XX., p. 5) was the duke of Shaou is nowhere said in the Book itself, but the title and the prefatory note (see page 10) are sufficient evidence on the point. 先 may be construed in the 1st tone or the 3d. 相=視, 'to survey.' 宅,—Këang Shing gives for this, very aptly,—可定居處, 'the places which might be fixed for residence.' The character does not denote so much 'a dwelling,' as the site of a dwelling. 越若至于洛,—Ts'ae takes 越若來 as simply a conjunction (古語辭),=our 'thereupon.' Attempts have been made to translate the characters. Medhurst renders them—'proceeding leisurely on his journey,' which might be taken as a translation of Gan-kwŏ's 於順來, but he wrongly joins them to the preceding clause. Others (see Lin Che-k'e *in loc.*) take them as='so, in obedience to the charge, he came.' Our best plan is to follow the view of Ts'ae. 朏, formed from 月 and 出, 'the moon come forth,' denotes the third day of the month. As this was Ping-woo, the second month must have been 'small,' consisting only of 29 days; and Mow-shin was the 5th of the 3d month. From Fung to Lŏ was 300 *le*., so that if Shih commenced his journey, as the critics suppose, on the day Yih-we of the month before, he must have travelled leisurely enough. 卜宅=用龜卜宅都之地, 'he used the tortoise to divine where the capital should be built.' Wang K'ăng-t'ang observes on 經營, that we are not to understand those terms of any actual work in building, but only of the determination of the dimensions of the wall, the palace or court, the ancestral temple, &c.;—see the 集說. 3. 越三日庚戌,—it may be observed that in these three days both Kăng-suh and Mow-shin are included. So, in the case of the 'three days' in the last par. 以庶殷,攻位于洛汭,—庶殷=殷之衆民,

○四節若翼日乙卯.周公朝至于洛、則達觀于新邑營。○五節越三日丁巳、用牲于郊、牛二、越翼日戊午、乃社于新邑、牛一、羊一、家一、○六節越七

4 The day following, being the day Yih-maou, the duke of Chow came
in the morning to Lŏ, and thoroughly surveyed the plans for the new
5 city. On Ting-sze, the third day after, he offered two bulls as victims
in the suburbs; and on the morrow, Mow-woo, at the altar to
the spirit of the land in the new city, he sacrificed a bull, a goat,

'all the people of Yin.' This confirms what I have said above about the population of the imperial domain of Yin having already been in part removed to Lŏ,—the city commenced by king Woo. 攻位 describes the marking out on the ground of the foundations of the various structures from the plans of Shih. 洛汭,—see 'The Songs of the five Sons,' p. 3. 五日甲寅,—the five days include Kăng-suh and Këă-yin. The latter was the 11th of the 3d month.

Pp. 4—7. *The measures of the duke of Chow.* 4. 達觀于新邑營,—達=偏, 'all over.' The duke made a thorough survey of all the Guardian's plans and arrangements for the building of the new city; and, as we conclude from the next two parr., approved of them. 5. 用牲于郊牛二,—the disputes about the sacrifice or sacrifices here intended are very warm and lengthy. Ts'ae says that by 郊 are intended the sacrifice or sacrifices to Heaven and Earth (郊祭天地也). Whether he meant that the duke of Chow offered two sacrifices,—one to Heaven and one to Earth; or only one sacrifice to Heaven and Earth together, offering the two bulls at the same altar, does not appear. Maou K'e-ling, supposing that the latter was his view, shows that to sacrifice to Heaven and Earth together was an uncanonical practice. But I should rather think that Ts'ae meant that two sacrifices were offered, one to Heaven in the southern suburb, and one to Earth in the northern, a single bull being used at each. These sacrifices of course would be on occasion of the marking out the spots for the respective altars. Maou himself thinks that only one sacrifice—that to Heaven—is spoken of, and that two victims are mentioned, because How-tseih (后稷), as the great ancestor of the House of Chow, was associated with Heaven at the sacrifices to it. So far he is correct in saying that How-tseih participated in the usual sacrifices under the Chow dynasty to Heaven, and that there was special provision for a victim-bull to him, and one to the supernal Power. This was the view, moreover, of Gan-kwŏ. If the text were that 'the duke of Chow sacrificed, to Heaven, using two bulls,' I should adopt it. As the text stands, however, I prefer the view given above, and which I have said was probably that of Ts'ae. 社于新邑,牛一,羊一,家一,—社='he offered the sacrifice at the altar to the spirit of the land.' Maou contends that this was the sacrifice to Earth, corresponding to the previous one to Heaven. But the text shows clearly that he is wrong, This sacrifice was offered 于新邑, 'in—*i.e*, within—the new city,' whereas the sacrifices to Heaven and Earth were both celebrated in the suburbs, outside the city. We are to understand here, beyond doubt, the sacrifice to the spirit of the land, with which there was always associated that to the spirit of the grain. The altars were and still are within the wall of the imperial city. Who the spirits thus sacrificed to were, is a question not easy to determine. It seems to me probable that they were not spirits distinct from God, who was served in the sacrifices to Heaven and Earth. Compare the dictum of Confucius in 'The Doctrine of the Mean,' xix., 6. Whatever opinion may be held on this point, the human worthy associated at the sacrifice to the spirit of the land was Kow-lung (勾龍), minister of Works to the very ancient emperor Chuen-heuh, whose place on the list of Chinese sovereigns is immediately after Hwang-te. The human associate with the spirit of the grain was How-tseih. These same names appear in the ritual of the present dynasty (see the 大清通禮,卷之七). A long note on this paragraph by the editors of Yung-ching's Shoo is well worth the attention of the student.

日甲子、周公乃朝用書、命庶殷、侯甸男邦伯。○厥既（七節）命殷庶。庶殷丕作。○太保（八節）乃以庶邦冢君出取幣、乃復入、錫周公曰、拜手稽首

6 and a pig. After seven days, on Këă-tsze, in the morning, from his
written *specifications* he gave their several charges to the people of
Yin, and to the chiefs of the States from the How, Teen, and Nan
7 tenures. When the people of Yin had thus received their orders,
they arose with vigour to do their work.
8 II. The Great-guardian then went out with the hereditary princes
of the various States to bring their offerings; and when he entered
again, he gave them to the duke of Chow, saying, "With my head in
my hands and bowed to the ground, I present these before the

6. 用書,—I have translated 書 by 'written specifications.' The duke had employed the six days after Ting-sze (that day is not included in the 七日) in writing out the work which was to be done in executing the Guardian's plans, with all the necessary specifications, and especially of the parties to whom the different parts of it should be assigned. The Chiefs of countries (邦伯) in the tenures specified must have been the pastors of the provinces (州牧). They would give their instructions to the princes belonging to their respective jurisdictions, who again would issue the necessary commands to the companies of their people whom they had brought with them to labour on the work in hand. 7. Lin Che-k'e observes on this:—'The duke of Shaou completed all his plans for Lŏ in 7 days, from Mow-shin to Këă-yin inclusive; then came the duke of Chow, and in ten days he was ready with all his specifications, and the work was grandly in hand:—so earnest and prompt were they with their measures. All together, from the day Yih-we, when king Ching came to Fung, to the day Këă-sze, there elapsed but one month. The foundation of 10,000 years' possession and prosperity was laid in one month! Future ages could not show such an achievement!' The observation must be accepted with due allowance for its grandiloquence.

Ch. II. Pp. 8—23. THE ANNOUNCEMENT. 8. The old interpreters all thought that king Ching was present in Lŏ when this announcement was made. It may be well to give the exposition of Gan-kwŏ. On 太保至復入 he says:—諸侯公卿竝覲于王,王與周公俱至,文不見者,王無事也,召公與諸侯出取幣,欲因大會顯周公, 'The various princes, the dukes and high nobles appeared together before the king. The king and the duke of Chow had both come to Lŏ. The text is silent about the king's coming, because there was nothing to be done by him *at that time*. The duke of Shaou and all the princes went out to fetch the ceremonial offerings, wishing to take occasion of the great assembly to glorify the duke of Chow.' On 錫周公至若公 he says:—召公以幣入,稱成王命,賜周公曰,敢拜手稽首,陳王所宜順周公之事, 'The duke of Shaou then entered with the offerings, and, proclaiming the command of king Ching, gave them to the duke of Chow, saying, "I venture, with my face to my hands and my head to the ground, to set forth the things in which the king ought to act in accordance with the duke of Chow."' On the last clause he says:—召公指戒成王,而以衆殷諸侯於自乃御治事,爲辭,謙也,諸侯在故托焉, 'The duke of Shaou's aim was to admonish king Ching, and that he addressed himself to the multitudes of Yin and the princes, down to the managers of affairs [see Ying-tă's paraphrase], was the language of modesty. The princes were present, and he took the opportunity to address himself to the king through them.'

K'ang-shing's view of the passage was substantially the same as that of Gan-kwŏ. That the king was present, and that the design of

旅王、若公、誥告庶殷、越自乃御事。○九節嗚呼、皇天上帝、改厥元子、茲大國殷之命、惟王受命、無疆惟休、亦無疆惟恤、嗚呼、曷其奈何弗

king and your Grace. Announcements for the instruction of the multitudes of Yin must come from you with whom is the management of affairs.

9 "Oh! God dwelling in the great heavens has changed his decree in favour of his eldest son, and this great dynasty of Yin. Our king has received that decree. Unbounded is the happiness connected with it, and unbounded is the anxiety:—Oh! how can he be other than reverent?

Shih was to glorify the duke of Chow for the services he had performed:—these are assumptions, for which I can find no support in the tenour of the Book itself. That the offerings were presented to the duke of Chow for himself is broadly contrary to the last paragraph. The interpretation, moreover, of 旅王若公, and of 越自乃御事, is intolerably harsh and forced. In the translation I have preferred to follow the views of Ts'ae, who himself followed Choo He. There is a great assembly of the two dukes and the princes who were with them at Lŏ. The duke of Chow is about to return, or at least to send a communication, to king Ching in Haou. The duke of Shaou, revering the king's majesty in the regent, takes the opportunity to send by him the loyal presents of the princes, and his own loyal wishes and advices to the court. And there was the greater propriety in his doing so now, as it was understood that the duke of Chow was about to withdraw from the duties of the regency, and the king might be expected to take the administration of affairs into his own hands.

以庶邦冢君,—以=與; see the dict. *in voc.* 冢君,—comp. Bk I., Pt i., p. 2.

旅王若,公—旅=陳, 'to set forth,' 'to exhibit;' with reference to the offerings, which would be set down and displayed in the court below the hall where they were assembled. The 若 is very perplexing. We have seen how the old interpreters tried to manage it. Ts'ae takes it as simply = 與, 'and.' This gives a good enough sense, but I must confess that I cannot think of a similar use of the term elsewhere. 誥告至末,—this is an indirect call to the king to come before the people in his own person, pointing out to them the course of their duty, and leading in the way of it. The duke delicately avoids any direct mention of the king, but he really intends him as 'the manager of affairs.' In this way we see the force of the 自, which the old interpreters could not manage.

Pp. 9—12. *With the favour shown by God to the king there was connected much anxiety. He must reverently cherish the thought of his responsibilities and duties; learn from the experience of the former dynasties; and listen to the advice of his wise and aged ministers.* 9. 皇天上帝,—see on 皇上帝, in 'The Announcement of T'ang,' p. 2. 元子,—see on Bk., VIII., p. 1. Here and in par. 13, it is a designation equivalent to 'the emperor.' When he is called Heaven's eldest son, the mind thinks of the favour which must rest upon him, and may well deem his state secure. K'ang-shing says here:—凡人皆云天之子,天子爲之首耳, 'All men may be called the sons of Heaven; the emperor is the head or the eldest of them.' 惟王受命,—'the king here is king Ching,' = *our* king, who was now become God's eldest son. 曷其奈何不敬,—this puts the duty of being reverent in the strongest way. On the meaning of this 'being reverent' Ts'ae says, that 'it is being sincere and without guile, the eyes, ears, words, and movements all being accordant with reason; the likings and dislikings, the usings and refusings never contrary to *the will of* Heaven. When one's virtue thus agrees with that of Heaven, he will surely be able to receive the bright favouring decree of Heaven' (敬則

十節

敬。○天既遐終大邦殷之命、茲殷多先哲王在天、越厥後王後民、茲服厥命、厥終智藏瘝在、夫知保抱攜持厥婦子、以哀籲天、徂厥亡出執、嗚呼、天亦哀于四方民、其眷命用懋、王其疾

10 "When Heaven rejected and made an end of the decree in favour of the great State of Yin, there were many of the former intelligent kings of Yin in heaven. The king, however, who had succeeded to them, the last of their race, from the time of his entering into their appointment, proceeded in such a way as at last to keep the wise in obscurity and the vicious in office. The poor people in such a case, carrying their children and leading their wives, made their moan to Heaven. They even fled away, but were apprehended again. Oh! Heaven had compassion on the people of the four quarters; its favouring decree lighted on our earnest founders. Let the king sedulously cultivate the virtue of reverence.

誠實無妄、視聽言動、一循乎理、好惡用捨、不違乎天、與天同德、固能受天明命也). 10. Much of the language of this paragraph, it is observed by Ts'ae, is difficult of explanation; but there is a general agreement as to the meaning of most of it. King Ching is reminded of the fall of the dyn. of Yin through the misgovernment and wickedness of Show, and how it was because of the earnest virtue of his own predecessors that they had been called to the sovereignty of the empire.—Let it be his to imitate them. 天既至在天,—遐=遠, 'far,' 'distant;' here, as I understand it, = 'to reject.' 終=絕, 'to make an end of.' It is difficult to give the force of the 茲. Perhaps we should join it emphatically to 殷.—'Of *this* Yin, thus rejected, many of the former kings, &c.' The speaker believed that the good kings were in heaven, and he intimates that it might therefore have been expected that they would have been able to preserve their dynasty; but that could not be. 越厥至瘝在,—越 is here = 'but,' 'however.' 後王後民,—both these phrases seem to be best taken of Show, who is the subject of all this portion. Gan-kwŏ, however, understood 厥後王後民、茲服厥命 of good sovereigns and their people, who worthily continued the sway of their predecessors. It is only at 厥終, 'the last of them,' that the tyrant comes with him upon the stage. 瘝=病, 'to distress.' 瘝在=病民之人在位. 夫知至籲天,—on 夫知 Wang Suh says:—匹夫知欲安其室, 'the ordinary people, who knew enough to wish to secure the comfort of their families.' Compare 匹夫 in Ana., IX., xxv. This is as satisfactory as anything which can be said about the 夫知 here. 夫 should be read in the upper first tone. 徂厥亡出執=往而逃亡、出見拘執、無地自容, as in the translation. 其眷命用懋= 'it looked round and gave its appointment to those who were employing themselves earnestly *on virtue*.' Comp. 眷命 in 'The Counsels of Yu,' p. 4.

敬德。○相十一節古先民有夏、天迪從子保、面稽天若、今時既墜厥命、今相有殷、天迪格保、面稽天若、今時既墜厥命。○今十二節沖子嗣、則無遺壽耇、曰其稽我古人之德、矧曰其有能稽謀自天。○十三節嗚呼、有王雖小、元子哉、其

11 "Examining the men of antiquity, there was *the founder of* the Hea dynasty. Heaven guided his mind, allowed his descendants to succeed him, and protected them. He acquainted himself with Heaven, and was obedient.—But in process of time the decree in his favour fell to the ground. So also when we examine the case of Yin. Heaven guided *its founder*, so that he corrected *the errors of Shang*, and it protected his descendants. He *also* acquainted himself with Heaven, and was obedient.—But now the decree in favour of him has fallen to
12 the ground. Our king has now come to the throne in his youth:—let him not slight the aged and experienced, for it may be said of them that they have studied the virtuous conduct of our ancient worthies, and still more, that they have matured their plans in the light of Heaven.

13 "Oh! although the king is young, yet is he the eldest son of Heaven. Let him but effect a great harmony with the people, and

Ying-tă gives for the clause:—其眷顧天下、選擇賢聖、命用勉力行敬者、以爲民主. 11. By 有夏, 'the holder of Hea,' we are to understand Yu, as the founder of the Hea dynasty. So by 有殷 T'ang is meant. 先民＝古人, 'the ancients.' To 相古 the 今相 afterwards responds. 天迪從子保＝天啟迪之、又從其子而保佑之, as in the translation. In the case of T'ang, it was not necessary to take notice of the transmission of the throne to his descendants. The hereditary principle had long been established. 面(＝緬)稽天若＝仰考天心、敬順不違, 'he looked up and examined the mind of Heaven, reverently obedient and not opposing it.' The first 今時 must be understood as in the translation. 12. 無遺壽耇,—無＝毋, imperative. 耇,—see Bk. IX., p. 5. The 曰 may be taken as in the translation (and it is better taken so), or we may understand it, with Këang Shing, as＝當曰, 'he—our young king—ought to say.' On the 稽古人之德, it is said that they could thus give precedents and authorities in every case they were consulted on, and on the 稽謀自天, that in their advice there would thus be nothing contrary to what was right.

Pp. 13—18. *The importance of the king's position, and duties to which he must address himself, especially now on his personally undertaking the*

丕能誠于小民、
今休、王不敢後、
用顧畏于民碞。
○王十四節來紹上帝、
自服于土中、旦
曰、其作大邑、其
自時配皇天、毖
祀于上下、其自
時中乂、王厥有
成命、治民今休。

that will be the blessing of the present time. Let not the king presume to be remiss in this, but continually regard and stand in awe of the perilousness of the people.

14 "Let the king come here as the vicegerent of God, and undertake himself *the duties of government* in the centre of the land. Tan said, 'Now that this great city has been built, from henceforth he may be the mate of great Heaven; from henceforth he may reverently sacrifice to the upper and lower *spirits*; from henceforth he may in this central spot administer successful government.' Thus shall the king enjoy the favouring regard *of Heaven* all complete, and the government of the people will now be prosperous.

responsibilities of the govt. The whole is enforced by a second reference to the previous dynasties.
13. 元子哉,—see on par. 9. 其丕能誠于小民,今休,—the 其 is strongly hortative. 誠=和, 'harmony,' 'to be harmonious.' We had the char. before in 'The Counsels of Yu,' p. 21, where the meaning was different. The 'Daily Explanation' thus paraphrases:—王其大能誠和小民,使之懽欣鼓舞,.....,則民情安而天命固,豈不爲今日之休美乎. 王不敢後,—'let the king not postpone'—what? His effecting a great harmony with the people. And that was to be accomplished by means of 'the virtue of reverence.' Gan-kwŏ put a comma at 用, and interpreted—當不敢後能用之士,必任之爲先, 'let the king not leave in the background capable officers, but make employment of them a primary consideration.' This is far-fetched; and so is his explanation of 碞, the erroneousness of which is pointed out in the dict. The character = 險, 'precipitous,' 'perilous.' 14. 王來紹上帝,自服于上中,—紹上帝, 'to continue God.' We often find it said of emperors, and especially of the founders of dynasties that they 繼天立極, 'carried on *the work of* Heaven, and set up the perfect *model*.' There underlies such language the view that Heaven delegates its sway to the Powers ordained by it. Compare, for the general sentiment, Bk. I., Pt. i., p. 7; and for the use of 紹, Bk. VII., p. 3. 自服于土中 = labour himself in the midst of the land. The 'himself' must have reference to the young king, now undertaking the responsibilities of govt. 服=行事, 'to labour.' Lŏ is said to be 'in the middle of the land' from its central position. It must have been, in the time of Chow, about the central spot of the empire, and was therefore well fitted to be the seat of administration. The commentators speak of it as not only in the middle of the land, but as 'in the centre of heaven and earth,' and they undertake to show how this was determined by means of a dial! See the whole geodesy of the duke of Chow, in the Chow Le, Bk. IX., pp. 26—31.

Lin Che-k'e takes these two clauses as historical, and considers them to be decisive on the point of the king's being at this time in Lŏ. It seems to me much more natural to read them in the imperative mood. 旦曰至中乂,—the duke of Shaou supports his advice by using the similar language of the duke of Chow, whom he names 旦, in accordance with the rule that 'ministers should be called by their

○十五節王先服殷御事、比介于我有周御事、節性、惟日其邁。○十六節王敬作所、不可不敬德。○十七節我不可不監于有夏、亦不可不監于有殷、我不敢知曰、有夏服天命、惟有

15 "Let the king first bring under his influence the managers of affairs of Yin, associating them with the managers of affairs of our dynasty of Chow. This will regulate their *perverted* natures, and they will make daily advancement.

16 "Let the King make reverence the resting-place *of his mind*. He may not but maintain the virtue of reverence.

17 "We should by all means survey the dynasties of Hea and Yin. I do not presume to know and say, 'The dynasty of Hea was to enjoy the favouring decree of Heaven for *so many* years,' nor do I

names in the presence of the emperor.' 配皇天—see on Pt. IV., Bk. V., Pt. iii., p. 3. 毖祀于上下,—compare 上下神祇 in the 'Announcement of T'ang,' p. 3. On 中乂 Wang Ts'eaou says that it denotes that 'from the centre the king would diffuse his rule throughout the four quarters of the empire' (自中而布治於四方). Here the words of Tan seem to terminate. 成命,—'the completed appointment.' The will of Heaven in favour of the House of Chow would now be put beyond doubt and beyond the risk of being assailed.

Pp. 15, 16. The king would have in the first place to attach to his House the disaffected officers of the previous dynasty; but let him bear in mind that he must always set the example of the virtue of reverence in himself. 15. 服 is here a transitive verb. The 'Daily Explanation' defines it by 化, 'to transform.' 比介于我有周御事,—比=親, 'to be near to.' 介=助, 'to assist,' to co-operate with. This extension of confidence to the officers of Yin would be the way to win their confidence and attachment, and the associating them with the friends of the present dynasty would lead them to change their views. 節性,惟日其邁,—Ts'ae gives for this—以節其驕淫之性,則日進於善而不已;—as in the translation. Lin Che-k'e contends that by 性 we should not understand the *perverted* nature, but the *good* nature, which was still in the officers of Yin, and had only to be properly directed. His words are:—節之者,非强其所無也,以其所固有之性,還以治之,去其不善,而反之善也,有以節之,則臣民將遷善遠罪而不自知,惟日其進於善也. The difference of view is more in words than in reality. 16. After all, the *primum mobile* of govt. must be the personal character and example of the king. 王敬作所=王當以敬爲居心之所. The 所 is used like 止 in the 知止 of 'The Great Learning.'

Pp. 17, 18. *The lessons to be learned from the two previous dynasties; and the emphasis which they should have now at the commencement of the present dynasty, and of the king's personal entrance on his responsibilities.* 17. Compare p. 11. The 有夏 and 有殷 here, however, are to be extended to all the sovereigns of the two dynasties. Moreover, what was said above had reference more especially to the establishment of those dynasties by the blessing of Heaven; here the subject is their fall, for want of 'the

歷年、我不敢知曰、不其延、惟不敬厥德、乃早墜厥命、我不敢知曰、有殷受天命、惟有歷年、我不敢知曰、不其延、惟不敬厥德、乃早墜厥命。○今十八節王嗣受厥命、我亦惟茲二國命、嗣若功、王乃初服。○嗚十九節呼、若生子、罔不在厥初生、自貽哲命、今

presume to know and say, 'It could not continue longer.' The fact was simply that, for want of the virtue of reverence, the decree in its favour prematurely fell to the ground. *Similarly*, I do not presume to know and say, 'The dynasty of Yin was to enjoy the favouring decree of Heaven for *so many* years,' nor do I presume to say, 'It could not continue longer.' The fact simply was that, for want of the virtue of reverence, the decree in its favour pre-
18 maturely fell to the ground. The king has now inherited the decree,—the same decree, I consider, which belonged to those two dynasties. Let him seek to inherit *the virtues of* their meritorious *sovereigns*;—especially at this commencement *of* his duties.
19 "Oh! it is as on the birth of a son, when all depends on *the training of* his early life, through which he may secure his wisdom in the future, as if it were decreed to him. Now Heaven may

virtue of reverence' in their rulers. The 'Daily Explanation' says that the first 我 is to be understood of the king, and the others of the duke of Shaou himself. It is much better to take the character always in the plural. 有夏服天命惟有歷年,—服天命 is more than 受天命, which most of the paraphrases give for it. It indicates not only that Hea received the favouring decree of Heaven, but that it was *under* that decree. The guardian will not venture to say that Heaven had only decreed so many years to its rule.

18. 厥命,—the 厥 is to be understood of 天, 'Heaven.' The next clause is in apposition with this, 惟 being = 思. Gan-kwŏ takes it differently, and explains down to 功 where he ends the paragraph thus:—其,夏殷也,繼受其王命,亦惟當以此夏殷長短之命爲監戒,繼順其功德者,而法則之. He overlooks the 我 before 亦惟. 嗣若功,王乃初服 = 當嗣(=繼)其有功者,况王乃新邑初政,服行教化之始乎. This must be the meaning, but the language is very elliptical

Pp. 19—23. *The great issues depending on the king's now, on his assuming the government, taking the right course; and the Guardian's anxiety that by his virtuous reverence and gentle sway he should lay the foundations of permanent prosperity.*

19. 嗚呼至哲命,—by 初生 we

天其命哲、命吉凶、命歷年、知今我初服。○二十節宅新邑、肆惟王其疾敬德、王其德之用、祈天永命。○廿一節其惟王勿以小民淫用非彝、亦敢殄戮用乂、民若有功。○廿二節其惟王位在

have decreed wisdom *to our king;* it may have decreed good fortune or bad; it may have decreed a *long* course of years:—we only know that now is with him the commencement of his duties.

20 "Dwelling in the new city, let the king now sedulously cultivate the virtue of reverence. When he is all-devoted to this virtue, he may pray to Heaven for a long-abiding decree in his favour.

21 "In the position of king, let him not, because of the excesses of the people in violation of the laws, presume also to rule by the violent infliction of death. When the people are regulated gently, the merit of government is seen.

must understand not the infancy, but the early years, when the child becomes the proper subject of education. Then such a foundation of goodness may be laid, that the youth shall 'himself hand down an appointment of wisdom.' He shall appear to be, shall really be, wise through this training, as much as if Heaven had previously decreed him to be so. 命歷年=或命歷年長久. After this we must understand 皆不可預知, 'all these things we cannot know beforehand.' 20. The Guardian evidently supposes that the king will make the new city which was founded the seat of his government. The meaning of 今, 'now,' for 肆 seems to suit the connection here better than that of 故 or 遂. The 其 in 王其德之用 gives to the second part of the par. a slightly hortative force. Chin Tih-sew observes upon the sentiment, 'The favour of Heaven is entirely just, and is not to be obtained by praying for it. The text tells the king to pray, because to be all-devoted to the practice of virtue is prayer without praying, (天命至公,不可以求而得也,曰祈者,蓋一於用德,乃不祈之祈). Compare with this the words of Confucius about himself, Ana., VII., xxxiv. 21. From 其惟王 to 殄戮用 is one sentence, and a good instance of the long sentences of the Shoo. Gan-kwŏ and Këang Shing, indeed, break it up into two, and understand the first part as meaning—'Let not the king go to excess in employing the people, beyond the regular periods when he may call them out in the public service.' By doing so, he would, as Mencius phrases it, rob the people of their time, and take them away from their necessary labours in agriculture (see Mencius, page 11). But the introduction of such a topic seems foreign to the style of the Announcement. It involves, moreover, taking the 亦敢 which follow as=亦勿敢, which is very harsh. The subject of avoiding punishments in the administration in govt. was a favourite one with king Ching and his ministers. See many passages in Bks. IX., and X. 民若有功, —'when the people accord there is merit. They must be ruled,' 'in harmony with their feelings, and the true laws of their nature.' Ts'ae observes that the people may be compared to the water of a stream when it is overflowing and spreading abroad; it is acting contrary to its nature. But if you dam it up, you only make the evil worse. Lead it into its proper course, and you accom-

德元、小民乃惟刑用于天下、越王顯。○上下勤恤、其曰(廿三節)我受天命、丕若有夏歷年、式勿替有殷歷年、欲王以小民受天永命。○拜(廿四節)手稽首曰、予小臣、敢以王之讐民百君子、越友民、保受

22 "It is for him who is in the position of king to overtop all with his virtue. In this case the people will imitate him throughout the whole empire, and the king will become more illustrious.

23 "Let the king and his ministers labour with a common anxiety, saying, 'We have received the decree of Heaven, and it shall be great as the long-continued years of Hea,—it shall not fail of the long-continued years of Yin.' I wish the king through the inferior people to receive the long-abiding decree of Heaven."

24 III. *The duke of Shaou* then did obeisance with his head to his hands and bowed to the ground, and said, "I, a small minister, presume with the king's *heretofore* hostile people, with all his officers, and his *loyal* friendly people, to maintain and receive his majesty's dread

plish the purpose. 22. 其惟王位在德元,—'He being king, his position is at the head of *all* virtue.' It is simpler to take 元 as = 首, than to give it the substantial meaning which it has in the first diagram of the Yih King, as that quality in Heaven which corresponds to 仁, 'benevolence,' 'goodness complete' in man. 小民乃惟刑(=法)用于天下,—'the inferior people on their part will be found imitating him and employing virtue throughout the empire.' 越王顯,—'and the king will be illustrious,' *i.e.*, the virtue of the king will thereby be more widely and brilliantly displayed. 23. 上下勤恤,—by 上下 we are to understand 君臣, 'the sovereign and his ministers.' 恤,—as in p. 9, = 憂, 'to be anxious.' Then the 其 in 其曰 is strongly hortative. 式勿替云云,—both Gan-kwŏ and Ts'ae define 式 by 用, but it is difficult to find a place for any other meaning of it here than as a conjunction = 'and.' The 'Daily Explanation,' after defining it by 用, is obliged in the paraphrase to substitute 又 for it. 勿替 = 'we are determined that it shall not fail of.' At 欲 the duke of Shaou speaks again in his own person. The 'people,' ruled over as he desired, would wish the rule to be perpetual, and the wish of the people would be the wish of Heaven.

Ch. III. Pt. 24. We must understand 召公 before 拜手稽首. The Guardian here winds up his address. He will do his duty with the people under his charge. It remains for the king to secure the permanence of the dynasty. In the meantime he presents the offerings of the princes, to aid at the sacrifices to be offered, on the inauguration of the new capital. 王之讐民,—these are the people of Yin that had been removed to Lŏ, and could still not be spoken of as other than disaffected and hostile. 百君子,—compare the same phrase in Bk. X., p. 7. It is used here

王威命明德、王末有成命、王亦顯、我非敢勤、惟恭奉幣、用供王能祈天永命。

command and brilliant virtue. That the king should finally obtain the decree all complete, and that he should become illustrious,—this I dare not to labour about. I only respectfully bring these offerings to present to his Majesty, to assist in his prayers to Heaven for its long-abiding decree.'"

as complimentary to the ministers and officers of Yin, in whom loyal feelings might arise when they were thus spoken of. The 'friendly people' are the adherents of the House of Chow. 威命 must be the king's charge for the building of Lŏ. 明德 has more sound than sense. 王末至亦顯,—this describes the king's consolidation of the dynasty, and transmitting the crown to his descendants. That must be the king's own work. The Guardian would not presume to think that his labours could effect it. 惟恭云云,—the king would be coming to Lŏ, and by solemn sacrifices inaugurate the new city, and then the offerings would be useful. This is a delicate way of conveying to him those expressions of the princes' fealty.

Wang Pih's 'Doubts' about this Book and the next are the following:—洛誥之篇、三山林氏說之所終、東萊先生說之所始、文公又於召誥洛誥、亦各有說、學者可以釋疑矣。然猶未也、洛誥自周公曰之下、朱子以爲自此漸不可曉、蓋不知是何時所言、又取葉氏之言、以此篇與召誥參看、又取王氏曰、此誥有不可知者、當缺文、朱子尚謂有疑、而後學敢謂無疑者、妄人也、愚竊謂諸誥之中、辭語之不可曉者固多矣、而一篇之體統、大槩亦可見、惟召誥洛誥、破碎龐雜、體統不明、此最未易梳理者也、蓋其中有周公召公相洛卜洛之詞焉、有遷殷民攻位丕作之詞焉、有營洛之詞焉、有成王來洛之詞焉、有祀文武記功宗之詞焉、有周公復辟之詞焉、有成王卽辟之詞焉、有成王冊命周公之詞焉、此所以不可以一事觀也、召誥前雖載相洛之事、後止是以成王新政致戒之詞而已、曰王乃初服、若生子、罔不在厥初生、則以疾敬德、爲王新政第一義、此則頗自明白。若洛誥恐當作兩節看、相洛卜洛營洛遷頑民、是一節、明禋烝禮、周公欲成王治洛、復政於王、成王止欲歸周卽辟、命周公治洛、此是一節、如冊周公之首詞、反殿於篇末、而冊中之詞、反殽雜於前、此皆未易就條理也、第一是復辟之事、程子以來諸儒、只欲作荅王解、以爲未嘗失位、安得有復、此義誠精矣、然成王固未嘗失位也、蓋成王前此未嘗親政也、成王幼、周公代王爲政、成王長、周公歸政於王、正如伊尹復政厥辟之復、蘇氏所謂歸政初何害義、然此亦何所嫌而避此名乎、此愚之所以不能無疑也。

THE BOOKS OF CHOW.

BOOK XIII. THE ANNOUNCEMENT CONCERNING LO.

洛誥

周公[一節]拜手稽首曰、朕復子明辟。○王[二節]

[In the third month when the moon began to wane, the duke of Chow commenced the foundations and proceeded to build the new city at Lŏ of the eastern States. The people from every quarter assembled in great harmony. From the How, Teen, Nan, Ts'ae, and Wei domains the various officers stimulated this harmony of the people, and introduced them to the business there was for Chow. The duke of Chow encouraged them all to diligence, and made a great announcement about the execution *of the works.*]

1 I. The duke of Chow bowed his head to his hands and then to the ground, saying, "Herewith I report the *execution of my commission*

The Name of the Book.—洛誥, 'The Announcement about Lŏ.' The prefatory note (see page 10) says:—'The duke of Shaou having surveyed the localities, the duke of Chow went to build this capital, called Ching Chow, and sent a messenger to announce the divinations. With reference to this, the Announcement about Lŏ was made.' As will be seen from the next note, however, the action of the Book goes many months beyond the report about the survey and divinations; but it all has reference, more or less, to the city of Lŏ. It may well be said to be about Lŏ. The use of the term 'Announcement' has its difficulties, and must be taken more vaguely than in the account of the Announcements of the Shoo which I have given on page 177. The Book is found in both texts.

Contents. Ts'ae says:—'The arrangements for the building of Lŏ having been made, the duke of Chow sent a messenger to inform the king of the result of his divinations. The historian recorded this as the announcement about Lŏ, and at the same time recorded a dialogue between the king and his minister, and how the king charged the duke to remain at Lŏ and conduct the government of it.' He goes on to say more particularly:—'Parr. 1—3 contain the duke's message about his divinations; and par. 4 gives the king's reply. Parr. 5—13 are occupied with instructions from the duke to the king on the measures which he should pursue on taking up his residence at Lŏ. In parr. 14—21, the king charges the duke to remain at Lŏ, and undertake its government. In parr. 22—24, the duke responds, accepting the charge, and dwells on the duties which the king and himself would have to discharge. Parr. 25—28 relate the action of the duke on a certain message and gift from the king, intended for his special honour. In parr. 29—31, the historian relates to sacrifices offered in Lŏ by the king, and the proclamation which he issued, and adds how long the duke continued in his government;—showing how the duke began the city and completed it, and how king Ching, after offering the sacrifices and inaugurating the government, returned to Haou, and did not after all make his capital at Lŏ.'

The Seven divisions thus indicated, present themselves to any careful student of the Book. Maou K'e-ling, differing widely from Ts'ae in his view of the general tenour, and of particular

passages and terms, gives the same, only including parr. 22—28 in one. Many critics make more to do than is necessary about the want of historical order in the Book, and suppose that portions have been lost, and other portions transposed. I have already given my opinion that the first paragraph in 'The Announcement to *the Prince of* K'ang' should be the first par. here. As to other portions being lost, the Book may be explained without resorting to so violent a supposition. It is not by any means so plain as it might be, but I am inclined to think that it is as plain as it ever was.

The first paragraph from the Announcement to the Prince of K'ang. For the reasons why this par. should be edited here and not as a portion of Bk. IX., see page 383. 三月哉生魄,—see on Bk. III., pp. 1 and 4. This would be the 16th day of the month. In the last Book, pp. 4—6, we saw that on the 12th day of the 3d month, the duke of Chow arrived at Lŏ; on the 14th and 15th, he sacrificed to Heaven and Earth, and to the spirit of the land, while on the 21st he was ready with specifications of all the works which were to be executed. It would appear from this par. that on the 16th he made a commencement with the foundations of some of the works. 作新大邑于東國洛,—the 'Daily Explanation' gives for this—作新大邑于成周之東,洛邑之地,而有王城下都之建焉, 'he made the new great city on the east of Ching Chow, in the territory of the city of Lŏ, and there was the building both of the imperial city and of the lower capital.' This may be understood by referring to the note on p. 2 of the last Book; but the text does not so clearly indicate that the building of the two cities is spoken of. The 成周城 went also by the name of 下都, 'the lower capital.'

侯,甸,男邦,采,衞,—see the figure of the domains of Chow on p. 149. The five of them which constituted, with the imperial domain, the 'Middle Kingdom' are here enumerated in their proper order, though why the 邦 should be introduced between 男 and 采 I cannot explain. 百工播民和,—百工=百官, 'all the officers,' including, probably, from the princes downwards; 播民和=宣揚民心之和,—'spread abroad the harmony of the people.' 見士于周,—士 is taken as=事, 'business,' the work to be done. Ch'in Leih explains 見士 by 朝見而趨事, 'presented themselves as if at court, and hastened to the works.' We do not know well what to make of the phrase. 周公咸勤,—the 'Daily Explanation' takes this as='The duke of Chow himself and all with him laboured diligently.' Gan-kwŏ explains it as in the translation. I understand 誥治 as meaning that the duke now announced in a general way the works which were to be executed, preparatory to the specifications which were issued five days after.

Ch. I. Pp. 1—3. THE DUKE'S MESSAGE TO THE KING, INFORMING HIM WHAT HE HAD DONE, AND LAYING BEFORE HIM MAPS, PLANS, AND THE RESULT OF HIS DIVINATIONS. 1. There is a controversy which it is not easy to settle on the meaning of 復 in this par., and the view to be taken of the whole Book depends very much upon it. Gan-kwŏ took 復 as=還政, 'to restore the government.' He explains the whole par. thus:—周公盡禮致敬,言我復還明君之政於子,成王,年二十成人,故必歸政而退老, 'The duke of Chow, in the most ceremonious way and with the utmost reverence, said, "I return the government of the intelligent sovereign to you, my son." By his son he meant king Ching, who was now 20, and full grown. It was requisite that the duke should return the govt. to him, and withdraw into retirement in his old age.' This interpretation, which is still held by many, was not doubted till the Sung dynasty, when the critic Wang (? Wang Gan-shih) was the first to suggest that 復 should be taken as meaning 'to report,' 'to announce the fulfilment of a commission,' referring to the phrase 反命, which is common in Mencius, and to the use of 復 alone by him, Bk. I., Pt. I., vii., 10,—有復於王者. The duke, he contended, had never been anything but regent; he could not speak of himself as *restoring* the govt. This view was adopted by Ts'ae, and became current through his commentary.

Maou K'e-ling refers to the 1st words of Pt. IV., Bk. VI.,—伊尹旣復政厥辟, as decisive in favour of the older view; but the use of the 政 there after 復 makes the passages by no means parallel, nor was the position of the duke of Chow to king Ching the same as that of E Yin to T'ae-këă. It must be allowed at the same time that Mencius' 復於王 is different from the simple 復子 of the text.

On the whole, I must incline to the view adopted by Ts'ae. In the answer of the king to the duke's message there is not a word about his accepting the restoration or resignation of the govt. It was understood between them, and throughout the empire, that the time was come for the king to undertake the duties of the administration himself, and we shall see hereafter in this Book that the duke expresses his purpose to go into retirement, now that the building of Lo was in a state of forwardness;

如弗敢及天基命定命、予乃胤保大相東土、其基作民明辟。○ 予三節惟乙卯朝至于洛師、我卜河朔黎水、我乃卜澗水東、瀍水西、惟洛

2 to my son, my intelligent prince. The king appeared as if he would not presume to determine the founding and the fixing of our appointment by Heaven, whereupon I followed the *Grand*-Guardian, and made a great survey of this eastern region, with a view to found the place where he might become the intelligent sovereign of the people.
3 On the day Yih-maou, in the morning, I came to the city of Lŏ. I *first* divined concerning the *country about the* Le water on the north of the Ho. I then divined concerning the east of the Këen water and the west of the Chʻen water, when the *ground near the* Lŏ was

but the most natural interpretation of the text is as in the translation.

The duke's bowing and putting his head to the ground was intended for the king, but performed in the presence of the messenger, who was to carry the report to court. The duke was now in Lŏ, and the king was probably at Haou. The duke calls the king his 'son,' expressing his affection for him, and he calls him his 'intelligent prince,' giving him honour.

P. 2. The view taken of the former par. affects the meaning which is given to this. Gan-kwŏ took 如＝往, 'formerly;' 天基命定命＝天始命周家安定天下之命, 'Heaven's favouring decree when first it charged our House of Chow to tranquillize and settle the empire;' and 予乃胤保＝我乃繼文武安天下之道, 'I therefore continued the ways of Wăn and Woo to tranquillize the empire.' Këang Shing, again, taking 復 in the same way, keeps the natural interpretation of 如 as ＝若, but by 基命 he understands king Wăn, 'the first commissioned,' and by 定命, king Woo 'settler or completer of the commission.' In his view of 胤保 he agrees with Gan-kwŏ, and says that the 基 in 其基＝謀, 'to plan.' The advocates of the other interpretation of 復 understand by 基命, 'the laying the foundations of the appointment to the empire,' and by 成命, 'the securing permanently that appointment'—results which were both to be realized be making Lŏ the capital of the empire.—Then by 保 is intended the duke of Shaou, the 'Grand-guardian' (太保); and 其基作民明辟＝其庶幾爲王始作民明辟之地, as in the translation, the 其 having, as often, the signification of 期, 'to expect,' 'to aim at.' In this way the par. has a unity and consistency in itself, which we do not find in the other interpretations. I cannot but understand it thus, and doing so I cannot but take the previous 復 as Tsʻae does.

P. 3. 予惟至洛師,—see the last Book, p. 4. Lŏ is called 師 as being intended to be the capital, where the emperor should reside. See in the dict.—天子所居曰京師. It is needlessly embarrassing the interpretation to make, with Gan-kwŏ and Kʻang-shing, 洛師＝洛之衆. 卜河朔黎水,—I have been strongly inclined to translate this in the past complete tense,—'I had previously divined,' &c. The Le water was a name given to the united stream of the Wei (衞河) and the Kʻe (淇河), on its reaching a place which was afterwards called Le-yang (黎陽), in the north-east of the pres. dis. of Seun (濬), dep. of Wei-hwuy. This was not far from the old capital of Show,

食、我又卜瀍水東、亦惟洛食、伻來、以圖及獻卜。○四節王拜手稽首曰、公不敢不敬天之休、來相宅、其作周匹休、公既定宅、伻來來視予

indicated. Again I divined concerning the east of the Ch'en water, and the *ground near the* Lŏ was likewise indicated. I *now* send a messenger with a map, and to present the divinations."

4 II. The king bowed his face to his hands and his head to the ground, saying, "The duke has not dared but to acknowledge reverently the favour of Heaven, and has surveyed the locality to find where our Chow may respond to that favour. Having settled the locality, he has sent his messenger to come and show me the divinations,

and the duke would seem to have thought that it might be sufficient to remove the disaffected people of Yin to it, instead of transporting them so far as Lŏ. The text appears to say that he had divined about this site, after reaching Lŏ; but I think it must have been a previous measure, and intended merely to satisfy the people of Yin. The duke himself could never have seriously contemplated settling the capital of the dynasty there. Whensoever and wheresoever he divined about this place, we must understand that the result was unfavourable. 我乃至洛食,—for the Këen and Ch'en rivers, see the 'Tribute of Yu,' Pt. i., p. 55. The east of the Këen and west of the Ch'en was the site fixed for the imperial city (王城); and the east of the Ch'en was that of 'the lower capital' (下都), to which the people of Yin were removed. But both sites were near the Lŏ, and the divination was favourable in each case. To understand the phrase 洛食, we must refer to the method of divining by the tortoise shell, described on page 336. If the ink, smeared on the back of the shell, was dried up—eaten, licked up—by the fire, the trial was favourable; if it was not so dried up, the result was considered to be unfavourable. Këang Shing, following K'ang-shing, gives another meaning of 食, which I hardly understand. K'ang-shing's words are:—我以乙卯日於洛之衆,觀召公所卜處皆可長久居民,使服田相食. In the last Book nothing is said about the duke of Chow's divining about the sites. This the duke of Shaou had done previous to the arrival of the other. Many say that we are only to understand from the text that the regent adopted the Guardian's divination. But then he had himself divined about the site near the Le water, nor have we reason to suppose that the duke of Shaou had divined for the site of 'the lower capital.' There is a perplexity here which the scantiness of our information does not enable us to unravel. 伻 (perhaps the character should be 抨) 來以圖及獻卜,—伻=使, 'to send;' 圖=洛之地圖, 'a plan or map of the country about the Lŏ.'

Ch. II. P. 4. The King's reply to the message. 王拜手稽首,—see on the 'T'ae-këă,' Pt. ii., pp. 3 and 4. 公不敢至匹休,—by 天之休 we are to understand 天之休命, 'the favouring decree of Heaven,' calling the House of Chow to the sovereignty of the empire; then 其作周匹(=配)休=其意欲所定之宅,爲我周配答天休之地, as in the translation. The passage is obscure, but this seems to be the meaning. 伻來至極吉,—K'ang-shing thought that by the repetition of 來 it was indicated that two messengers were sent by the duke; but there is no necessity to understand the terms so. 視=示, 'to show to.' 卜休極吉=卜兆之休美而常吉者. This is better than to take it

卜休恆吉、我二人共貞、公其以予萬億年敬天之休、拜手稽首誨言。〇周^{五節}公曰、王肇稱殷禮、祀于新邑、咸

favourable and always auspicious. Let us two sustain *the responsibilities* in common. The duke has reverently acknowledged the favour of Heaven, making provision for me for myriads and tens of myriads of years. With my face to my hands and my head to the ground, *I receive* his instructive words."

5 III. The duke of Chow said, "Let the king at first employ the ceremonies of Yin, and sacrifice in the new city, doing everything in

with Gan-kwŏ as—所卜之美常吉之居, 'the admirable sites which he divined, and which will always be fortunate.' 二人共貞,—by the 'two men' are meant the king and the duke of Chow. I don't know what to make of the 貞. Gan-kwŏ has—我與公共正其美, from which I get no meaning apt in the place. Ma Yung explained the term by 當, 'to bear,' 'to sustain,' which is preferable to the other. Hea Sëen says:—王欲與公共當此吉卜, 'The king wishes along with the duke to sustain the duties arising from the auspicious divinations.' 公其至之休,—the meaning of this is that as Heaven had shown its favour to the House of Chow in calling it to the sovereignty, so the duke by all his care in founding the new capital had fixed upon a central seat where that sovereignty could be maintained for ever. Before 誨言 we must understand 以謝, or some words of similar import. I do not think we are to suppose that the king made a second prostration.

Ch. III. Pp. 5—13. ADVICES BY THE DUKE ON THE SACRIFICES WHICH THE KING SHOULD OFFER ON COMMENCING HIS ADMINISTRATION IN THE NEW CITY, AND ABOUT HIS SUBSEQUENT GOVERNMENT. HE ALSO INTIMATES HIS OWN PURPOSE NOW TO RETIRE FROM PUBLIC LIFE. We must suppose that these advices were given in Haou. The duke had returned there some time after receiving the king's reply to the message which he sent. It is most likely that he had left Lŏ immediately after the duke of Shaou had made what is called his announcement, and set forth before him the various offerings which were presented by the princes, to be used, it is said, at the sacrifices which would be offered,—we may suppose on the solemn inauguration by the king in person of the new city as the capital of the empire. However this may be, it is plain that the duke, in the first instance at least, is speaking to the king in some other place from which he is urging him to go to Lŏ.

P. 5. *The sacrifices which the king should offer in the first place.* 王肇稱殷禮,—both Gan-kwŏ and K'ang-shing take this clause as in the translation, understanding by 殷禮 'the ceremonies of the Yin dynasty.' K'ang-shing says that the ceremonies for the services of the present dynasty had not yet been settled, or if settled, had not yet been made publicly known. That would be done next year, which would be the first of the king's independent reign. In the meantime he should employ the ceremonies of Yin. Ying-tă, on the other hand, in his gloss on Gan-kwŏ's commentary, says that the ceremonies had been settled, but from their general agreement with those of the previous dynasty, they are still called here 殷禮. This remark is very unsatisfactory. We cannot tell why the duke gave this particular advice, but I do not see that the phrase can be rendered otherwise than I have done. Ts'ae, indeed, after Wang Gan-shih and Lin Che-k'e, proposes to take 殷 in the sense of 盛, so that the meaning would be—'Let the king employ the fullest ceremonies.' To justify such a meaning of the term, they refer to an expresion in Kung-yang's commentary on the Ch'un Ts'ew, under the 2d year of duke Wăn (文公二年), where it is said—五年而再殷祭; but 殷 there means 'great,' and not 'full.' The reference is to the 'great sacrifices,' called 祫 and 禘 (see Ana., III., x.). As Maou K'e-ling observes, we may speak of 殷祭, but not of 殷禮. The text is silent on the sacrifice or sacrifices, which the duke wished the king to offer as his first act in the new city. Gan shih

秩無文。○ 予齊百工、伻從王于周、予惟曰、庶有事。○ 今王卽命曰、記功宗、以功作元祀、惟命曰、汝受命篤

6 an orderly way, but without any display. I will marshal all the officers to attend your majesty from Chow, merely saying that probably there will be business to be done.

7 "Let the king instantly give orders, saying, 'Let those distinguished by merit be recorded; the most meritorious shall be the first in the sacrifices.' Let him also command, saying, 'You in whose behalf this order is given must give me your assistance with sincere ear-

supposed it was that mentioned in par. 29;—which is not likely. I should rather suppose it was a series of sacrifices like those offered by Shun on his undertaking the duties of government for Yaou; see the 'Canon of Shun,' p. 6. The occasion was a grand one,—the inauguration of Lŏ as the capital, and of Ching's becoming of age and taking the government in his own hands. 咸秩無文,—秩=序, 'order,' 'to arrange orderly;' 無文,—'without ornament.' Simplicity was a characteristic of the ceremonies of Yin as compared with those of Chow;—see Con. Ana., III., xiv. Gan-kwŏ took 無文 differently, and Ts'ae agrees with him. The latter's exposition of the whole par. is:—王始擧盛禮,祀之于洛邑,皆序其所當祭者,雖祀典不載,而義當祀者,亦序而祭之也, 'Let the king begin by employing the fullest ceremonies in his sacrifices at Lŏ, offering in order to all *the spirits* to which he ought to sacrifice. There may be some to which in right he ought to sacrifice that are not contained in the sacrificial canons; let him likewise sacrifice to them, having arranged them in their proper order.'

P. 6. *In what way the duke would instruct the officers to attend the king to Lŏ.* 齊百工=整齊百官; meaning probably nothing more than what appears in the translation, though some of the critics (see the 集說) dwell on the 齊, as if it included all moral adjustment. 從王于周,—this can only mean—'follow the king from Chow to Lŏ;' as the 'Daily Explanation' has it—從王自周以適洛. 庶有事,—this is not so indefinite as Gan-kwŏ has it,—庶幾有善政事, 'probably there will be some business of good government.' Indeed, he appears to have thought it a remark of the duke to himself, = 'I may consider the govt. will now go on well.' From the usage of the phrase 有事, it would be understood that he intimated that sacrifices were to be offered.

P. 7. *How the king should stimulate the officers to loyal exertions by promising them a place in the sacrificial canon according to their merit.* Compare 'The Pwan-kăng,' Pt. i, p. 16,—兹予大享于先王,爾祖其從與享之, and the note where it is said that under the Chow dynasty there was a 'Recorder of Merits,' who entered the names of meritorious ministers among the imperial kindred when alive, and regulated the arrangement of their spirit tablets at the sacrifices in the ancestral temple, when they were dead. It is to this custom, which the dyn. of Chow took from Yin, that the duke refers. 記功宗=記功之尊顯者, as in the translation. Këang Shing, after Gan-kwŏ, makes 宗 a verb.—'Record the meritorious and honour them.' How they should be honoured is shown in the next clause, so that the general meaning is not affected by the way in which we construe 宗. In the Le Ke, Bk. XXIII., called 祭法, or 'The Laws of Sacrifice,' p. 9, there is a list given of various services to the state which would entitle their performers to be sacrificed to (夫聖王之制祀也,法施於民,則祀之,以死勤事,則祀之,以勞定國,則祀之,能禦大災,則祀之,能捍大患,則祀之). 惟

弼。○〔八節〕丕視功載、乃汝其悉自敎工。○〔九節〕孺子其朋、孺子其朋、其往、無若火、始燄燄、厥攸灼、敘弗其絕。○〔十節〕厥若彝、及撫事、如予、惟以在周工、往新邑、伻嚮卽有僚、明作有功、惇大成裕、汝永有

8 nestness.' Freely display the record of merits, for it is you who must yourself in everything train the officers. My young son, can
9 you indulge partiality? If you do so, the consequences hereafter will be like a fire, which, a spark at first, blazes up, and by-and-by cannot be extinguished.

10 "Let your observance of the constant rules of right and your soothing measures be like mine. Take only the officers that are in Chow to go to the new city; and make them there join their *old* associates. With intelligent vigour establish your merit, with a generous largeness richly completing *the public manners*:—so shall you obtain an endless fame."

命云云,—this is evidently to be addressed by the king to the officers, = 王又惟勉勵之曰,汝等旣受此褒奬之命,宜感激殊恩,厚輔王室 (see the 日講). Gan-kwŏ strangely takes it as addressed to the king.—惟天命我周邦,汝受天命厚矣,當輔大天命.

Pp. 8, 9. *Publicity should be given to the record of merits, and entire impartiality maintained in it.* 8. 丕視功載,—Gan-kwŏ makes this = 'Observe the services of all the officers, and record the meritorious, omitting none.' It is better to take 視 = 示, as in p. 4. 功載 = 記功之載籍. This record should be displayed where all could see it. The evidences afforded by it of the king's impartiality would powerfully influence the officers to the cultivation of a public spirit. This is the import of the second clause.

9. 朋 = 比 'to be partial;' comp. Ana., II. xiv. 孺子其朋 must be taken interrogatively, = 孺子其可少狥比黨之私乎. 其往 = 自是而往, 'from this forward.' 無 (= 毋) 若火云云,—'do not be like fire;' &c. It is difficult in translating to keep to the style of the text. 燄燄,—the 說文 defines this by 火行微. 敘 = 'by degrees.' Ts'ae says:—將次第延爇,不可得而撲滅矣.

P. 10. *How the king should make the duke his model.* 厥若彝 = 其順常道, 'his (= your) following the constant path.' 惟以在周工往新邑 = 惟用見在周官,勿參以私人往新邑,—'use the officers of Chow that now exist, not mixing with them other men of mercenary views, to proceed to the new city.' The meaning is that the king at first should only surround himself with the men whom the duke had tried and proved. 伻嚮卽有僚,—Ts'ae put a comma at 嚮, and interpret-

辭。○公十一節曰、已、汝惟沖子、惟終。○汝十二節其敬、識百辟享、亦識其有不享、享多儀、儀不及物、惟曰不享、惟不役志于享、凡民惟曰不享、惟事其爽侮。○

11 The duke said, "Yes, young as you are, be it yours to complete
12 *the work of your predecessors.* Cultivate *the spirit of* reverence, and
you will know who among the princes *sincerely* present their offerings to you, and who do not. In those offerings there are many observances. If the observances are not equal to the articles, it must be said there is no offering. When there is no service of the will in the offerings *of the princes*, all the people will then say, 'We need not *be troubled about* our offerings,' and affairs will be disturbed by errors and usurpations.

ed 伻嚮 by 使百工知上意嚮, 'cause all the officers to know the views of the sovereign.' But this is too great a supplement to the text, nor is there any necessity for it. 嚮 and 卽 may very well be joined together. The duke tells the king to take the officers now in Chow to Lŏ, and there make them join their companions, *i.e.*, labour in their old departments at their old duties. Lin Che-k'e has it:—使之向就舊僚以趨事. It is difficult to say whether we should understand 明作有功,惇大成裕, as descriptive of the king's measures, or of the conduct of the officers. I have taken it with the former reference. 汝永有辭,—comp. the 'T'ae-këă,' Pt. i., p 7. I did not accept the meaning of 'praise' there, but we may as well admit it here, where the words are addressed to the king, and he is not himself the speaker.

Pp. 11—13. The counsels here are of a wider import, and relate to how the king should deal with the princes of the empire, and attach the masses of the people to himself. The duke also plainly intimates his own purpose to retire from public life. The 公曰 in p. 11 might seem to intimate that they were delivered at a different time and place from those which preceded; but it is better to leave that point as incapable of any very definite settlement. 11. *The greatness of the work devolving on the king.* 已 indicates that the duke felt constrained to go on with what he had to say. 惟終=終文武之業, 'finish the work of Wăn and Woo.' *i.e.*, secure the establishment of the dynasty of Chow. 12. *The importance of sincerity in the offerings and in all expressions of loyalty of the princes; and how the king might know whether they were sincere or not.* Ts'ae puts a stop at 敬, so that 汝其敬 is equivalent to the duke of Shaou's repeated admonition that the king should cultivate the virtue of reverence. It is supposed that Ching, reverent himself and sincere, would, as if intuitively, know whether the princes were sincere or not in their expressions of loyalty. 享多儀,—'in the presenting of offerings, there are many ceremonial usages.' 禮=儀. See the use of this passage made by Mencius, VI., Pt. II., v., 4. The 'Complete Digest,' on that passage, says that 多=厚, and paraphrases—享上貴厚乎禮意. 惟不役志于享=諸侯惟不役志于享, as in the translation. 惟事其爽侮,—爽侮=差爽僭侮. 13. *How*

十三節 乃惟孺子、頒朕不暇、聽朕教汝于棐民彝、汝乃是不蘉、乃時惟不永哉、篤敘乃正父、罔不若予、不敢廢乃命、汝往敬哉、茲予其明農哉、彼裕我民、無遠用戾。○

13 "Do you, my young son, manifest everywhere my unwearied diligence, and listen to my instructions to you how to help the people to observe the constant rules of right. If you do not bestir yourself in these things, you will not be of long continuance. If you sincerely and fully carry out the course of your correct father, and follow exactly my example, there will be no venturing to disregard your orders. Go and be reverent. Henceforth I will study husbandry. There do you generously rule our people, and there is no distance from which they will not come to you."

the king should address himself generally to the government of the people with diligence and reverence. The duke will withdraw to his fields. 乃惟孺子,頒朕不暇,—Ts'ae says he does not understand 頒朕不暇, but thinks the meaning may be—成王當頒布我汲汲不暇者,—as in the translation. This appears to have been the view likewise of Gan-kwŏ. Këang Shing reads on to 聽 before putting a comma, and takes 頒 (the 說文 quotes the passage with 攽)=分, 'to separate,' 'to divide,' alleging for this the authority of K'ang-shing. He has:—政事繁多,孺子分其任,我有所不暇聽, 'The business of government is burdensome. Divide, my son, the duties. *Even* I had not time to listen to everything.' 棐民彝=輔民常性之道, 'to help the course of the people's constant nature.' The meaning seems to be what I have given in the translation. If the people be thus ruled,—influenced, not forced,—it may be hoped they will be forward to obey the guidance. 蘉=勉, 'to use effort,' 'exert one's-self.' There are disputes as to the form of the character, but none as to the meaning. 乃時惟不永哉=汝是惟不可長哉. 篤敘乃正父,—敘, 'to arrange orderly.' Here the meaning is that king Ching's measures should all be ordered after those of his father. We cannot suppose that any other than king Woo is meant by 正父, though Keang Shing explains the phrase by 'those whom your father honoured,' referring to the great captains and ministers who assisted in the overthrow of Show. 予其明農哉,—all the critics understand that the duke of Chow here intimates his purpose to withdraw from public life. Gan-kwŏ, however, would interpret—'I will retire as old, and teach the husbandmen about righteousness;' and in illustration of this, Ying-tă quotes a passage from Fuh-shang's 'Introduction to the Shoo' (尙書大傳), that it was the rule for retired officers to occupy themselves in the villages with teaching the young (禮,致仕之臣,教於州里,大夫爲父師,士爲少師,朝夕坐於門塾,而教出入之子弟). But we cannot suppose that the duke of Chow would come under any such rule. 彼裕至末,—彼=在彼, 'there,' *i.e.*, in Lŏ; 戾=至, 'to come.' The whole=汝若于彼洛邑,果能盡心教養,寬裕其民,則四方之人,皆愛戴歸往,無遠而不至矣 (see the 日講).

(十四節)王若曰、公明保予沖子、公稱丕顯德以予小子揚文武烈、奉答天命、和恆四方民居師。○(十五節)惇宗將禮、稱秩元祀、咸秩無文。○(十六節)惟公德明光于上下、勤施于四方、

14 IV. The king spoke to this effect:—"O duke, you are the enlightener and sustainer of my youth. You have set forth great and illustrious virtues, that I, notwithstanding my youth, may display a brilliant merit like that of Wăn and Woo; reverently respond to the favour of Heaven; harmonize and long preserve the people of all
15 the regions, and settle their multitudes here; and that I may give due honour to the great ceremony *of recording* the most distinguished, regulating the order for the first places at the sacrifices, and doing everything in an orderly manner without display.
16 "But your virtue, O duke, shines brightly above and below, and is displayed actively throughout the four quarters. On every

Ch. IV. Pp. 14—21. The king, with many compliments, responds to the counsels of the duke, and promises to act accordingly. At the same time he intreats him not to carry out his purpose of retiring, and charges him to remain at Lŏ. Ch'in Leih observes that after the 13th par. there ought to be some mention of the king's having gone with the duke from Haou to Lŏ, and he supposes that a portion of the Book is here lost. The natural inference from parr. 18—21 certainly is that the king, when he spoke them, was in Lŏ; but we need not suppose that any tablets were lost. The Book may never have been longer or less confused than it now is.

Pp. 14, 15. *The king, with mention of his obligations to the duke for his counsels, promises to take his advice about the sacrifices to be offered and the record of merits to be made.* 14. 公明保予沖子,—it is much more natural to construe this historically, in the indicative mood, than to take it with Gan-kwŏ in the imperative. He says the meaning is:—'You ought, O duke, to enlighten and sustain me. You must not leave me' (言公當明安我童子, 不可去之). 稱=舉 or 揚, 'to speak of,' 'to display.' The 'great and illustrious virtues' which the duke had celebrated are those implied in the counsels which he had just given. If the king could 揚文武烈, he would display the virtue required in p. 11. If he could 奉答天命, he would escape the evil menaced in the 乃時惟不永 of p. 13. If he could 和恆四方民居師, he would realize the 彼裕我民, 無遠用戾, also of p. 13. Choo He says that 居師=營洛邑, 定民 (=衆民之) 居, 'to build the city of Lŏ, and settle the dwelling of the people there.' 15. This par. must be construed in close connection with the preceding. It has reference to the counsel given in p. 7. 惇宗將禮,—將=大, 'great; 宗 is evidently employed from the 記功之宗; 惇='to deem important,' 'to give the due importance to.' 稱秩元祀,—this also must be interpreted from p. 7. Of the last clause it is not necessary to treat again.

P. 16. *The great services of the duke in the business of the govt., which left the king nothing to do but to attend to the sacrifices.* We must understand all this as said by the king to prepare the way for pressing the request that the duke would not carry out his purpose of withdrawing from public life. 旁作穆穆迓衡,—旁='on every side' as in the

旁作穆穆迓衡、不迷文武勤教、予沖子夙夜毖祀。

十七節 王曰、公功棐迪篤、罔不若時。

十八節 王曰、公、予小子其退、

hand appears your deep reverence to secure the establishment of order, so that you fail in nothing of the earnest lessons of Wăn and Woo. It is for me the youth *only* to attend reverently early and late to the sacrifices."

17 The king said, "Great, O duke, has been your merit in helping and guiding me;—let it ever continue so."

18 The king said, "O duke, it is for me, the little child, to return to my throne in Chow, and I charge you, O duke, to remain behind.

'T'ae-këă,' Pt. i., p. 5,—旁求俊彥. 衡, 'a steelyard,' here = 'to balance,' 'to make even.' When it is said 迓衡, we see the duke calmly and reverently 'meeting' all difficulties and emergencies, and adjusting them with the balance of his wisdom and measures. Gan-kwŏ is evidently wrong, when he takes this clause not as descriptive of the character of the duke's government but of its results, and interprets:—四方旁來, 爲敬敬之道, 以迎太平之政. 不迷文武勤教,—Këang Shing ingeniously takes this as = 'you make no error; with civil capacity and with military you teach the empire.' I prefer, however, to construe as in the translation. 予沖子, 云云,— 'What have I to do? I should not do so well as you in the administration of affairs. I have only to perform the sacrifices which devolve upon me.'

P. 17. *The king briefly recapitulates the duke's services, and asks him to continue them, and not withdraw from public life.* 迪 = 啟, 'to teach,' 'to direct.' Ts'ae says:—公之所以輔我啟我者厚矣, 當常如是, 未可以言去也. Gan-kwŏ's explanation of 罔不若時, though wrong, is yet amusingly ingenious:—天下無不順, 而是公之功, 'the whole empire accords, and affirms by its approval the merit of your services!'

Pp. 18—20. *The king declares his own purpose to return to Haou, and charges the duke to continue in public life, remaining at Lŏ, and completing the measures of government which he had initiated.* 18. On the interpretation of this par. there is as much diversity of opinion as on par. 1. The view in the translation is that of Ts'ae, adopted from Lin Che-k'e and other early scholars of the Sung dyn. The old interpreters, followed by many in the present dynasty, understand that the king is here acceding to the duke's request that he would proceed to Lŏ, and promises that he would there appoint the duke's son, Pih-k'in (伯禽), to the principality of Loo.

Where were the king and the duke when the par. was spoken? The old interpreters say—'In Haou;' and Gan-kwŏ supposes that the king is on his throne, at a solemn audience where the duke has resigned the regency, so that 予其退, 卽辟于周 = 'I will when I have retired from this audience, go and be king in Lŏ.' I cannot read the Book without getting the impression that the speakers were now in Lŏ. And without referring to any passages, which might require a lengthy and minute discussion of them, the *fact* that king Ching did not take up his residence at Lŏ, and that this city did not till after many reigns become the real capital of Chow, is sufficient to show that the king is not here promising to go to Lŏ, but saying that he will retire from it. On this view 卽辟于周 has its natural meaning. Chow is Haou, as in the first par. of last Book. I should say that this clause ought to be decisive on the point of the dialogue's taking place in Lŏ, were it not for the 從王于周 of par. 6. And allowing all the weight we can to the interpretation of 于周 necessarily adopted there, I must still think that 卽辟于周 is strongly confirmatory of the view of the Book taken by the Sung scholars.

With regard to 命公後, 'it indicates,' says Këang Shing, 'the appointment of Pih-k'in. The king's idea was that if he conferred the investiture on his son, he might retain the

即辟于周、命公後。○十九節四方迪亂、未定于宗禮、亦未克敉公功。○二十節迪將其後、監我士師工、誕保文武受民、亂

19 Order has been initiated throughout the four quarters of the empire; but the ceremonies to be honoured *by general observance* have not yet been settled, and I cannot look on your merit as completed.
20 Commence on a great scale what is to be done by your remaining here, being an example to my officers, and greatly preserving the people whom Wăn and Woo received:—by your good government you will prove the help of the whole empire."

duke at court as the prime minister of the govt.' Nothing can be argued conclusively on either side of the question from the words of the text. 命公後 may be taken as in the translation; and when I look at them without reference to the controversy agitated about them, I must understand them thus. They may, however, likewise be taken as Gan-kwŏ and the other early interpreters did.

Referring to Sze-ma Ts'een, he tells us that king Woo, immediately after the overthrow of Show, invested his brother Tan with the principality of Loo, and that Tan did not proceed to take the charge of it, but remained at court to assist the king, (封周公旦於少昊之虛，曲阜，是爲魯公，周公不就封，留佐武王; See the 魯周公，世家第三). He tells us also, that after the death of Woo, when the duke of Chow had resolved, notwithstanding the injurious suspicions afloat about him, to remain as regent of the empire during the minority of Ching, he invested his son Pih-k'in with Loo, and gave him this charge:—'A son of king Wăn, brother of king Woo, and uncle of king Ching, I am not of mean position in the empire. But I have sometimes thrice left my bath unfinished, and thrice left a meal, to receive officers, fearing lest I might fail to secure a man of virtue and ability for the service of the govt. When you go to Loo, be careful lest your being a prince make you arrogant to others.' According to this account, Pih-k'in had been invested with Loo several years before the building of Lŏ. Ts'ae argues the same thing from passages of Bk. XXIX; but I do not insist on them, because Maou K'e-ling has shown that they need not be taken as decisive on the question. Still Ts'een's statements carry in themselves evidence of their correctness. Of all his brothers and adherents, the duke of Chow was the one whom king Woo was bound to reward. No doubt he did confer on him the country of Loo; and as the duke was detained from it all his reign and during so many years of his son's reign, there must have been some one to supply his place. I believe that Pih-k'in went to Loo at once, and that subsequently, in the 3d or 4th year of Ching, his father resigned the dukedom entirely to him. This being the case, there is no room left for the understanding the text—命公後—as the old interpreters did.

19, 20. *The king could not look on the duke's work as done, and he calls his attention to various points which were yet to be settled.* 19. 四方迪亂＝四方開治, taking it 迪＝啟 or 開. Këang Shing takes it＝進, and says:—四方雖進於治. The meaning is substantially the same. 未定宗禮,—Ts'ae takes 宗禮 as referring to the 功宗 of p. 8, and 惇宗將禮 of p. 15. It may be so, but I rather understand the king to be speaking here of the ceremonies in general, by which their dyn. was to be distinguished from those which preceded it. Këang Shing says they are called 宗禮, 'being honoured by all the empire' (宗禮者言禮爲天下所宗). 亦未克敉公功,—敉 has occurred twice before, in Bk. VII., pp. 5 and 11, joined with 寧, and in the sense of 撫 or 安, 'to soothe' 'to settle.' 'It means,' says Woo Ch'ing, 'to honour and reward.' I do not see how to translate the term faithfully, and bring out a meaning appropriate to the contents. 20. 迪將其後 means, acc. to Ts'ae, 啟大其後, as in the translation. Woo Ch'ing takes 迪將 as 'an introductory phrase,' but says he

爲四輔。○王廿一節
曰、公定、予往
已、公功肅將
祗歡、公無困
哉、我惟無斁
其康事、公勿
替刑、四方其
世享。○廿二節周公
拜手稽首曰、
王命予來、承

21 The king said, "Remain, O duke. I will certainly go. Your meritorious deeds are devoutly acknowledged and reverently rejoiced in. Do not, O duke, occasion me this difficulty. I on my part will not be idle or tired in seeking the tranquillity of the people; and let not the example which you have afforded be intermitted. So shall the whole empire enjoy for generations *the benefits of your virtue.*"

22 V. The duke of Chow bowed his face to his hands and his head to the ground, saying, "You have charged me, O king, to come here.

does not understand the meaning of it. The 其後 would certainly seem to have reference to the 命公後 of p. 18. I do not see how Gan-kwŏ makes out of 迪將 his 公留教道,將助我. 監我士師工,—士師工 is equivalent to 百官. Among the officers there were those called 士, and others called 師. 監 may be taken, with Ts'ae, 'to afford an example to,' or, with Gan-kwŏ, 'to inspect,' 'to oversee.' 亂爲四輔,—I do not think that this means more than—'effecting good government, and being a help to me on every side.' Compare with 四輔 the 四鄰 in the 'Yih and Tseih,' p. 5. Ts'ae takes the phrase as a name of the new city, or the two new cities of 成周 and 王城, taken in connection with Haou and Fung, as the *points d' appui* of the empire,—which is far-fetched, and intended to strengthen his view of 後 as meaning to remain at Lŏ, sufficiently strong without such support. In a passage in the Le Ke, Bk. VIII., (文王世子), p. 17, mention is made of the appointment of 四輔 and 三公, from which it would appear that 'four' men were denoted by the former phrase. If so, and we are to interpret the text in acc. with that passage, we must suppose that the king wishes the duke alone to be to him all that those four highest and trusted ministers could be.

P. 21. *The king finally announces his determination not to remain himself at Lŏ, and requires the duke to do so.* Of course the old interpreters make 予往已 mean, 'I will go to Lŏ.' Këang Shing puts no comma at 已, but reads on from 予往 to 祗歡, making 往=往日, 'formerly.' All agree in taking 定=止, only with the old interpreters and their modern adherents it means, 'remain to assist me as my premier,' while with Ts'ae it = 'remain here' at Lŏ. The 'Daily Explanation' paraphrases from 公功 to 困哉 (哉 perhaps should be 我) thus:—我公迓衡迪亂之功,人皆肅敬而奉行之,無敢違逆于外,且祗畏而歡悅之,無有拂戾于中. This is acc. to the views of Ts'ae, and I must think that the other interpretations of this par. are non-natural. 斁=厭, 'to dislike,' 'to turn away from.' 公勿替刑,=公勿替所以監我士師工者, taking 刑=儀刑. Këang Shing takes 斁=解, but the meaning comes to the same. He would point the whole differently, however.—我惟無斁其康事公勿替刑四方其世享.

Ch. V. Pp. 22—24. THE DUKE ACCEPTS THE CHARGE LAID UPON HIM; SETS FORTH HOW

保乃文祖受命民、越乃光烈考武王、弘朕恭。○廿三節孺子來相宅、其大惇典、殷獻民、亂爲四方新辟、作周恭先、

I undertake *the charge*, and will protect the people whom your grandfather Wăn received by decree, and *whom* your glorious and meritorious father Woo *also so received*. I will enlarge the reverence which I cherish for you.

23 "*But*, my son, come *frequently* and inspect this settlement. Pay great honour to *old* statutes, and to the good and wise men of Yin. Good government here will make you indeed the new chief of the empire, and an example of *royal* respectfulness to all your

HE WILL FULFIL ITS DUTIES; AND TELLS THE CO-OPERATION WHICH HE EXPECTS FROM HIM. 22. 王命予來,—this has reference evidently to the 命公後 of par. 18. Naturally and legitimately we understand 來 of coming to a place; and that place can be no other than Lŏ. The old interpreters holding that the duke only agrees to remain in public life, without any reference to his undertaking the govt. of the new city, say that his returning might have been called a 去 or 'going away,' so his continuing may be called a 來 or 'coming' (see the gloss of Ying-tă *in loc.*). This is very forced. 承保至武王,—this responds to the king's 誕保文武受民 in p. 20. Woo Ch'ing correctly observes that we are to understand 受命民 after 武王, being omitted in the text for the sake of brevity (省文). 越=及. Gan-kwŏ and Këang Shing take it as =于, with which I cannot make sense. They also take 承 and all the other verbs as in the infinitive mood under the govt. of 命. But it is much better to suppose that in 承 the duke speaks in his own person. To me the 朕 in the last clause necessitates this construction. 弘朕恭,—'I will enlarge my reverence.' 恭 is to be taken according to the account of it by Mencius, IV., Bk. I, i., 13, 責難於君謂之恭. The duke would do his duty; he will not allow the king to be remiss in performing *his*. Wang Ts'eaou says ingeniously:—王於文王武王,皆欲令周公奉其道,安其民,周公分言之,辭緊而不殺者,見其所承之重也,弘朕恭,欲展其事上之敬,意在下文,下兩節,一,以治洛之效望之成王,即所謂弘朕恭也,一,以治洛之事自效,即所謂承保也.

23. 孺子來相宅,—I must translate this in the imperative, according to the view which has been taken of the last. The paraphrase in the 'Complete Digest' is:—王雖歸周,而此洛邑,王當來省視以治之, 'although your majesty is returning, you ought to come and examine and see this city of Lŏ, to govern it.' Though the duke gives up the hope which he had cherished, that the king would take up his residence in the new city, he endeavours to make the best of his disappointment, and hopes that the advantages to be derived from Lŏ will in part at least be secured by frequent and regular visits to it from the king. 典=典章, 'statutes,' *i.e.*, we may suppose, the rules and principles of govt. approved or established by Wăn and Woo. 殷獻(=賢民,) 'the good able people (=men) of Yin,' are, we may again suppose, men belonging to old official families of Yin, who had kept themselves from the degrading vices which had occasioned the downfall of the dynasty. Both 典 and 民 are governed by 惇, and a conjunction is understood between its two objects. This is forcing a meaning out of the text, but the meaning thus obtained is more likely than any other which

曰、其自時中乂、萬邦咸休、惟王有成績。○廿四節予旦以多子越御事、篤前人成烈、答其師、作周孚先、考朕昭子刑、乃單文祖

successors of Chow." "From this time," said *the duke*, "by the government administered in this central spot, all parts of the empire will be conducted to repose, and this will be the completion of your merit, O king.

24 "I, Tan, with the numerous officers and managers of affairs, will consolidate the achievements of our predecessors, in response to the *hopes of the* people. I will afford an example of sincerity to future ministers of Chow, seeking to render complete the pattern intended for the enlightenment of you, my son, and thus to carry fully out the virtue of your grandfather Wăn."

has been put upon it. Comp. the view of Gan-kwŏ:=大其厚行典常于殷賢人, and that of Këang Shing:—其大厚取典于殷之賢民. 亂(=治)爲四方新辟,—comp. the 作民明辟 of par. 2. 作周恭先,—Ts'ae expands this by 人君恭以接下,以恭而倡後王, 'as the sovereign shows respectfulness towards your ministers, and by such respectfulness leads the way for future kings.' Gan-kwŏ's view is the same:—爲周家見恭敬之王,後世所推先. Këang Shing brings out nearly the same meaning by another construction of the characters:—作立周邦,以恭敬爲先務. The 曰 is perplexing. The simplest way is to suppose 公 as the nominative to it. I understand 自時 as in the 'Complete Digest'=今而後. With 中乂 compare the 自服土中, and 自時中乂 in the last Book, p. 14. 24. The duke here speaks fully and bravely of what he himself will do. We have had instances before of his superiority to the mock humility with which Chinese statesmen generally veil appreciation of themselves and their services. 多子越御事,—see on the Con. Ana., I., i., for the meaning of 子. 多子 is 'the many gentlemen;' and from the 御事 which follows, we conclude that the gentlemen intended the officers of the superior classes,—as the critics say, 卿大夫. 答其師(=衆)—'in answer to the multitudes.' The meaning must be as in the translation. 作周孚先,—孚=信, 'faithfulness,' 'loyalty.' The expression is correlate to the 作周恭君 of the last par.; and they throw light on each other. As the king would show to future kings an example of respectfulness in dealing with his ministers, so the duke would show to future ministers an example of loyal devotedness in serving his sovereign. 考朕昭子刑,—考=成, 'to complete.' Ts'ae takes 昭子 as=the 明辟 of par. 1, so that the meaning of the clause is—'I will render complete the pattern afforded by you, my illustrious son.' The editors of Yung-ching's Shoo observe that everywhere else he takes 昭 or=明, 'to enlighten,' and that there is no reason to depart from that signification here; so that the meaning of the whole is as in the translation. 單=盡, 'to complete,' 'to carry fully out.' Everything necessary to consolidate the dynasty might be considered as carrying out—completing—the virtue of king Wăn, its proper founder.

德。○伻來毖殷、乃命寧予、以秬鬯二卣、曰明禋、拜手稽首休享。○予不敢宿、則禋于文王武王。○惠篤敘、

25 VI. *Afterwards, the duke of Chow took occasion to say,* "*The king* has
sent messengers to admonish *the people of* Yin, and with a soothing
charge to me, along with two flagons of the black millet herb-flavour-
ed spirit, saying, 'Here is a pure sacrificial gift, which with my hands
to my face and my head to the ground I offer for you to enjoy its excel-
26 lence.' I dare not keep this, and offer it in sacrifice to king Wăn and
27 king Woo." *In doing so, he prayed,* "Let him be obedient to and

Ch. VI. Pp. 25—28. THE CONDUCT OF THE DUKE IN DECLINING SOME EXTRAORDINARY GIFTS FROM THE KING, AND TAKING OCCASION FROM THEM TO OFFER A PRAYER TO WAN AND WOO, EXPRESSIVE OF HIS LOYALTY.

I cannot say that I am satisfied with the meaning of these parr. as it appears in the translation; but no interpretation of them has been proposed which can be fully acquiesced in by a cautious student. I have mainly followed the view of them given by Ts'ae, who himself followed Soo Shih. The action of them is referred to some time subsequent to that in which the previous parr. were spoken. The king is supposed to have returned to Haou, and thence he sends messages and gifts, doing honour to the duke as if he had been a departed spirit, and were continuing in heaven the guardianship of the dynasty which he had so efficiently discharged during his life. This was improper, and may be deemed improbable; but if we remember how the boy had given ear to the rumours that the duke had designs upon the throne, and consider that even now he was not really following his advice, and fixing his residence at Lŏ, we may believe that the young emperor had more awe of the powerful minister than love for him, and that he wished to propitiate him by such an extraordinary offering.

伻來毖殷,乃命寧予,—王遣使誥誡殷民,因念周公之功,而來慰寧之,錫以殊典, 'The king sent messengers with admonitory lessons for the people of Yin, and being impressed with the merits of the duke, at the same time to soothe his mind, by the gift of an extraordinary mark of his regard.' 秬鬯二卣,—秬 is a species of black millet, used in the distillation of spirits. 鬯 is a species of fragrant grass employed to flavour the spirits. The two characters are used here as a name of the spirit which was made from them. 卣 is the name of a cup or bowl of medium size, in which such spirit was usually kept. A larger vessel used for that purpose was called 彝, and a smaller, 罍; the size of the 卣 was between the others. 曰明至末,—this is supposed to be the message of the king which accompanied the offering. 明=潔, 'pure;' 禋=敬, 'to revere,' 'reverent.' The 'Daily Explanation' gives for this clause:—此秬鬯之酒,所以明潔禋敬,以奉神而格帝者也,我敢拜手稽首,以此美物,而致享于公焉. 26 予不敢宿,—Ts'ae says that 宿 here has the same meaning as the phrase 三宿 in Bk. XXII., p. 26, where the character is explained by 進爵, 'to advance the cup;' making the meaning to be—'I do not dare to drink this spirit.' But it will be seen on that passage, that if we must so define 宿 there, we cannot admit the signification in this text. And why should there be any difficulty in understanding here as I have done. There is an instance of the same usage, quite in point, in the Ana., X., viii., 8. The duke was so far from using for himself the king's gift, that he could not even allow it to remain by him, but presented it at once in a sacrifice to Wăn and Woo. 27. This par. is to be taken as a prayer for the king, offered when the duke sacrificed to Wăn and Woo with the spirit which

無有遘自疾、萬年厭于乃德、殷乃引考。○廿八節王伻殷、乃承敘萬年、其永觀朕子懷

observant of your course. Let him meet with no evil or sickness. Let him satisfy his descendants for myriads of years with your virtue. Let the people of Yin enjoy protracted prosperity." *He also said to*
28 *the messengers*, "The king has sent you to Yin, which has received his charges well ordered for myriads of years; but let the people ever have to observe the virtue cherished by my son."

had been sent to himself. 惠篤敘,—惠=順, 'to accord with,' 'accordantly;' for 篤敘 comp. the 篤敘乃正父 of p. 13. The clause=願使王順承先業,篤之而不遺,敘之而不紊,憲章是守,無有愆忘,而後可焉, (see the 日講). 無(=毋)有遘自疾,—'let him not bring on (遘=遇, 'to meet with;' but with more of an active signification) himself any sickness.' 萬年厭于乃德,—厭 is in the 3d tone, 'to be full,' 'satiated.' We must suppose that the king is prayed for in his descendants for ten thousand years;—as Ts'ae has it, 子孫萬年厭飽乃德. 殷乃引考,—Ts'ae takes 引考=長壽, 'protracted longevity;' and the 'Daily Explanation' gives for the passage,—願使殷餘之亡民,長享有幹有年之樂, 'make the poor remnant of Yin long enjoy the happiness of prosperity and plenty.' 28. We are to suppose that the duke now addresses the messengers who had come from the king, and sends the counsel here contained to Haou, to the effect that though he would do his duty to carry out the admonitions which had been sent to the people of Yin, yet the government of them could only be effected by the personal virtue of the king.

I am well aware, in thus interpreting these four paragraphs, that serious objections may be taken to the way in which the whole is supplemented, and many of the clauses explained. All that can be said is that the interpretation seems to me more likely than any other that has been proposed. It will suffice if I subjoin here that proposed by Gan-kwŏ. He first reads 伻來毖殷乃命寧 (putting a stop at 寧) along with 考朕昭子刑,乃單文祖德, interpreting—'"The method by which I will complete the enlightenment of you, my son, is to complete the virtue of your grandfather Wăn." This he says with reference to the ceremonies which he would establish. "The reason why you must dwell here in the middle of the land, is that Wăn and Woo have sent you to come and carefully teach the people of Yin, recognising their charge, and giving them repose"' (我所成明子法,乃盡文祖之德,謂典禮也,所以居土中,是文武使已來愼教殷民,乃見命而安之). He then begins a new par. with 予, and on 予以至休享 says:—'The duke of Chow had been regent for seven years; and having produced a happy tranquillity throughout the empire, he took two bowls of black millet wine, and with purity and the utmost reverence had presented it to Wan and Woo that they might enjoy it, and announced to them the happy state of the empire. Having done this, he had resigned the government, but king Ching had induced him to remain as his chief minister. He therefore recounts those things here (周公攝政七年致太平,以黑黍酒二器,明潔致敬,告文武以美享,既告而致政,成王留之,本(? 故)說之). On from 予不至武王 he says:—'The duke says, "Seeing this happy tranquillity of the empire, I made a pure announcement to Wăn and Woo not delaying over it"' (言我見天下太平,則潔告文武,不經宿). Par. 27 is then taken as addressed to the king, and expounded:—"Do you, in administering the govt., observe the regular constitutions, and carry them fully into execution, with an orderly discrimination. Allow none to follow courses which would be productive of calamity and distress. So will the empire for myriads of years be satiated with your virtue, and *the dynasty of* Yin will for ever become that of Chow" (汝爲政當順典常厚行之,

德。○戊辰,王在新邑,烝祭歲,文王騂牛一,武王騂牛一,王命作册,逸祝册,惟告 廿九節

29 VII. On the day Mow-shin, the king in the new city performed the annual winter sacrifice, offering a red bull to king Wăn, and the same to king Woo. He then commanded a declaration to be prepared, which was done by Yih in the form of a prayer, and it simply announced the remaining behind of the duke of Chow. The king's

使有次序,無有遘用患疾之道者,則天下萬年厭於汝德,殷乃長成爲周). On the 28th par. he says:—'"When the king causes the people of Yin, high and low, to have such orderly relations with one another, then will be seen *the course of govt.* for myriads of years, and the people will for ever look to our descendants and turn to their virtue." Thus he stimulates the king to complete the work *begun by Wăn and Woo*' (王使殷民,上下相承有次序,則萬年之道,民其長觀我子孫而歸其德矣,勉使終之).

It would be easy to fill pages with smaller variations of view that have been proposed on this difficult passage; but the student will probably think that it has been dwelt upon at sufficient length. I will, however, here subjoin the version of Gaubil, and a note which he gives on the character 禋. His version is:—'Vous avez envoyé un exprès pour faire instruire les peuples de Yin, et vous lui avez ordonné de me demander en quel état étoit ma santé; outre cela vous m'avez envoyé en present deux vases remplis du vin Ku-tchang, et vous avez ainsi parlé: il faut avoir le cœur pur et respectueux. Je me prosterne à terre, et je me sers de ces deux heureux vases pour marquer mon respect.

'Je n'oserois boire de ce vin; mais je m'en suis déja servi pour honorer avec respect Ven-vang. et Vou-vang.

'Je souhaite que le Roi soit exact à imiter ses ancêtres, qu'il vive long tems sans fâcheux accident, que jusqu'à dix mille ans il ait des imitateurs de sa vertu, que les nouveaux sujets de la dynastie Yin jouissent d'une longue et heureuse suite d'années.

'Je souhaite que jusqu'à dix mille ans vous gouverniez heureusement les peuples de Yin. Dans tout ce qui les regarde, faites ensorte qu'ils se plaisent à suivre vos exemples.'

I need not speak of the character of this version. His note is to the following effect:—'The characters 秬鬯 express a wine made from black millet or 秬, and an odoriferous herb called 鬯. Acc. to the thought of king Ching, this required in him who used it a heart pure and full of respect. It was set apart therefore for the ceremonies performed to Heaven, or spirits, or to ancestors. It was employed perhaps in all the three ceremonies. Now the character which expresses the respect to be shown in the use of this wine is 禋, which is composed of three other characters:—示, meaning *to show to;* 西, *the west;* and 土, *country.* Could the ancient Chinese have had in view, in the use of this character, the country of the west from which they had come forth? Do we have in it, applied to these ceremonies, the vestiges of some ancient ceremony, in which they regarded the west, when they honoured Heaven, the Spirits, or their first ancestors? The Chinese characters are composed of several other characters, and the whole has regard to the thing expressed by the composite character; the several characters are the simple ideas which make the composite one. The analysis which I make here of the character 禋 is but a conjecture. I only give it as such, and I do not care to engage to find proofs of it in the ancient monuments and traditions of China. I know that several Europeans have abused the analysis of Chinese characters; but the Chinese themselves make sometimes such analyses.'

Gaubil was at home when he brought his knowledge of mathematical and astronomical science to bear on the illustration of Chinese chronology; but this conjecture about the meaning of the term 禋 cannot be called happy. 示 suggests the idea of some *religious* meaning, as belonging to the whole character; but the other half of it—垔—is entirely *phonetic*, and suggests merely its name or sound. It enters in the same way into more than 30 other characters. The character is used in the 'Canon of Shun,' p. 6, where I do not know that the idea of the objects sacrificed to being the fathers of the nation who had their seats in the west ever occurred to any one.

Ch. VII. Pp. 29—31. Historical notices of the public announcement of the duke's appointment to remain at Lŏ; and of his subsequent government. 29. 戊辰,

周公其後、王賓殺禋咸格、王入太室祼。三十節 王命周公後、作冊逸誥、在十有二月。卅一節 惟周公誕保文武受命、惟七年。

guests, on occasion *of* the killing the victims and offering the sacrifice, all made their appearance. The king entered the grand apartment, and poured out the libation.

30 The king charged the duke of Chow to remain, and Yih, the preparer of the document, made the declaration;—*all* in the 12th month.

31 *Then* the duke of Chow greatly sustained the decree which Wăn aud Woo had received, through the space of seven years.

—we may conclude from the next par. that this was in the 12th month. The king was then in Lŏ. We may believe that he had come to it expressly for the service which is here described. Gan-kwŏ supposed that he had arrived on the day Mow-shin; but in that case we should have read 王到新邑, and not 王在新邑. 烝 is the name given to the winter sacrifice in the temple of ancestors. Ts'ae read the three characters 烝祭歲 together, with the meaning which I have given in the translation;—whether correctly or not I cannot undertake to say. The 歲, occurring where it does, is a great difficulty. Këang Shing puts a comma at 烝, and then takes 祭歲 as another sacrifice, offered on the first day of the first month of the next year. This was the view of K'ang Shing, who also supposed that after the usual service of the day there was still the special sacrifice to Wăn and Woo, which follows. Lin Che-k'e says the best plan is to allow that the 歲 is inexplicable, and so pass over it. I believe he is right. 騂,—see Ana., VI., iv. 王命作冊,—comp. on Bk. VI., p. 5. 逸祝冊,—逸 was the name of the 史, or 'Recorder,' who officiated on the occasion;—see again Bk. VI., p. 5, and also Bk. X., p. 13. Over 惟告周公其後 there is fought again the battle as to the meaning of 後, which has been gone into on par. 18. 王賓殺禋咸格,—'the king's guests' denotes all the princes present and assisting at the ceremonies, and specially those representing the previous dynasties. 殺=殺牲, 'killing the victims.' 禋 is descriptive of the whole service as 'a pure sacrifice presented in the temple of ancestors.' 王入太室祼=王乃入太室,祼地以降神, 'the king entered into the great apartment (*i.e.*, the middle hall of the temple), and poured the fragrant spirits on the ground to invite the descent of the spirits.' 30. I understand this par. as a *resumé* of the preceding, with an additional note of time. 31. According to the translation which I have given, the 'seven years' mentioned are to be calculated from the 7th year of king Ching. As Ch'in Sze-k'ae says:—'The duke of Chow acted as regent for seven years, and then wished to retire from public life; but king Ching detained him in the govt. of Lŏ, where he spent other seven years, making in all fourteen years from the death of king Woo' (see the 集說). This view of course is contrary to the old interpreters and those who adhere to their views. They think that the 'seven years' here are simply the seven years of the duke's regency.

THE BOOKS OF CHOW.

BOOK XIV. THE NUMEROUS OFFICERS.

多士

一節 惟三月、周公初于新邑洛、用告商王士。○

1 I. In the third month, at the commencement of *the government of* the duke of Chow in the new city of Lŏ, he announced *the royal will*

THE NAME OF THE BOOK.—多士, 'The numerous Officers.' By the 'numerous officers' are intended the officers of the previous dynasty, who had been removed along with the people to the new city of Lŏ. The phrase occurs several times, and is taken to designate the Book, which indeed was addressed to those officers. It is found in both the texts, and has its place among the 'Announcements' of the Shoo.

The prefatory note about the Book (see page 10) says that when the new city of Ching-chow was completed, the obstinate people of Yin were removed to it; and that it was then that the duke of Chow announced to them the royal will, as it is here set forth. This statement has given rise to some discussion. We have met with various passages in the two last Books, which make it appear that many of the people of Yin had been removed to the country about the Lŏ before the dukes of Shaou and Chow received their mission to proceed thither. The same thing may be argued from passages in this Book itself as well. Hence Ts'ae follows in the wake of Woo Ts'ae-laou, and says we have here an instance of how little the notices in the so-called Confucian preface are to be depended on. Maou K'e-ling has endeavoured to weaken the force of their observations, but with little success.

It is just possible that king Ching, on returning to Haou after the sacrifice described in the end of last Book, ordered another migration of the people of Yin to Lŏ, and on a large scale; and that their arrival at the new settlement gave occasion to this address. This would reconcile the statement in the preface and the intimations which are found of previous removals of the people: but it can be given only as a supposition.

CONTENTS. The object of the announcement is to reconcile the minds of the people of Yin, and especially of the higher classes among them, to their lot. The day of Yin had gone by. The House of Chow was in the ascendant. They had been dealt with kindly and generously. They had better acquiesce in their condition, and by loyalty deserve well of their new masters. If they did not do so, a worse thing would come upon them.

The address or announcement, much broken up, occupies the whole of the Book after the introductory paragraph. It has been divided into four chapters. The first, parr. 2—4, vindicates the justice of the sovereigns of Chow in taking the empire to themselves. The second parr. 5—15, unfolds the causes why the dynasty of Yin had been set aside. The third, parr. 16—23, shows how it had been necessary to remove the people to Lŏ, and with what good intention the new city had been built. The fourth, parr. 24—26, shows that comfort and prosperity are here at Lŏ open to their attainment, while by perseverance in disaffection they will only bring misery and ruin on themselves.

Ch, I. Pp. 1—4. WHEN THE ADDRESS WAS DELIVERED. THE HOUSE OF CHOW HAD OVERTHROWN THE DYNASTY OF YIN, NOT FROM AMBITION, BUT IN EXECUTION OF THE WILL OF GOD.

1. *Introductory.* 惟三月,—this third month is most naturally reckoned from the sacrifice described in the concluding parr. of the last Book. Some call the year the first of Ching's reign, *i.e.*, after he attained his majority. Others call it the first of the duke of Chow's government of Lŏ. Woo Ching

二節 王若曰、爾殷遺多士、弗弔、旻天大降喪于殷、我有周佑命、將天明威。致王罰、勑殷命、終于帝。○三節 肆爾多士、非我小國敢弋殷命、惟天

2 to the officers of the Shang dynasty, *saying*, "The king speaks to this effect:—'Ye numerous officers who remain from the dynasty of Yin, great ruin came down on Yin from the want of pity in compassionate Heaven, and we, the princes of Chow, received its favouring decree. We accordingly felt charged with its bright terrors; carried out the punishments which kings inflict; rightly disposed of the appointment of Yin; and finished *the work* of God.
3 Now, ye numerous officers, it was not that our small country dared to aim at the appointment of Yin. But Heaven was not with

would identify this month, indeed, with the third of the previous year, and the address here with what I have called the 'written specifications' delivered then to the people of Yin and the chiefs of the various States; but it is sufficient to have referred to his view. 初于新邑洛,=始行治洛之事, 'when he commenced discharging the business of the govt. of Lŏ.' 用告商王士,—we might take 用 as simply = 'thereupon.' The critics, however, all complete its meaning as in the translation,—用成王之命. The officers are said to be those of 'the king of Shang,' meaning Show; or perhaps we should take 王 in the plural, and then 商王, = 'the Shang dynasty.'

Pp. 2—4. *Chow only executed justice in overthrowing Yin,—was but the instrument in the hands of God.* 2. 弗弔旻天大降喪于殷,—for the meaning of 弗弔 comp. Bk. VII., p. 1, and XVI., p. 2. On 旻天, see Pt. II., Bk. II., p., 21, and on Men. v., Pt. I., i., 1. In addition to the two explanations of the meaning of 旻 which are cited in the notes on Mencius, I find a third, given here by Ma Yung,—that the autumnal sky is called 旻, because 'the autumn air is killing' (秋氣殺也); and he argues that what is said immediately after of ruin inflicted by Heaven confirms this acct. of the character. Këang Shing approves this view; but there is more force in the language, when we take 旻 as = 'compassionate.' With sorrow was the ruin sent down, but Yin could not be spared, so great was its wickedness. —'Without pity, pitying Heaven sent down great ruin on Yin.' 我有周佑命=我周受眷佑之命, as in the translation. This requires a considerable supplement. Këang Shing, without such sup., makes the text=我周佑助天命, 'our Chow lent its aid to the charge of Heaven;'—with which the student will probably be still less satisfied. 將天明威,—comp. in 'The Announcement of T'ang,' p. 4, 將天命明威. 致王罰,—in 'The Speech of T'ang,' p. 4, we have 致天之罰, 'carry out the punishment appointed by Heaven.' The 'punishment' here is the same, but described with reference to the agents employed by Heaven to execute it. 勑殷命,—it is not easy to catch the exact force of 勑 here and in p. 14. We must accept the definition of it by 正, 'to correct,' 'to rectify.' But in the rectification of the decree of Yin, there was involved the overthrow of the dynasty. 終于帝=終上帝之事, 'to complete the work or business of God.' 3. 弋殷命,—弋, 'to shoot at.' See Ana. VII., xxvi. K'ang-shing and Wang Suh read 翼, but they must have written, we may almost say, that

不畀、允罔固亂、弼我、我其四節敢求位。○惟帝不畀、惟我下民秉爲、惟五節天明畏。○我聞曰、上帝引逸、有夏不適逸、則惟帝降格、嚮于時夏、

Yin, for indeed it would not strengthen its misrule. It *therefore*
4 helped us;—did we dare to seek the throne of ourselves? God was
not for *Yin*, as appeared from the conduct of our inferior people, in
which there is the brilliant dreadfulness of Heaven.
5 II. 'I have heard the saying—"God leads men to tranquil security;" but the sovereign of Hea would not move to such security, whereupon God sent down *corrections*, indicating His mind to

character by mistake for 弋. They define it by 取, 'to take,' and by 驅, 'to drive out.' 天不畀,—'Heaven did not give,' *i.e.*, did not any longer give its favour to Yin. Gan-kwŏ read this on with the next clause, and has 天不與信無堅固治者, 'Heaven did not—or does not—give its favour to those who are not sincerely strengthening their govt.' Këang Shing and Ming-shing, pointing in the same way, but dissatisfied with Gan-kwŏ's explanation, take 罔＝誣, and change 固 into 怙, on the slenderest ground,—in fact, without any ground at all,—making the whole＝天不與信誣罔而怙亂者, which is to me more unsatisfactory than the view which they condemn. The view given in the translation was first proposed by Soo Shih. 我其敢求位 is to be taken interrogatively. 4. How was the mind of Heaven known to be averted from Yin? This par. supplies the answer:—'By the disaffection of the people.' We have here again the doctrine of *vox populi vox Dei*. 惟帝不畀,—the change of style from the indefinite term 'Heaven' to the personal 'God' is to be remarked. We have met with it before. 惟我下民秉爲＝惟我下民之所秉爲, 'was what our people held fast and did.' The expression 秉爲 is peculiar, but this explanation of it is much preferable to that of Gan-kwŏ, who reads 爲 in the 3d tone, and says:—惟我周家下民秉心爲我, 'the lower people of our House of Chow maintained their *right* hearts, and were for us.' A peculiar force of the 惟, common in the Shoo, is very marked here. It serves to link the various propositions together, indicating that they form a series, each one being a sequence of what has preceded.

Ch. II. Pp. 5—15. The reasons for the overthrow of Yin; illustrated by reference to Yin's own overthrow of the dynasty of Hea. 5, 6. *The fall of Hea and rise of Shang.* 5. 上帝至適逸,—the meaning of these clauses has been very variously explained. The whole par. seems to me to speak about Këë, and the ruin of the Hea dynasty brought about by him; and in acc. with this, these two preliminary clauses are best understood as in the translation. 上帝引逸＝上帝引人至於安逸之地, 'God leads men to a condition of tranquil ease.' How does he lead men to this? By the inward satisfaction and outward prosperity which belong to a course marked by obedience to His will. It is added that 'the sovereign of Hea—Këë, that is—would not move to this security.' 有夏不適逸＝桀乃不適於逸, 自趨於危, 'Këë would not go to security, but hurried himself on to peril' (see 陳大猷 in the 集說). Gan-kwŏ's view makes the passage have reference to Këë, but is more superficial. It is thus paraphrased by Ying-tă:—'The feeling of supreme Heaven is a wish that the people should always enjoy a tranquil happiness; but Këë, the king of Hëă, rebellious to Heaven and injurious to the people, would not allow them to move towards this tranquil happiness.' Këang Shing likewise understood Këë by 有夏, but he takes in 則 as belonging to the second clause. He then says that 引佚 (he reads 佚 for 逸)＝引

弗克庸帝、大淫泆有辭、惟時天罔念聞、厥惟廢元命、降致罰。○六節乃命爾先祖成湯革夏、俊民甸四方。○七節自成湯至于帝乙、罔不明德

him. *Këĕ*, however, would not be warned by God, but proceeded
to greater dissoluteness and sloth and excuses for himself. Then
Heaven no longer regarded nor heard him, but disallowed his
6 great appointment, and inflicted extreme punishment. Hereupon it
charged your founder, T'ang the Successful, to set Hea aside, and by
7 means of able men to rule the empire. From T'ang the Successful
down to the emperor Yih, every sovereign sought to make his virtue

進遺佚之賢,言天欲人君任賢, 'to lead or bring forward worthies left in obscurity, meaning that Heaven wishes sovereigns to employ the worthy.' The second clause = 'but Këĕ would not conform to this rule of employing the worthy.' Woo Ch'ing struck out a new path for himself, supposing that down to 格 it is the great Yu and other good kings of Hea who are spoken of.—'When sovereigns love idleness and pleasure, God leads and puts them away. But the kings of Hea, like Yu, K'e, and Shaou-k'ăng, by their anxious diligence accorded with this mind of Heaven, and went not on to any idle ways, so that God sent down to them his favour and protection (上帝於人君之好逸樂者,引而去之,有夏之君,若禹若啟若少康,皆以憂勤合天意,而不適於逸,則上帝降格眷佑之). This variety of opinion shows that the meaning of the text is uncertain; but that which I have given seems to be decidedly the preferable view of it.

則惟帝降格,嚮于時夏,—here also, both the meaning and the pointing are far from being agreed upon. Woo Ch'ing's view of the whole par., which has been given above, makes him pass after 格 to Këĕ, to that 嚮于時夏 = 向至于是夏桀, 'But when it came to this sovereign of Hea, Këĕ.' Këang Shing, after Ma Yung, puts a comma at 時, and reads 夏 with the next clause. The scope of the whole, however, is pretty clear. In consequence of Këĕ's character and course, Heaven sent down various premonitory warnings, to arouse him to a recognition of its will. Ts'ae says:—帝猶未遽絕也,乃降格災異,以示意嚮於桀. Gan-kwŏ takes the 嚮, 'towards,' as not expressing the *will* of Heaven but its *favour* towards the House of Hea, so that the visitations intimated in 降格 were expressions of its kindly regard, which regard was only extinguished by the subsequent recklessness of Këĕ. But this is finding too much in the character. 弗克庸帝 = 不能用帝命 (or 戒), 'could not use the warnings given him by God.' 有辭,—comp. 夏王有罪矯誣上天, in the 'Announcement of Chung-hwuy,' p. 3. It is better to understand the phrase as I have done, with such a reference, than to take it, with Woo Ch'ing and others, as simply = 有可非之辭.

惟時 may be 'then;' or 'thereupon,' 時 = 是. 元命 = 大命, 'great appointment,' *i.e.*, to be sovereign of the empire. This is better than to take 大命 = 始時之命, as Këang Shing does. 降致罰,—'sent down and carried punishment to the uttermost.' 6. 俊民甸四方,—comp. the 'T'ae-këă,' Pt. i. 5, 旁求俊彥. 甸 = 治 'to rule.' Lin Che-k'e joins 俊民 to the preceding 革夏, which is very unlikely.

Pp. 7—12. *How the dynasty of Yin long continued, and how it finally perished.* 7. Com-

恤祀。○八節亦惟天丕建、
保乂有殷、殷王亦罔
敢失帝、罔不配天其
澤。○九節在今後嗣王、誕
罔顯于天、矧曰其有
聽念于先王勤家、誕
淫厥泆、罔顧于天顯
民祗。○十節惟時上帝不
保、降若茲大喪。○十一節惟
天不畀、不明厥德。○

8 illustrious, and duly attended to the sacrifices. And thus it was that
while Heaven exerted a great establishing influence, preserving and
regulating the house of Yin, its sovereigns on their part were humbly
careful not to lose the favour of God, and strove to manifest a good-
9 doing corresponding to that of Heaven. But in these times, their
successor showed himself greatly ignorant of *the ways of* Heaven, and
much less could it be expected of him that he would be regardful of
the earnest labours of his fathers for the country. Greatly aban-
doned to dissolute idleness, he paid no regard to the bright principles
10 of Heaven, nor the awfulness of the people. On this account God no
longer protected him, but sent down the great ruin which we have
11 witnessed. Heaven was not with him because he did not seek to illus-

p. Bk. X., p. 9, 成湯咸至于帝乙, 成王畏相, 云云. 恤祀,—'were anxious about the sacrifices,' *i.e.*, diligently attended to them. The account of T'ang in the 'T'ae-këă,' Pt. i., 2, gives a good illustration both of the 明德 and the 恤祀. 8. Observe how the 亦 in the two parts of the par. correspond to each other. 罔敢失帝,—'did not dare to lose God,' *i.e.*, the favour of God. The critics all say 無敢失上帝之則 or 上帝之意, 'did not dare to neglect the pattern set them by God, or to fail of the wish of God.' 罔不配天其澤=使德澤之及民者有以配天之廣大, 'caused their virtuous beneficial influence to reach the people in a manner corresponding to the vastness and greatness of Heaven.' Këang Shing most unwarrantably changes and enervates the sentiment, making the text merely=無不配天, 享其福澤, 'all stood before Heaven and enjoyed its blessing.' 9. 在今後嗣王,—comp. Bk. X., p. 11. It is Show, of course, who is spoken of. 罔顯于天=不明於天道, 'unintelligent of the ways of Heaven.' The meaning given to 罔顯于民 in the par. of the 10th Bk. just referred to might suggest another version of the text; but it will be found that we must take 顯 actively here, whereas it was passive in the other passage. 矧曰,—comp. the same phrase in Bk. X., p. 13; *et al.* 先王勤家=先王之勤勞於國家, 'the earnest toil of the former kings for the country.' 罔顧, 云云,—comp. 迪畏天顯小民, Bk. X., p. 9. 10. 惟時=惟是之故, 'on this account.' 11. Gan-kwŏ and Këang Shing take this par. as one long clause, assigning the reason of the ruin just men-

十二節 凡四方小大邦喪、罔非有辭于罰。○十三節 王若曰、爾殷多士、今惟我周王、丕靈承帝事。○十四節 有命曰割殷、告勅于帝。○十五節 惟我事不貳適、惟爾王家我適。

12 trate his virtue. *Indeed*, with regard to the overthrow of all States,
great and small, throughout the four quarters of the empire, in
every case there are reasons to be alleged for their punishment.'"
13 "The king speaks to this effect:—'Ye numerous officers of Yin,
the case now is this, that the sovereigns of our Chow, from their
14 great goodness were charged with the work of God. There was the
charge to them, "Cut off Yin." *They proceeded to perform it*, and an-
15 nounced the correcting work to God. In our affairs we have followed
no double aims:—ye of the royal house *of Yin* must follow us.

tioned.—大喪之所以降,惟天不與不明其德者故也. It is better to take it as in the translation.—天之所不與紂者,以紂不明其德故耳. 12. A general proposition is here laid down embracing the case of Show. Comp. Bk. X., p. 3.

Pp. 13—15. *The sovereigns of Chow in overthrowing Yin had merely performed the will of God.* 13. 我周王,—'the sovereigns of Chow' were kings Wăn and Woo. 丕靈承帝事,—we must take both 丕 and 靈 as adverbs joined to the verb 承. The kings undertook the work, and they did so with a great and almost more than human efficiency. Le-ts'ëang says:—周之靈承,蓋得於不言之表者矣. With 承帝事 comp. 祇承上帝,以遏亂略, Bk. III., p. 6. 14. 告勅于帝,—we may suppose this announcement to have been made, either while the operations against Show were in progress, as related in Bk. III., pp. 6—8, or after they were completed, as in the same Bk., p. 3. 15. The translation of this par. is after Ts'ae, who succeeds better with it than any other of the critics. He says:—周不貳于帝,殷其能貳於周乎, 'As Chow had not been double to God, dare Yin be double to Chow?' 王家=商王士, p. 1. Lin Che-k'e goes round about the passage in a strange way:—我于割殷之事,應天順人,一舉而定,不待再適殷都,爾乃不明天命所歸,既亡復叛,使我之用兵,遂至于再,乃惟爾商王之家,召我適爾殷都也, 'In the business of cutting off Yin, we were acting in obedience to Heaven and in accordance with men. One movement accomplished the work. We did not need to go twice to the capital of Yin. But you would not discern to whom the favour of Heaven had fallen. After your overthrow you rebelled, and caused us a second time to put our forces in motion. It was you, belonging to the House of the kings of Shang, who called us to go to your capital of Yin.' As far-fetched is the interpretation of Këang Shing, who takes 適=敵, 'enemies.'—惟我事順天下,不有貳心而爲敵者,惟爾王家作難,與我爲敵,謂武庚叛也.

○予(十六節)其曰、惟爾洪無度、我不爾動、自乃邑。○予(十七節)亦念天卽于殷大戾、肆不正。○王(十八節)曰、猷、告爾多士、惟時其遷居西爾、非我一人奉德不康寧、時惟天命、無違、

16 III. 'May I not say that you were very lawless? I did not *want*
17 *to* remove you. The thing came from your own city. When I
consider also how Heaven has drawn near to Yin with *so* great
tribulations, it must be that there was *there* what was not right.'"
18 "The king says, 'Ho! I declare to you, ye numerous officers, it
is simply on account of these things that I have removed and
settled you in the west;—it was not that I, the one man, considered
it a part of my virtue to make you untranquil. The thing was from

Ch. III. Pp. 16—23. THEY HAD OBLIGED THE KING BY CONTINUED DISAFFECTION TO REMOVE THEM TO LŎ. HE HAD DEALT KINDLY WITH THEM, AND WAS PREPARED TO DO SO STILL MORE. THEIR REMOVAL TO LŎ WAS INTENDED FOR THEIR GOOD. 16, 17. *It was the lawless and continued disaffection of Yin which had necessitated their removal.* 16. 予其曰,云云,—the emphatic force of the 其 is brought out in English by using the negative interrogation. 無度＝無法, 'lawless,' 'unregulated.' The reference is to the rebellion of Woo-kăng and his people, with the king's uncles who had been set over them. 不爾動,—動, 'to move,' 'to excite;' in this case＝'to remove.' 自乃邑,—comp. 造攻,自鳴條 in the 'Instructions of E,' p. 2. 17. Here, as in p. 11, I have translated according to the view of Ts'ae, whose exposition of the whole is—予亦念天就殷邦,屢降大戾,紂既死,武庚又死,故邪慝不正,言當遷徙也. Gan-kwŏ expounds it:—我亦念天,就於殷大罪而加誅者,故以紂不能正身念法, 'I also thought of Heaven; and having reference to the great crimes of Yin, inflicted the punishment of death, because Show would not correct himself and think of the laws.' This is absurd enough, but not so much so as it may at first appear, Gan-kwŏ understanding the 爾洪無度 of the last par. to have reference to Show. Këang Shing takes a view of the par. quite as wide of the mark, making 正＝殺, 'to put to death,' and interpreting:—我亦念武庚之叛,是天就于殷而大拂戾之,非爾多士之由,故不正爾多士,釋所以不誅而遷之之意.

P. 18. *The king reiterates his assertion that in removing them to Lŏ he was merely obeying the will of Heaven. There was no reason why they should murmur against him.* 猷,—see on Bk. VII., p. 1. 惟時＝惟是之故, 'on account of these things,' the facts mentioned in the two prec. parr. 遷居西爾,—'have transferred your dwelling and *wested* you,' *i.e.*, have removed and settled you here in the west. Lŏ lay south and west from Show's old capital, though it was to the east of Haou, Woo's capital. Këang Shing strangely argues for the meaning of 西 as being 止息, 'to give rest to,' so that the meaning is—'I have changed the place of your dwelling in order to give you rest' (遷所居以西息汝). 非我奉德不康寧＝非我奉持其德,好勞動爾,不安寧爾. The expres-

朕不敢有後、無我怨。○惟爾知、〔十九節〕惟殷先人、有冊有典、殷革夏命。○今爾又〔二十節〕曰、夏迪簡在王庭、有服在百僚、予一人惟聽用德、肆予敢求爾于天邑商、予惟率肆矜爾、非予罪、時惟天命。○

the decree of Heaven; do not resist me; I dare not have any further
19 *change for you.* Do not murmur against me. Ye know that your
fathers of the Yin dynasty had their archives and narratives *showing*
20 how Yin superseded the appointment of Hea. Ye now indeed say
further, "*The officers of* Hea were chosen and promoted to the imperial court, or had their places among the mass of officers." I, the one man, listen only to the virtuous and employ them; and it was with this view that I presumed te seek you out in *your* heavenly city of Shang. I thereby follow the ancient *example*, and have pity on you. *Your present non-employment* is no fault of mine; it is by the decree of Heaven."

sion 奉德 is here difficult. Këang Shing gives for the whole—非我所秉之德性不靜安, 'was not because my disposition is restless.' 時=是. 無違, 朕不敢有後,—I have translated this after Ts'ae, and Gan-kwŏ took substantially the same meaning:—汝無違命,我亦不敢有後誅. The editors of Yung-ching's Shoo say this interpretation is suitable enough; but they also mention with approbation another, proposed by Lin Che-k'e:—'The thing was from the decree of Heaven. That was not to be resisted, and I did not dare to make any delay in obeying it. Do not murmur against me, as if the transference of you here proceeded from me.' It is difficult to decide between the two. On the whole, I think the first is preferable.

Pp. 19, 20. *Yin's overthrow of Hea sufficiently justified Chow's overthrow of Yin; and if the officers of Yin were not now treated so well as those of Hea had been, they had only themselves to blame.*

19. 殷先人=殷之先世, 'the prior—early—ages of Yin.' 有册有典,—Koo Seih-ch'ow says that by 册 we are to understand the engraved tablets kept in the depositories, and by 典, the same circulated through the empire (藏府曰册,頒行曰典). 20. 夏迪至百僚,—迪=進, 'to bring forward;' 簡=拔, 'to make choice of,' 'to promote.' By 夏 we are evidently to understand 夏之士, 'the officers of the Hea dynasty.' The officers of Yin urge that they were not treated as those of Hea had been. 天邑商,—all agree that the capital of the Yin dynasty and country about it are here intended. But why is it called 'the heavenly city?' K'ang-shing says, 'Because it had been originally established by Heaven.' Leu Tsoo-heen and others say, 'Because there the emperors of Yin—the sons of Heaven—had dwelt.' Wang Suh says:—'The king means to say, "Shang, which is now my heavenly city."' I think it may be spoken ironically—'*your* heavenly city.' Këang Shing takes the language from 予一人 to 商 to be spoken of the appointment of the viscount of Wei.—'I also had regard to and employed the virtuous, and I therefore ventured to seek out the descendant of your kings in the city,' &c. This is amusingly ingenious, but few will be found to adopt the

廿一節 王曰、多士、昔朕來自奄、予大降爾四國民命、我乃明致天罰、移爾遐逖、比事臣我宗多遜。○ 廿二節 王

21 "The king says, 'Ye numerous officers, formerly, when I came from Yen, I greatly mitigated the penalty in favour of the lives of the people of your four countries. At the same time I made evident the punishment appointed by Heaven, and removed you to this distant abode, that you might be near the ministers who had served in our honoured *capital*, and *learn* their much obedience.'"

view. The king is evidently speaking of what he had done to those whom he was addressing. 予惟率肆矜爾=予惟循商故事,矜恤爾而已. The meaning is that the king hoped their removal to Lŏ would lead them to virtue and loyalty, so that it was really an act of kindness to them. While they were vicious and disaffected, it would be contrary to the will of Heaven to confer dignities and offices on them.

P. 21. *The officers and people of Yin had really been dealt with very leniently.* This par. refers to the time three or four years back, when the rebellion of Woo-kăng, supported by the king's uncles, had been disposed of. The wild tribe of the Yen—a district corresponding to the pres. dis. of K'ëuh-fow, dep. of Yen-chow, Shan-tung—had joined with the insurgents. We hear of them again in Bk. XVIII., as in arms a second time against the new dynasty. The crushing of the Yen had been the last act in the suppression of the rebellion. When that was accomplished, the duke of Chow—for he was the agent, though the thing is here ascribed to the king, after the manner of 'The Great Announcement'—had time to deal with the people of Yin. Our natural conclusion from this par. is certainly that many of the people of Yin were then removed to Lŏ. 降爾四國民命,—降 is here used in the sense of 減, 'to diminish,' 'to mitigate.' Their lives were all forfeited; but the king spared their lives, and only banished them. We have not met with this usage of the character before; but it is now quite common in legal language. Gan-kwŏ took 民命 as equivalent to 君. Ying-tă says:—民以君爲命,故民命謂君也, 'The people consider their sovereign to be their life, and hence the sovereign is designated "the life of the people."' The meaning then is—'I made an end of the rulers of your four kingdoms, thereby executing on them the punishment appointed by Heaven.' But this is very far-fetched, and unwarranted. Nor is the view given by Këang Shing more likely.—'I sent down lessons and commands for you, the people of the four kingdoms, and carried clearly out the punishment appointed by Heaven upon their rulers.' By the 'four kingdoms' we are to understand the 'imperial domain of Yin,' which had been portioned out to Woo-kăng, and three of the king's uncles;—see the note on Bk. VI., p. 12. 移爾遐逖=移爾遠居于洛. Both 遐 and 逖 are defined by 遠 'far,' 'distant.' 比事臣我宗,多遜,—宗 is here taken as =宗周, 'the honoured Chow,' a name given to Haou, the old capital of Chow, in distinction from the new capital of 成周 at Lŏ. It was in the duke's mind, in prospect of the new capital, that the old trusted ministers of Chow should remove to it, when the influence of their character and principles would affect beneficially the adherents of the old dynasty brought there into contact with them. The translation is after the 'Daily Explanation:'—移爾遠居於洛,使爾得密邇王室,親比臣事我宗周之臣子,遠離頑梗之俗,漸摩遜順之風. There is little to choose between this and the following ingenious exposition by Choo He:—以親我,事我,臣我,宗法我周濟濟多遜之盛, 'that ye might be near us, serve us, and be ministers to us, honouring and imitating the rich and full obedience of our Chow.'

曰、告爾殷多士、今予
惟不爾殺、予惟時命
有申、今朕作大邑于
茲洛、予惟四方罔攸
賓、亦惟爾多士、攸服
奔走、臣我多遜。○廿三節爾
乃尚有爾土、爾乃尚
寧幹止。○廿四節爾克敬、天
惟畀矜爾、爾不克敬、
爾不啻不有爾土、予

22 "The king says, 'I declare to you, ye numerous officers of Yin,
—now I have not put you to death, and therefore I repeat to you
my charge again. I have built this great city here in Lŏ, considering
that there was no other place in which to receive my guests from the
four quarters, and also that you, ye numerous officers, might here
with zealous activity, perform the part of ministers to us with
23 much obedience. You have still here I may say your grounds, and
here you may still rest in your duties and dwellings.
24 If you can reverently obey, Heaven will favour and compassionate
you. If you cannot reverently obey, you will not only not have

Pp. 22, 23. *The king again repeats his objects in building Lŏ, and impresses on the officers of Yin the kindness with which he was treating them.*
22. 予惟不至有申,—申＝重, 'to repeat.' They had received one charge on their first removal; the present address might be considered a repetition of it. 今朕作大邑于茲洛,—possibly the 'great city' here may be the 王城, or imperial city, in connection with the building of which we have seen that the duke of Shaou was specially despatched. Though 'the lower capital,' where the officers of Yin were located may have been previously built, at least in part, the design intended by it could not be realized, until the other was likewise prepared. 四方罔攸賓＝四方諸侯罔有賓禮之所. The king's 'guests' were the princes coming to court from all the States. 攸服奔走,—'where ye might serve, hasting and running.' 23. Gan-kwŏ took this par. as a promise.—'If you learn obedience to us, and become loyal subjects, then you will still have here your grounds,' &c. But it is better to take the language as historical, and showing how generously they *had been* treated. 尚＝庶幾, here＝our 'I may say.' 幹＝事, 'business,' 'duties.' 止＝居, 'dwellings,' 'settlements.'

Ch. IV. Pp. 24—26. Let the officers of Yin acquiesce in their lot, and they may have a happy and prosperous future in Lŏ. If they refuse to do so, they will bring on themselves utter ruin. 24. 爾克敬,—'If you can reverence.' We are not to find in 敬 here all that is denoted by 'the virtue of reverence' in Bk. XIII., but a standing in awe and submission to what had happened to them. 畀矜爾,—each of these verbs 畀 and 矜 has a meaning of its own. We are not to think that they run into each other. As Lin Che-k'e has it, 天必有以畀予之,矜憐之. 啻＝但, 'only.' 致天之罰于爾躬,—compare 致天罰 in p. 21. The

亦致天之罰于爾躬。○廿五節今爾惟時宅爾邑、繼爾居、爾厥有幹有年于茲洛、爾小子乃興、從爾遷。○廿六節王曰、又曰、時予乃或言、爾攸居。

your lands, but I will also carry to the utmost Heaven's inflictions
25 on your persons. Now you may here dwell in your villages, and perpetuate your families; you may pursue your occupations and enjoy your years in this Lŏ; your children also will prosper:—*all* from your being removed here.'"

26 "The king says,—; and again he says, 'Whatsoever I have spoken, is all on account of *my anxiety about* your residence *here*.'"

punishment of Heaven there spoken of had only deprived them of their grounds in Yin; this would deprive them of their lives. 25. 今爾惟時(=是)宅爾邑,—the 爾, prefixed to 邑, indicates, I think, that we are not to suppose that Lŏ is intended by 邑,—which, however, is the view of Lin Che-k'e. Ts'ae says that we are to understand the 'villages' formed by the families around every four 井, or space of 3,600 *mow*. Every family, in connection with such a settlement, had its five *mow*, for houses and private garden,—2½ in the field, and 2½ in the associate village; see Mencius, I., Pt. I., iii., 4. Taking this view, we must understand that the king is not addressing here the *officers* of Yin merely, but the body of the people who had been removed from their old settlements. 居 will then signify the homes of the several families belonging to each village. 幹,—as in p. 23. 從爾遷,—Gan-kwŏ takes this, as an additional predicate about their descendants, and makes 興從爾遷=起從汝化而遷善, 'will arise, and following your transformation also become good.' It is much better to take the clause as I have done,—a view first proposed by Soo Shih.

P. 26. After the 王曰 there must be something wanting. Compare the two last paragraphs of Book XVIII. There is probably something lost also after the 又曰. We cannot take 時 as meaning 'now;' it must be =是, and would hardly commence a sentence. 爾攸居 is also elliptical. Ts'ae brings out the meaning thus:—時我或有所言,皆以爾之所居止爲念也. Këang Shing makes the clause hortatory:—今我乃有言告汝,汝其安所居哉. This is not so likely.

BOOK. XV. AGAINST LUXURIOUS EASE.

無逸

周公曰、[一節]嗚呼、君子所其無逸。○[二節]先知稼穡之艱難、乃逸、則知小

1 I. The duke of Chow said, "Oh! the superior man rests in this,
2 —that he will have no luxurious ease. He first understands the
painful toil of sowing and reaping, how it conducts to ease, and thus

THE NAME OF THE BOOK.—無逸, 'Avoiding Luxurious Ease.' These words are taken from the first paragraph. They are the keynote to the whole Book, and hence are rightly taken to designate it. Gaubil says the characters mean—'*Il ne faut pas se livrer au plaisir.*' Medhurst entitles the Book—'On avoiding luxurious ease.' 逸 and 佚 are used interchangeably. Their primary signification is that of 'idleness;' compare Mencius, VII., Pt. II., xxiv. 1, and IV., Pt. II., xxx. 2. But as the character is used in the Shoo, it does not denote a mere passive idleness, but one in which, while the proper duties are neglected, improper lusts and gratifications may be eagerly sought; see the 'Counsels of Yu,' p. 14; *et al.* Still the idea of the term here is that of 'luxurious or indulgent ease.' 無 is used as the imperative 毋. The Book is found in both the texts. It comes under the division of 訓 or 'Instructions.'

CONTENTS. The prefatory note is simply to the effect that 'the duke of Chow made the *Woo Yih;*' without a word about the time or occasion of it. The general view, which there is no reason to dispute, is that the duke of Chow addressed it to king Ching, soon after he had resigned the government into his hands. That the minister thought it necessary thus to admonish the young sovereign confirms what I have several times urged, that there was between them a measure of dissatisfaction on the one side and of suspicion on the other. There are six pauses in the course of the address, which is resumed always with a 周公曰嗚呼, 'The duke of Chow said, "Oh!"' A division into seven chapters is thus suggested.

In parr. 1—3, the duke leads the king to find a rule for himself in the laborious toils which devolve on the husbandman. In parr. 4—7, he refers to the long reigns of three of the sovereigns of the Yin dynasty, and the short reigns of others, as illustrating how the blessing of Heaven rests on the diligent sovereign. In parr. 6—11, the example of their own kings, T'ae, Ke, and Wăn is adduced with the same object. In parr. 12, 13, the duke addresses the king personally, and urges him to follow the example of king Wăn and flee from that of Show. In 14, 15, he stimulates him by reference to ancient precedents to adopt his counsels, and shows the evil effects that will follow if he refuse to do so. In parr. 16—18, he shows him by the examples of the good kings of Yin and of king Wăn how he ought to have regard to the opinions of the common people, and gird himself to diligence. The last par. is a single admonition that the king should lay what had been said to heart.

Ch. I. Pp. 1—3. THE GREAT PRINCIPLE, THAT THERE SHOULD BE NO INDULGENT EASE. IT IS ENFORCED BY A REFERENCE TO THE TOILS OF HUSBANDRY, AND THE FREQUENT DEGENERACY OF THE SONS OF THOSE WHO HAVE TOILED

人之依。○相三節
小人、厥父母
勤勞稼穡、厥
子乃不知稼
穡之艱難、乃
逸、乃諺、既誕、
否則侮厥父
母、曰、昔之人
無聞知。○周四節
公曰、嗚呼、我

3 he understands *the law of* the support of the inferior people. I have observed among the inferior people, that where the parents have diligently laboured in sowing and reaping, their sons *often* do not understand this painful toil, and abandon themselves to ease, and to village slang, and become quite disorderly. Or where they do not do so, they throw contempt on their parents, saying, 'Those old people have heard nothing and know nothing.'"

4 II. The duke of Chow said, "Oh! I have heard that aforetime the emperor of Yin, Chung-tsung, was grave, humble, reverential, and

HARD. 1. 君子所其無逸,—K'ang-shing thought that 君子 here was spoken simply of the ruler (君子止謂在官長者), without any implication of the virtuous character which is commonly denoted by the expression. He must be wrong. The designation is to be taken of 'the man of virtue,' with an application of it implied to such a man in authority. I take 所 as a verb =止. The usage is akin to that in Bk. XIII., p. 16,—王敬作所. 其無(=毋)逸 is then under the govt. of 所. Ts'ae, after Leu Tsoo-hëen, gives for the par.—君子以無逸爲所, which brings out the meaning very well. Ch'ing and Gan-kwŏ both put a comma at 所,—which is very harsh. The former says:—君子處位爲政,其無自逸豫也; and the latter:—君子之道,所在念德,其無逸豫. 2. It is as well to take 君子 as the subject of the two 知 here. The meaning would be substantially the same if we supposed the language directly addressed to king Ching, when 先知 would ='when you first understand.' The only difficulty is with the 乃逸. The characters simply show that ease and plenty are a result of the toils of husbandry. Gan-kwŏ attributed a sort of hortatory force to them, and interpreted:—稼穡,農夫之艱難事,先知之乃謀逸豫, 'sowing and reaping are the toilsome business of the husbandman. This must first be known, and then plans for ease may be laid.' Soo Shih objected to this that the object of the duke of Chow was to get the king to put away the thought of ease, and it was not likely he would begin to suggest to him the idea of 'planning for ease.' The criticism is subtle, but correct. 'What the inferior people depend on' is their hard toil in the fields. That is the law of their support. Ease comes from it as a matter of course. Ease finds them; they do not seek it. 3. 相小人,—compare 相古先民, Bk. XII., p. 11. 小人,—as in the last par., =小民. 乃逸乃諺既誕=乃縱逸自恣,乃習俚巷鄙語,既又誕妄,無所不至, as in the translation. 諺 is 'a proverb,' 'a saying.' Gan-kwŏ understands by it 'coarse language,' taking it=喭;—see Ana. XI., xvi., 4. Këang Shing reads—乃佚,乃憲,既誕不則, 'they become idle, and indulge in pleasure, behave rudely, and are lawless.' I prefer the received text and interpretation. 昔之人=古老之人, as I have translated it; or it may mean—'our predecessors.'

Ch. II. Pp. 4—7. THE ADVANTAGES OF AVOIDING SELF-INDULGENT EASE SHOWN BY THE HISTORY OF SEVERAL OF THE SOVEREIGNS

聞曰、昔在殷王中宗、嚴恭寅畏、天命自度、治民祗懼、不敢荒寧、肆中宗之享國、七十有五年。○五節其在高宗時、舊勞于外、爰曁小人、作其即位、乃或亮陰、三年不言、其惟不言、言乃雍、不敢荒寧、嘉靖殷邦、至于小大、

fearful. He measured himself with reference to the appointment of Heaven, and cherished a reverent apprehension in governing the people, not daring to indulge in useless ease. It was thus that Chung-tsung enjoyed the throne for seventy and five years.

5 "If we come to the time of Kaou-tsung, he toiled at first away from the court, and was among the inferior people. When he came to the throne, it may be said that, while he was in the mourning shed, for three years he did not speak. *Afterwards* he was *still inclined* not to speak; but when he did speak, his words were full of harmonious *wisdom*. He did not dare to indulge in useless and easy

OF THE YIN DYNASTY. 4. *The case of Chung-tsung.* 昔在殷王中,宗,—the 在 here and the following parr. = 'in the case of.' 中宗 was the sacrificial title (廟號) of the emperor described. See the note on T'ae-mow, p. 220. 嚴 and 恭 are said to express the king's reverence as shown externally, while 寅 and 畏 describe his inward feeling of it. 天命自度,—by 天命 Ts'ae and many others understand 天理, 'Heavenly principles,' so that the meaning of the clause is, 'He measured (= defined the rules of life for) himself in accordance with heavenly principles.' But this is needless refining. The meaning rather is that Kaou-tsung felt that 'the appointment of Heaven,' which placed him upon the throne, brought with it certain duties and responsibilities, on his discharge of which depended his retaining Heaven's favour; he therefore measured himself to know whether his course was what it ought to be. Woo Ch'ing brings this meaning out very clearly:—天命在躬,易失難保,故反躬自省,謹循法則,惟恐不能永保天命也. I have said on p. 220 that we might doubt the length of Chung-tsung's reign, if it were not thus guaranteed by the duke of Chow. Two brothers are said to have preceded him on the throne;—first Yung-ke, who reigned 12 years, and before him Sëaou-këă, who reigned 17 years. If Chung-tsung were born in the same year that their father died, B.C. 1664, he must have been 30 when he succeeded to the empire.

5. *The case of Kaou-tsung.* See Book. VIII., of the last Part. 其在高宗時,—the 時 should evidently be read with the first clause, but it is difficult to explain it, or to account for it. 舊勞于外,爰曁小人,—comp. 'The Charge to Yuĕ,' Pt. iii., p. 1. The old interpreters took 舊 = 久, 'long.' It is better to take it as = 'at first,' *i.e.*, while his father was alive (當其爲太子之時). 爰 = 於是; and 曁 = 與, 'with.' The text must be supplemented:—於是與小人同其事. It is perplexing to find 曁 used as a preposition, and not simply a conjunction. 作其即位,—in order

無時或怨、肆高宗之享國、五十有九年。○〔六節〕其在祖甲、不義惟王、舊爲小人、作其卽位、爰知小人之依、能保惠于庶民、不敢侮鰥寡、肆祖甲之享國、三十有三年。

ways, but admirably and tranquilly presided over the empire of Yin, till in all its States, great and small, there was not a single murmur. It was thus that Kaou-tsung enjoyed the throne for fifty and nine years.

6 "In the case of Tsoo-këă, he would not unrighteously be emperor, and was at first one of the inferior people. When he came to the throne, he understood *the law of* the support of the inferior people, and was able to exercise a protecting kindness towards their masses, and did not dare to treat with contempt the widower and widows. Thus it was that Tsoo-këă enjoyed the throne for thirty and three years.

to bring out the meaning of 作, Woo Ch'ing says:—起自民間, 卽天子位, 'He arose from among the people, and ascended the imperial seat.' But in trying to account for the 作, he overlooks the 其. 作 has here merely a conjunctive force,=及. 乃或亮陰, 三年不言,—see 'The Charge to Yuĕ,' Pt. i., p. 1. I have said there that we are not to suppose that the emperor during the years of mourning maintained a total silence, but only kept from speaking on governmental matters. This is perhaps indicated by the 或. 其惟不言, 言乃雍,—I have translated this according to the account which we have in the beginning of 'The Charge to Yue.' K'ang-shing supposed that the duke is still speaking of Kaou-tsung during the time of mourning; but that is very unlikely. The history is evidently being carried on and forward. 嘉靖殷邦,—'he made the States—the empire—of Yin admirable and tranquil,' *i.e.*, he hushed all jarrings, and produced great prosperity.

6. *The case of Tsoo-këă.* Tsoo-këă was the son of Kaou-tsung. I have mentioned on p. 269 that Sze-ma Ts'een says that Tsoo-këă was lewd and disorderly. Similar testimony is found in the 國語. Having respect to these statements, Gan-kwŏ could not admit that the emperor spoken of here was the son of Kaou-tsung, and maintained that we were to find him in T'ae-këă, the grandson of T'ang. But from Chung-tsung the duke comes on to Kaou-tsung, approaching to the rise of their own dynasty of Chow;—how unnatural the address would be if he were now to go back to the beginning of the times of Yin! Moreover, the son of Kaou-tsung was styled Tsoo-këă, while the grandson of T'ang was called T'ae-këă. Nor does the confinement of T'ae-këă for a season by E Yin for his misdeeds sufficiently answer the requirements of the text,—不義惟王, 舊爲小人, 知小人之依. Gan-kwŏ says:—湯孫太甲, 爲王不義, 久爲小人之行, 伊尹放之桐, 'Tae-kea, being king, proved unrighteous. He had long displayed the conduct of an unworthy person, and E Yin confined him in T'ung.' But the meaning thus given to 小人, which has already occurred three times in the address, and always with the signification of 'the inferior people,' without any implication of unworthiness, must be rejected. On every ground we must conclude that the sovereign spoken of was not the grandson of T'ang. He was the son of Kaou-tsung. K'ang-shing has a story that Woo-ting wanted to disinherit Tsoo-këă's elder brother in favour of him, and that Tsoo-këă, thinking such a proceeding would be unrighteous, withdrew and lived for a time among

○(七節)自時厥後立王、生則逸、生則逸、不知稼穡之艱難、不聞小人之勞、惟耽樂之從、自時厥後、亦罔或克壽、或十年、或七八年、或五六年、或四三年。○(八節)周公曰、嗚呼、厥亦惟我周太王王季、

7 "The emperors which arose after these all their life-time enjoyed ease. From their birth enjoying ease, they did not understand the painful toil of sowing and reaping, nor hear of the hard labours of the inferior people. They only sought after excessive pleasures, and so not one of them enjoyed the throne for a long period. They continued for ten years, for seven or eight, for five or six, or *perhaps only* for three or four."

8 III. The duke of Chow said, "Oh! there likewise were king T'ae and king Ke of our own Chow, who attained to humility and reverential

the common people (祖甲以爲不義、逃於民間). Ts'ae adduces this as the ground of the language in the text,—不義惟王、舊爲小人. Ying-tă and Maou K'e-ling after him object to this account, that no authority can be adduced for it, and that there is no evidence of Këă's elder brother being unworthy, while it is defaming a good king like Woo-ting to say that he wanted to disinherit his eldest son in favour of a younger brother. K'e-ling, therefore, supposes that Tsoo-këă, in his youth, had been dissolute, and consorted with unworthy associates (不義惟王、舊爲小人、言祖甲少行不義、爰及非類). But here is the meaning of 小人 to which I have objected above. His explanation is as much an hypothesis as that of K'ang-shing, whom he vehemently condemns. The truth is,—while it is plain that it is the son of Kaou-tsung of whom the duke of Chow speaks, we do not know enough of that emperor to explain all his language. Gan-kwŏ for 保惠于庶民 gives 安順於庶民. It is better to take 惠=愛, as in the translation.

7. *The other emperors of Yin.* 生則逸,—'being born, they had ease.' The 'Daily Explanation' says:—身爲帝王之裔、長于宮禁之中、生則止見安逸耳. Këang Shing says ingeniously that the repetition of 生則逸 indicates that thus it was with one emperor and another. It is as well, however, to construe as I have done. 惟耽樂之從—another reading for this is 惟湛樂是從; but the meaning is the same. 克壽,—'could come to old age;' but the sequel shows that he is speaking of the occupancy of the throne. A long life and a long reign, however, would generally go together. It is to be observed that the reigns of the other sovereigns of Yin were not so short as the text says. There were six emperors after Tsoo-keă, of whom one reigned 21 years; a second, 23; and the tyrant Show himself, 28. Between Kaou-tsung and Chung-tsung, again, there were 12 reigns, of which only 2 were under ten years.

Ch. III. Pp. 8—11. THE DUKE DIRECTS THE KING'S ATTENTION TO THE PRINCES OF THEIR OWN DYNASTY,—TO KINGS T'AE AND KE, AND ESPECIALLY TO KING WAN. 8. 厥亦云云,—the 厥 corresponds to the 其 with which pp. 5 and 6 begin. 太王, 王季,—see Bk. III., p. 5; and the notes in pp. 268, 269.

克自抑畏。○九節文王卑服、卽康功田功。○十節徽柔懿恭、懷保小民、惠鮮鰥寡、自朝至于日中昃、不遑暇食、用咸和萬民。○十一節文王不敢盤于遊田、以庶邦惟正之供、文

9 awe. King Wăn dressed meanly, and gave himself to the work of
10 tranquillization, and to that of husbandry. Admirably mild and beautifully humble, he cherished and protected the inferior people, and showed a fostering kindness to the widower and widows. From morning to midday, and from midday to sundown, he did not allow himself time to eat;—thus seeking to secure the happy harmony
11 of the myriads of the people. King Wăn did not dare to go to any excess in his excursions or his hunting, and from the various States he received only the correct amount of contribution. He received

克自抑畏,—抑 means 'to press hard,' and 'to repress.' Hence 自抑='to be humble.' 9. 文王卑服,—comp. what Confucius says about Yu, Ana, VIII., xxi. 卽=就, 'to approach to;' here='to apply to.' 康功=安民之功, 'services giving repose to the people.' 田功=養民之功, 'services giving nourishment to the people.' See Mencius, I., Pt. II., v., 3. Këang Shing takes 服=事, so that the par. would have a very unworthy meaning,—'king Wăn occupied himself with mean affairs,' &c. 10. 徽柔懿恭,—徽 and 懿 are both defined by 美, 'admirable,' 'excellent.' If Wăn's mildness, it is said, had not been 徽, it would have been weakness; and if his respectfulness had not been 懿, it would have been hypocrisy (足恭之恭; see Ana. V., xxi.). 惠鮮鰥寡,—惠鮮 is a difficult expression, and Këang Shing reads 惠于鰥寡, which is much simpler. Ts'ae, adhering to the meaning of 鮮 as 'fresh, with no taint of corruption,' says that 'widowers and widows hang their heads down, all out of spirits; and when you give them an alms, you make them as it were become alive.' This is very strained. We must take 鮮=善, a meaning which it sometimes has. Gan-kwŏ seems to miss the meaning altogether, and construes absurdly. 昃 is the sun declining in the west. 自朝至于日中昃=自朝至于日之中,自中至于日之昃. 不遑暇食,—both 遑 and 暇 signify 'leisure.' Ying-tă observes that in their conjunction we have an instance of the duplicated expressions (複語) of the ancients.

11. 盤于遊田,—we met with 盤遊無度 in Pt. III., Bk. III., p. 1, where 盤 has the sense of 樂, 'pleasure.' Here, followed by 于, however, the meaning of 盤桓不止, 'incessant movement,' is to be preferred. On the 遊 see Mencius, I., Pt. II., iv., 5. There were the proper seasons both for tours of inspection and hunting expeditions. Wăn made them both at those seasons, and did not protract them beyond the regulated length of time. 田=畋, 'to hunt.' 以庶邦惟正之供,—Ts'ae, after earlier critics of the Sung dynasty, takes this as=於常貢正數之外,無橫斂也, 'beyond the correct amount of the regular tribute, he made no oppressive exactions;' and he adds that if Wăn dealt in

王受命惟中身、厥享國五十年。○十二節周公曰、嗚呼、繼自今、嗣王則其無淫于觀于逸于遊于田、以萬民、惟正之供。○十三節無皇曰、今日耽樂、乃非民攸訓、非天攸若、時人丕則有愆、無若殷王受

the appointment *of Heaven* in the middle of his life, and enjoyed the throne for fifty years."

12 IV. The duke of Chow said, "Oh! from this time forward, do you who have succeeded to the throne imitate his avoiding of excess in his sights, his ease, his excursions, his hunting; and from the myriads
13 of the people receive only the correct amount of contribution. Do not allow yourself the leisure to say, 'To-day I will indulge in pleasure.' This is not holding out a lesson to the people, nor the way to secure the favour of Heaven. Men will on the contrary

this way with the States which acknowledged his authority as chief of the West, it is easy to see how gentle was his taxation of his own people. Gan-kwŏ interpreted the clause quite differently:—以衆國所取法則, 當以正道供待之, which Ying-tă expounds, 'He considered that it was from him that all the States had to take their pattern, so that his proper business was to regulate himself with a right heart, to minister the treatment to them.' This is hardly intelligible; and Këang Shing would gladly reduce the whole clause to 唯政之恭, 'and reverently attended to the business of the govt.,' from a passage in the 國語, 楚語 上, which even Yuh-tsae says ought not to be credited in the case;—see 段大令古文尙書撰異, *in loc.*

受命惟中身,—Wăn's 'receiving the appointment' here can only be understood of his succeeding to his father as one of the princes of the empire. Gan-kwŏ observes that Wăn died at the age of 97, and as he was 47 when he came to the principality of Chow, the expression 中身, 'middle of his life,' must not be pressed.

Ch. IV. Pp. 12, 13. THE DUKE URGES KING CHING TO MAKE THE MAXIM OF 'NO DAY FOR IDLENESS' THE RULE OF HIS LIFE, AND TO ESCHEW THE EXAMPLE OF SHOW. 12. Gan-kwŏ points 繼自今嗣王,云云, and understands the duke to have in view all future sovereigns of the House of Chow (繼從今已往嗣世之王,皆戒之), so that the 則 that follows is merely a particle. I prefer, however, the construction of Ts'ae, which appears in the translation. Acc. to it, the words are addressed to king Ching, though there is of course a lesson in them for future kings as well; 則 is a verb, = 法, 'to imitate,' and the 其 which follows it refers to king Wăn. 觀 = our 'sight-seeing.' 以萬民 takes here the place of 以庶邦, being appropriate to the case of the emperor, whereas the other expression was descriptive of Wăn as the 'Chief of the West,' the Head of a portion of the States.

Këang Shing gives for the par.—嗚呼繼自今嗣王其毋淫于酒, 毋佚于游田, 維正之共, which appears in one of the chapters of 'The Books of Han,' and was perhaps the reading of Fuh-shang. 13. 皇 must be taken as = the 遑 of par. 10. 非民攸訓 = 非民之所以爲教, 'is not what the people should take as their lesson. 天攸若 =

之迷亂酗于酒德哉。○周十四節公曰、嗚呼、我聞曰、古之人、猶胥訓告、胥保惠、胥教誨、民無或胥譸張爲幻。○此十五節厥不聽、人乃訓之、乃變亂

greatly imitate you, and practise evil. Become not like Show, the king of Yin, who went quite astray, and was abandoned to the practice of drunkenness."

4 V. The duke of Chow said, "Oh! I have heard it said that, in the case of the ancients, *their ministers discharged their functions* in warning and admonishing them, in protecting and *loving* them, in teaching and instructing them; and among their people there was hardly one who would impose on them by extravagant language or deceiv-
5 ing tricks. If you will not listen to this *and profit by it*, your ministers will imitate you, and so the correct laws of the former

天之所順, 'what Heaven will accord with.' 時=是, corresponding to the 乃 above. 時人丕則有愆=是人大則效之,斯有愆尤矣. 酗于酒德,—comp. 'The Viscount of Wei,' p. 1. It is very evident that 德 may be spoken of *vice* as well as of *virtue*.

Ch. V. Pp. 14, 15. THE DUKE URGES THE KING TO RECEIVE GOOD ADVICE, REFERRING TO THE CASE OF ANCIENT SOVEREIGNS WHO HAD DONE SO, AND POINTING OUT THE EVIL CONSEQUENCES OF A CONTRARY COURSE. 14. By 古之人 we are probably to understand the three sovereigns of Yin celebrated in the second chapter, and king Wăn. 猶胥至教誨,—we have to understand 其臣, 'their ministers,' as the subject of the verbs 訓告, &c. The force of the 猶, 'still,' is thus brought out:—'The virtue of those ancient sovereigns was complete. It seemed as if they needed no assistance; but *still* their ministers did not cease to instruct them,' &c. 胥=相. It indicates the mutual intercourse of sovereigns and ministers, while we must restrict the action of the verbs to the latter. 民無或,云云,—this shows the result throughout the empire, when those good sovereigns were guided and supported in such a way by their ministers. The dict. explains 譸張 together by 誑, 'to lie,' 'to deceive.' This is plainly the meaning, but I do not know that 張 by itself is ever found with this signification. 幻 is defined by 變名易實以眩觀, 'changing names and transposing realities, to deceive the sight.' In Fuh-shang's text this clause appears to have wanted the commencing 民, and the 胥 after 或. 15. An application of the statements in the prec. par. is here made to king Ching. If he will not listen to them, 人乃訓之(=人乃法則之), 'men will learn of him.' The 'men' intended are his ministers. 正刑=正法, 'correct laws.' Ts'ae instances the light punishments and light taxation, which were the rule with ancient good sovereigns, and which would be superseded by severe penalties, and heavy exactions. 至于小大 is to be joined with 正刑. 民否,—'the people disapproving.' The disallowing and changing the laws which were favourable to them will awaken their disaffection and displeasure. Hostile feelings will be cherished in their hearts, and turn to curses on their tongues. 詛祝,—these two terms together = our 'to curse.' Ying-tă says that 'to ask the spirits to make miserable is called 詛; and to announce one's thoughts to the spirits by words is called 祝'(請神加殃謂之詛,以言告神謂之祝). Ts'ae and many others explain the par. in

先王之正刑、至于小大、民否則厥心違怨、否則厥口詛祝。○(十六節)周公曰、嗚呼、自殷王中宗、及高宗、及祖甲、及我周文王、茲四人迪哲。○(十七節)厥或告之曰、小人怨汝詈汝、則皇自敬德、厥愆、曰朕之愆、允若時、不啻不敢含

kings, both small and great, will be changed and disordered. The people blaming you will disobey and rebel in their hearts;—yea, they will curse you with their mouths."

16 VI. The duke of Chow said, "Oh! those kings of Yin, Chung-tsung, Kaou-tsung, and Tsoo-këă, with king Wăn of our Chow,—these
17 four men carried their knowledge into practice. If it was told them—'The inferior people murmur against you, and revile you,' then they paid great and reverent attention to their conduct; and with reference to the faults imputed to them they said, 'Our faults are really so.' *They acted thus*, not simply not daring to cherish

the way thus exhibited; and I don't think we can do better with it. Woo Ch'ing, taking 此厥不聽 as Ts'ae does, gives for the rest a construction of his own, and makes the meaning—'If you will not hearken to this and profit by it, then men will persuade you to change and confuse the correct laws of the former kings. Those laws were very favourable to the people; and when they are so changed, the people, small and great, will cherish, some of them, a rebellious resentment in their hearts, while others will proceed to curse you with their mouths' (成王于此古人……不聽信，則人乃道說之，以變亂先王之正法，先王之法甚便于民，一變亂之，則至于或小或大，或有違怨于心者矣，或有詛祝于口者矣). Këang Shing reads 此厥不聖，人乃訓變亂正刑，云云,='When the ancient sovereigns were not sage, then men led them away to change,' &c., according to the view of Woo Ch'ing. He is compelled, however, to doubt the genuineness of the 民; and indeed, if 民 be genuine here (and there is no evidence to the contrary), the same character in the prec. par. cannot be assailed. The reading of 聖, moreover, and consequent making this chapter terminate without any application to king Ching, takes from its connection with the rest of the Book.

Ch. VI. Pp 16—18. THE DUKE PRESSES ON THE KING THE DUTY OF LISTENING TO ADVICE BY THE EXAMPLE OF THE GOOD SOVEREIGNS WHOM HE HAS MENTIONED, AND POINTS OUT AGAIN THE EVIL CONSEQUENCES OF A CONTRARY COURSE. 16. 迪哲,—'trod in the way of their knowledge.' Ts'ae says this is what Mencius calls 'the richest fruit of wisdom,—the knowing, and not putting the knowledge away' (智之實，知而弗去是也; see IV., Pt. 1., xxvii. 2.). 17. 皇自敬德,—皇=大, 'great,' 'greatly.' We may take 敬德 as in Bk. XII., or more generally, as I have done in the translation. Ying-tă makes the clause=增修善政, 'they increasingly cultivated good government.'

怒。○十八節此厥不聽人乃或譸張爲幻、曰小人怨汝詈汝、則信之、則若時、不永念厥辟、不寬綽厥心、亂罰無罪、殺無辜、怨有同、是叢于厥身。○十九節周公曰、嗚呼、嗣王其監于茲。

18 anger. If you will not listen to this *and profit by it*, when men with extravagant language and deceptive tricks say to you, 'The inferior people are murmuring against you and reviling you,' you will believe them. Doing this, you will not be always thinking of your princely duties, and will not cultivate a large and generous heart. You will confusedly punish the crimeless, and put the innocent to death. There will be a general murmuring, which will be concentrated upon your person."

19 VII. The duke of Chow said, "Oh! you king, who have succeeded to the throne, make a study of these things."

厥愆=于其所誣毀之愆, 'in the case of the faults which were wrongly imputed to them.' 18. This is the application of the prec. two parr., as par. 15 was an application of 14. Këang Shing cannot adopt 聖 here in the first clause as in p. 15, not having the precedent which he there had. Still he says we ought to read 聖; but I cannot think so. The duke of Chow would not have put the case that the worthies he celebrated could have behaved themselves so unworthily. At 則若是 the transition is abrupt, but the meaning is plain. 不永念厥辟=不能永念其爲君之道, as in the translation. This is much better than, with Këang Shing, to read 辟 as *p'ih*, and understand the expression as=不能引咎自責也, 'they could not have acknowledged the blame, and reproved themselves.' 怨有同,—'resentments will be the same,' *i.e.*, people may receive injuries of different kinds, but all will agree in the feeling of injury and resentment.

Ch. VII. P. 19. *Concluding exhortation, that the king should think of all that had been said to him, and use the address as a light to guide him to safety and excellence,—as a beacon to warn him from what was evil and dangerous.*

THE BOOKS OF CHOW.

BOOK XVI. PRINCE SHIH.

君奭

周公若曰、君奭。○弗弔、天降喪于殷、殷既墜厥命、我有周既受、

1 I. The duke of Chow spake to the following effect, "Prince Shih,
2 Heaven, unpitying, sent down ruin on Yin; Yin has lost its appointment, and the princes of our Chow have received it. I do not dare, *however*, to say, as if I knew it, 'The foundation will ever truly

THE NAME OF THE BOOK.—君奭, 'Prince Shih.' With these words the Book begins, and they are taken to be its designation. Shih was the name of the duke of Shaou; see on the title of Book XII. It was to him that the address or announcement here preserved was delivered, so that his name is not an inappropriate designation for it. The Book is found in both the texts.

CONTENTS. Ts'ae says that the duke of Shaou had announced his purpose to retire from office on account of his age, when the duke of Chow persuaded him to remain at his post; and the reasons which he set before him were recorded to form this Book. If this was the design of the duke of Chow, he was a master of the art of veiling his thoughts with a cloud of words. There are expressions which may be taken, indeed, as intimating a wish that the prince Shih should continue at court, but some violence has to be put upon them.

The prefatory notice is to the effect that, when the two dukes were acting as chief ministers to king Ching, the duke of Chow was 'not pleased' (不悅; see p. 11), and the duke of Chow made the 'Prince Shih.' This expression—'not pleased'—has wonderfully vexed the ingenuity of the critics. It is of no use adducing their various explanations of it, for there is nothing in the Book to indicate the existence of such a feeling in Shih's mind. If he was really entertaining such a feeling from any cause, and had in consequence sought leave to withdraw from public life, the duke of Chow thought it his best plan to make no open reference to those delicate points.

The two principal ideas in the address are—that the favour of Heaven can only be permanently secured for a dynasty by the virtue of its sovereigns; and that that virtue is secured mainly by the counsels and help of virtuous ministers. The ablest sovereigns of Shang are mentioned, and the ministers by whose aid it was, in a great measure, that they became what they were. The cases of Wăn and Woo of their own dynasty, similarly aided by able men, are adduced in the same way; and the speaker adverts to the services which they—the two dukes—had already rendered to their House and their sovereign, and insists that they must go on to the end, and accomplish still greater things. It may be that he is all the while combating some suspicion of himself in the mind of prince Shih, and rebuking some purpose which Shih had formed to abandon his post at the helm of the State; but this is only matter of inference, and does not by any means clearly appear. It will be seen that I have, for convenience' sake, arranged the three and twenty paragraphs in four chapters.

Ch. I. Pp. 1—6. CHOW IS FOR THE PRESENT RAISED BY THE FAVOUR OF HEAVEN TO THE SOVEREIGNTY OF THE EMPIRE. BUT THAT FA-

我不敢知曰、厥基永孚、于休、若天棐忱、我亦不敢知曰、其終出于不祥。○三節 嗚呼、君已曰、時我、我亦不敢寧于上帝命、弗永遠念天威越我民罔尤違、惟人、在我

abide in prosperity. [If Heaven aid sincerity,—]' Nor do I dare
to say, as if I knew it, 'The final end will issue in our misfor-
3 tunes.' Oh! you have said, O prince, 'It depends on ourselves.' I
also do not dare to rest in the favour of God, never forecasting
at a distance the terrors of Heaven in the present time when
there is no murmuring or disobedience among the people;—*the issue* is with men. Should our present successor to his fathers

YOUR MAY NOT BE PERMANENT. THE DUKE OF CHOW IS ANXIOUS, AND PRINCE SHIH SHOULD BE THE SAME, TO SECURE IT BY CULTIVATING THE VIRTUE OF THE KING. 1. 君奭,—in the plainness of ancient manners, it is said, when people were talking together they called each other by their names. Shih, however, is honoured with the title of 'prince,' which might be given to him, as he had been invested with the principality of Yen. See on the name of Bk. XII. 2. *Chow had superseded Yin in the possession of the empire, but it could not be known beforehand how long it would continue.* 弗弔,云云,—see Bk. XIV., p. 2. The 旣 in the next two clauses has no conjunctive force, but marks the perfect tense. 我不敢知至末,—compare Bk. XII., p. 17. That passage seems to have misled the old interpreters, and still to mislead many of the present day, as to the meaning of the text. They make the speaker to have the fate of the past-away dynasty of Yin before him, and not that of their existing Chow.—'I do not dare to know and say, "The House of Yin at its beginning might have long accorded with prosperous ways,"' &c. It is plain to me that the speaker has before him the destiny of Chow, which they of the dynasty must fashion for themselves. Whether it would be long or short must depend on their conduct. 厥基永孚于休,—'its foundation will for ever be sincerely established in prosperity.' I do not understand the next clause,—若天棐忱, 'if Heaven assist the sincere.' Whether we suppose the speaker to have reference to the past Yin or the present Chow, these words seem equally out of place. To say that either dynasty might be sincerely virtuous, and so be aided by Heaven, and yet not abide in security, is contrary to reason, and to the most strongly cherished principles of Chinese doctrine. Medhurst read the words with the next part of the par.—'And should Heaven aid us in very deed, still I would not dare positively to affirm that our end would be entirely the result of misfortune.' But such a construction is inadmissible. I have put the clause in the translation as incomplete, and also within brackets, to intimate that I think it out of place. 其終出于不祥,—Këang Shing reads 其崇出于不詳; but he explains 崇 by 終, and 詳 by 善 (=祥). Another reading, evidently false, was—道出于不詳.

Pp. 3—5. *The duty of the ministers of Chow was to do what they could in the present to secure the permanence of the dynasty.* 3. 嗚呼,君已曰,時我,—the simplest way of explaining these words, is by taking 時我=是在我而已, 'it—the permanence of the dyn.—depends on us,' and supposing that the duke refers to a remark to that effect made at some former period by Shih. Lin Che-k'e and others adduce his language in many parts of his Announcement, *e.g.* pp. 19, 20, which they think the duke has in view. This is very likely. Other methods to try to get a meaning from the passage are harsh and violent. Gankwŏ, for instance, took the meaning to be—'Oh! prince, what shall I say? I will say, "You should approve of my remaining in the govt."' It is strange that Maou K'e-ling should still approve of such a construction. Woo Ch'ing

後嗣子孫、大弗克恭上下、遏佚前人光、在家不知。○四節天命不易、天難諶、乃其墜命、弗克經歷嗣前人恭明

prove greatly unable to reverence Heaven and the people, and so bring to an end their glory, could we in our families be ignorant of it?
4 The favour of Heaven is not easily preserved. Heaven is hard to be depended on. Men lose its favouring appointment because they cannot pursue and carry out the reverence and brilliant virtue

takes 君已 in the same way, and then makes 曰時我=‘But it is my duty to do my utmost to preserve the favour of Heaven.’ 我亦至惟人,—the 惟人 with which this part ends corresponds to the 時我 at the beginning, and=實惟在人而已. 弗永遠念天威越我民罔尤違 is all one clause, and to be read together,—another instance of Choo He's long sentences in the Announcements of the Shoo. Ts‘ae explains it by 不永遠念天之威於我民無尤怨背違之時. Këang Shing puts a stop at 威, understanding the duke as giving one reason for his remaining in the govt. that he could not rest in the present favour of Heaven, but must forecast a change in the aspects of Providence. For the same resolution he finds another reason in the words that follow—越我民罔尤違,惟人在 (so he points),=‘That our people may be kept from murmurs and disaffection depends on the right men being there.’ To make the language in any way bear this interpretation he is obliged to suppose that 越 is a mistake for 曰. Gan-kwŏ paused at 命, and made 弗永遠念天威越我民罔尤違 an address to Shih, =‘Why do you not think of the terrors of Heaven, and set about affecting and transforming our people, that they may not commit errors and fall into opposition.’ Interpretation could hardly be more unlicensed. Nor does he succeed better in what remains of the par. K‘e-ling labours in vain to impart some likelihood to his views. 在我後至末,—the 在 is used as in the last Book, pp. 5 and 6. By 我後嗣子孫 we must understand king Ching. The same interpretation must be given of the reading—我嗣事子孫, adopted by Këang Shing from a passage in the ‘Books of the Early Han;’—see the 王莽傳,上. 恭上下,—Ts‘ae understands ‘Heaven’ to be meant by 上, and ‘the people’ by 下, so that the expression=敬天敬民. Others understand ‘Heaven and Earth’ to be intended. 遏佚前人光=遏絶佚墜文武光顯. 在家不知 is to be taken interrogatively,=可得謂在家不知乎. Ts‘ae, holding that the object of the address was to induce the duke of Shaou to abandon his purpose of retirement, takes the question as addressed to him,—‘Could you be ignorant of it?’ The old interpreters, holding that the speaker is much occupied with vindicating his own remaining in the government, take it in the first person,—‘Could I be ignorant.’ The best plan seems to be to put it as in the translation. It may thus be applied to either of the dukes; and I believe that the duke of Chow intended it both for himself and his friend. 4, 5. 天命不易,天難諶—comp. the ‘Both possessed Pure Virtue,’ p. 2; *et al.* Këang Shing, on the authority mentioned above, reads—命不易,天應棐諶, which may safely be rejected on internal grounds. In interpreting the rest of the par. there is much difference of view. Acc. to that followed in the translation, 前人恭明德=前人之恭德與明德, ‘the reverent virtue and the brilliant virtue of their forefathers; the former referring to the 恭上下 of the last par., and the latter to the 前人光. This 恭明德 is governed by the

德。○在五節今予小子旦、非克有正、迪惟前人光、施于我沖子。○又六節曰、天不可信、我道惟寧王德延、天不庸釋于文王受命。○公七節曰、君奭、我聞在昔、成湯既受命、時則有若伊尹格于皇天、在

5 of their forefathers. Now I, Tan, being but as a little child, am not able to correct *our king*. I would simply conduct him to the glory of his forefathers, and make his youth partaker of that."

6 He also said, "Heaven is not to be trusted. Our course is simply to seek the prolongation of the virtue of the Tranquillizing king, and Heaven will not find occasion to remove its favouring decree which king Wan received."

7 II. The duke said, "Prince Shih, I have heard that of ancient time, when T'ang the Successful had received the favouring decree, he had with him E Yin, making his virtue like that of great Heaven.

verbs 經歷 and 嗣. Gan-kwŏ, instead of construing the passage thus, put a stop at 歷, and read on the conclusion with the first part of the 5th par.—嗣前人恭明德在今予小子旦 'To continue the reverent and brilliant virtue of our forefathers rests now with me the little child Tan.' Këang Shing has nearly the same punctuation. After all this, no two agree in explaining the former portion—乃其 (K. S. omits this 其) 墜命弗克經歷. It will suffice to mention the view of K'e-ling:—夫天之墜命者,以其不能有經歷人, 'now Heaven lets its favouring decree fall to the ground, because they cannot have men of experience!' For 非克有正,云云, the 'Daily Explanation' gives:—我非眞有格心之術,可以匡正吾君也,所孜孜啟迪者,惟以前人光大之德,付與我沖子,使其上而事天,下而治民,知所經歷繼嗣,不至于遏佚前人之光耳.

P. 6. *The favour of Heaven being so uncertain, the way to secure it is by perpetuating the virtue of king Woo.* We are to understand king Woo by 'The Tranquillizing king,'—see on Bk. VII., p. 3. Ts'ae expands the text very clearly:—天固不可信,然在我之道,惟以延長武王之德,使天不容捨文王所受之命也.

Ch. II. Pp. 7—10. WHAT BENEFITS WERE DERIVED DURING THE TIME OF YIN FROM THE GREAT AND ABLE MINISTERS WHO LIVED IN DIFFERENT REIGNS. IT WAS FOR PRINCE SHIH IN HIS TIME TO SERVE IN THE SAME WAY THE DYNASTY OF CHOW. 7. *The most distinguished ministers of Yin, and the emperors under whom they flourished.* 我聞至皇天,—the 若 prefixed to all the names = 'a man like,' yet not implying any other besides the minister thus pointed out. 伊尹,—see the first introductory note on 'The Instructions of E.' 格于皇天,—see 'The Charge to Yuĕ,' Pt. iii., p. 10. 在太甲至保衡,—see on 'The T'ae-këă,' Pt. i. p. 1, and 'The Charge to Yuĕ,' Pt. iii., p. 10. The duke of Chow here calls E Yin by his name or title, with evident reference to the beginning of the 'T'ae-këă.' 太戊至王家

太甲、時則有若保衡、在太戊、時則有若伊陟臣扈格于上帝、巫咸乂王家、在祖乙時則有若巫賢、在武丁、時則有若甘盤。○ 率八節惟茲有陳、保乂有殷、故殷禮陟

T'ae-këă, *again*, had Paou-hăng. T'ae-mow had E Chìh and Chin
Hoo, through whom his virtue was made to affect God; he had
also Woo Heen, who regulated the royal House. Tsoo-yih had Woo
8 Heen. Woo-ting had Kan Pwan. These *ministers* carried out their
principles, and effected their arrangements, preserving and regulating
the empire of Yin, so that, while its ceremonies lasted, *those sove-*

—see the notices 22 and 23 in the Confucian preface. We may assume that in this passage the duke of Chow had before him the Books of Shang mentioned in those notices, which are now lost. If we had them, we should find the expression 格于上帝, as we find 格于皇天 in 'The Charge to Yuĕ.' From the 13th notice in the preface we learn that T'ang had a minister called Chin Hoo. He would be an ancestor probably of the Chin Hoo mentioned here in connection with T'ae-mow. 祖乙至巫賢,—if we had the lost Book Tsoo-yih (see Pref., n. 26), we should probably find this Woo Heen mentioned in it. 甘盤,—see 'The Charge to Yuĕ,' Pt. iii., p. 1. We cannot but be surprised that the duke does not make any mention of Foo Yuĕ. Keang Shing throws out the hint that Kan Pwan and Foo Yuĕ may have been the same man,—which is absurd. Gan-shih says that as Pwan was the earliest instructor of Woo-ting, the wisdom which guided that emperor to get Yuĕ for his minister was owing to him; but this does not account for the omission of Yuĕ in the duke's list. Perhaps something like a reason for it is suggested by the next par. 8. *The happy result of the services of those ministers.* 率惟茲有陳,—this must be spoken of the six great ministers just enumerated.—'In accordance with this,'—*i.e.*, their course of action so described—'they had an arrangement.' The meaning is very obscure. The critics, however, all expand it much as Ts'ae does:—六臣循惟此道,有陳列之功. 殷禮陟配天,—Gan-kwŏ takes 殷禮, 'the ceremonies of Yin,' as = 'the govt. of Yin' (安上治民之禮), and the whole clause as meaning that the govt. of Yin was so good that its sovereigns were on earth the representatives of God above, and occupied the imperial seat (殷得此安上治民之禮,能升配上天,天在人上,故謂之升,爲天之子是配也). This is ingenious, but it imposes too great violence on the language. 禮 cannot be taken as the nominative to 陟 and 配. 殷禮 are most naturally taken adverbially, = 'according to the ceremonial usages of Yin,' or as in the translation. Then 陟 and 配天 are predicates of the emperors of Yin, probably of those who are specially mentioned in the preceding par., the former char. describing them as 'deceased' (see 'The Canon of Shun,' p. 28), and 配天 declaring the fact of their being associated with Heaven in the sacrifices to it. In the present dyn. all its departed emperors are so honoured at the great sacrificial services. Under the Chow dyn. only How-tseih and king Wăn enjoyed the distinction. The rule of the Yin dyn. seems to have been to associate the five emperors of whom the duke has been speaking. [We have perhaps in this custom a reason for the omission of Foo Yuĕ in the prec. par. From the Pwan-kang, Pt. i., 14, we learn that their ministers shared in the sacrifices to the sovereigns of Yin. Each emperor would have one minister as his assessor, and so Woo-ting could not have both Kan Pwan and Foo Yuĕ. Though the latter may have been the greater man of the two, the sacrificial honour was given to the other as having been the earlier instructor of the emperor. The duke, having the emperors

配天、多歷年所。九節 ○天惟純佑命、則商實、百姓王人、罔不秉德明恤、小臣屛侯甸、矧咸奔走、惟玆惟德稱、用乂厥辟、故一人有事于四方、若卜筮、罔不是孚。○十節 公

reigns though deceased were assessors to Heaven, while it extended
9 over many years. Heaven thus determinately maintained its
favouring appointment, and Shang was replenished with men. The various officers, and members of the royal House holding employments, all held fast their virtue, and displayed an anxious solicitude *for the empire.* The smaller officers, and the chiefs in the How and Teen *domains*, hurried about on their services. Thus did they all put forth their virtue, and aid their sovereign, so that whatever affairs he, the one man, had in hand, throughout the four quarters of the empire, an entire sincerity was conceded to them as to the indications of the tortoise or the milfoil."

as sacrificed to in his mind, had no occasion therefore to mention Yuĕ. This explanation was first suggested by Soo Shih.]

I acquiesce in this view of the text, in preference to that proposed by Gan-kwŏ. It has its difficulties, however, and one of the principal is that we are obliged to find another subject for the verb 歷 in the concluding clause. The use of 所, at the end is peculiar. The 'Daily Explanation' says it is merely 'an expletive' (語辭), which is saying that no account of it can be given. A usage of it apparently analogous to that here is given in the Dict., with the definition—指物之辭, 'a demonstrative.'

P. 9. *The same subject.* 天惟純佑命則商實,—such is the punctuation adopted by Ts'ae, and also by Keang Shing. Gan-kwŏ read on to 百姓, but the meaning which he endeavours to make out for 商實百姓 is inadmissible. Ts'ae supports the explanation of 實 which appears in the translation, by referring to Mencius, Book VII., Pt. II., xii., 1,—不信仁賢, 則國空虛, 'If men of virtue and ability be not trusted, a State will become empty and void.' The meaning seems to be that Heaven smiled upon the empire sustained by those great ministers, and there was no lack of smaller men to do their duty in their less important spheres with ability and virtue. 百姓王人,—it is not possible to say positively what officers are intended by these designations. Woo Ch'ing takes 百姓 as 'the people of the imperial domain' (王畿之民; comp. the use of the phrase in 'The Canon of Yaou,' p. 2); but it must be used of officers or ministers, and not of the people. I suppose it = 百官. Perhaps Keang Shing is correct in taking 百姓 as the officers with different surnames from that of the imperial House (異姓之臣), and 王人 as cadets of that House in official employment (王之族人, 同姓之臣). 明恤 = 明致其恤, 有憂國之心. The phrase is correlative with 秉德, and is not to be joined with 小臣 below,—as Gan-kwŏ does. 屛侯甸 = 爲屛藩于侯甸之服者—'those who acted as screens (=the prin-

曰、君奭、天壽平格、保乂有殷、有殷嗣天滅威、今汝永念、則有固命、厥亂明我新造邦。○十一節公曰、君奭、在昔上帝割、申勸寧王之德、其集大命于厥

10 The duke said, "Prince Shih, Heaven gives long life to the just and the intelligent;—it was thus that *those ministers* maintained and regulated the dynasty of Yin. He who at last came to the throne was extinguished by the majesty of Heaven. Think you of the distant future, and we shall have the decree *in favour of Chow* made sure, and its good government will be brilliantly displayed in our new-founded State."

11 III. The duke said, "Prince Shih, aforetime when God was afflicting Yin, he encouraged anew the virtue of the Tranquillizing king, till at last the great favouring decree was concentrated in his

ees) in the How and Tëen domains.' 矧=‘still more;' or simply = ‘likewise.' 惟兹惟德稱=惟此内外之臣,皆舉稱其德, ‘all these ministers, about the court and away from it, throughout the empire, displayed and exerted their virtue. 若卜筮,罔不是(=是之)孚(=信之)=如龜之卜,如蓍之筮,天下無不敬信之.

P. 10. *Advice to Shih, grounded on the prec., that he should do for Chow what those ministers had done for Yin.* 天壽平格,—Gan-kwŏ supposes that 平格 is spoken of the sovereigns of Yin, (平至之君. It is better to understand the characters of the ministers who have been spoken of. They are called 平, ‘level,' free of all selfishness, and 格, ‘intelligent,' all-reaching and embracing. 壽 conveys not only the idea of long life, but also of prosperity,—as in the last Book, p. 7. Show is intended by 有殷嗣. 天滅威=天滅之以示威. 永念,—‘think of the distant future.' This is better than to take the terms as simply = ‘always think of this.' 厥亂明我新造邦=其治效亦赫然明著於我新造之邦, ‘its efficient govt. will be gloriously and brilliantly displayed in our new founded kingdom.' Maou K‘e-ling understands Lŏ to be ‘the newly founded country;' but the dynasty is what is meant; compare the passage of the She King, quoted in ‘The Great Learning,' comm., ii., 3. [It does not appear from this par. that the duke of Shaou had expressed his wish to withdraw from the public service, but the duke of Chow is evidently urging him to continue at his post to the last.]

Ch. III. Pp. 11—17. IT WAS BY THE AID OF THEIR ABLE MINISTERS THAT THE KINGS WAN AND WOO WERE RAISED TO THEIR GRAND DISTINCTION AND THE SOVEREIGNTY OF THE EMPIRE. THE DUKE OF CHOW LOOKS TO SHIH TO COOPERATE WITH HIM IN MAINTAINING THEIR DYNASTY OF CHOW. 11. 上帝割—‘God was cutting,' *i.e.*, was bringing about the overthrow of the dynasty of Yin. Këang Shing, after K‘ang-shing, takes 割 for 蓋, a particle of style, the force of which passes into the verbs that follow; but there is no necessity to resort to such a device. Hea Seen observes that ‘Heaven encouraged king Wăn, and afterwards encouraged king Woo; hence the language—申勸;—see the 集說. 申 is ‘a term, continuative of what has gone before,' (繼前之辭). In the Le Ke, Bk. 緇衣, p. 24, we find this par. in the form—

躬。○惟〔十二節〕文王、尙克修和我有夏、亦惟有若虢叔、有若閎夭、有若散宜生、有若泰顚、有若南宮括。○又〔十三節〕曰、無能往來、茲迪彝敎、文王蔑德降于國人。○亦〔十四節〕惟純佑秉德、迪知天威、乃惟時昭

12 person. *But* that king Wăn was able to conciliate and unite the portion of the great empire which we came to possess, was owing to his having such ministers as his brother of Kih, Hwang Yaou, San E-săng, T'ae Teen, and Nan-kung Kwŏ."

13 He repeated this sentiment, "But for the ability of these men to go and come in his affairs, developing his constant lessons, there would have been no benefits descending from king Wăn on the
14 people. And it also was from the determinate favour *of Heaven*, that there were these men of firm virtue, and acting according to their knowledge of the dread majesty of Heaven, to give themselves

在昔上帝周田觀文王之德,其集大命于厥躬. This was, no doubt, the reading current in the Han dyn. as from Fuh-shang. 12. *King Wăn and the ministers who aided him.* 惟文至有夏,—我有夏=我所有之諸夏, 'the empire, or the portion of the empire, which we had.' The reference is to the two-thirds of the empire which acknowledged the authority of Wăn. 尙=庶幾, 'perhaps.' Tsow Ching-k'e says that the terms 克尙 intimate the difficulty of Wăn's undertaking, and the greatness of the assistance which he derived from his ministers. 虢叔,—from a passage in the 左傳,僖五年, we learn that this was a son of king Ke, and a younger brother of Wăn. Kih was the name of his appanage, in the pres. dis. of Paou-ke (寶雞), dep. of Fung-ts'ëang, Shen-se. [This was called the western Kih. There were two other districts called Kih under the Chow dynasty,—the eastern Kih, and the northern.] 閎,散,泰, and 南宮 are surnames; and 夭,宜生,顚, and 括 are names. So says Gan-kwŏ, and there is no reason to call the thing in question, except in the case of the second, whose surname is said by some to have been 散宜. Of those five ministers we can hardly be said to know more than the surnames and names. It would be a waste of time to refer to the legendary tales that are circulated about them. If we were surprised that there was no mention in p. 7 of Foo Yuĕ, it is no less strange that the greatest of Wăn's ministers, the 太公望, should here be passed over in silence. 13. It is certainly most natural to take 又曰 here as introducing another remark, confirmatory of the preceding, by the duke of Chow. I can by no means accede to the view of Gan-kwŏ, and of Këang Shing and K'e-ling among the moderns, that 又曰無能往來 is an observation of king Wăn, who, though he had those five ministers, still said, 'They are not able (=enough) to go and come in my affairs.' In order to make the rest of the par. harmonize in any way with this construction, they are obliged to take 蔑德='exquisite virtue.' 14. This par. corresponds to par. 9. What E Yin and the others did for the emperors of Yin, that did these five ministers for king Wăn,—and all by the determinate favour of Heaven. The 'Daily Explanation' expands 亦惟純佑秉德 into—我

文王、迪見冒、聞于上
帝、惟時受有殷命哉。
○十五節 武王、惟茲四人、尚
迪有祿、後暨武王誕
將天威、咸劉厥敵、惟
茲四人、昭武王惟冒、
丕單稱德。○十六節 今在予
小子旦、若游大川、予
往暨汝奭其濟、小子
同未在位、誕無我責、

to enlighten king Wăn, and lead him forward to his high distinction
and universal over-rule, till his fame reached the ears of God, and
15 he received the decree of Yin. There were still four of these men
who led on king Woo to the possession of that decree with all its
emoluments. Afterwards, along with him, in great reverence of the
majesty of Heaven, they slew all his enemies; and *then* these
four men made king Woo distinguished all over the empire,
16 till *the people* universally and greatly proclaimed his virtue. Now,
with me Tan, who am but a little child, it is as if I were floating
on a great stream; let me from this time cross it along with you,
O Shih. Our young sovereign is *powerless* as if he had not yet

文王之時、有虢叔等五臣、爲之輔佐、亦惟天意在文王、純一不二、以佑助之、故生此等秉持明德之人. 迪知天威,—comp. 迪哲 in the last Book, p. 16. 乃惟時昭文王=乃惟以是昭文王. Këang Shing puts a stop at 昭, and makes 乃惟時昭 to be descriptive of the ministers, as becoming thoroughly enlightened and virtuous. This construction is not good. 迪見冒=啟迪其德、使著見於上、覆冒於下. Comp. Bk. XIV., p. 4. 15. *King Woo and his able ministers.* 武王至有祿,—茲四人, 'four of these men.' One of them had died,—it is supposed, the prince of Kih. 天祿,—comp. 'The Counsels of Yu,' p. 17. King Wăn had the decree,—the appointment to the possession of the empire; but Woo came into the possession itself. 後暨武王,—暨 is used here as in the last Book, p. 5, =與, a preposition, 'along with.' 劉—see 'The Pwan-kăng,' Pt. i., p. 2. 昭武王惟冒=昭武王、遂覆冒天下. Këang Shing puts a stop at 昭, as in the last par., and reads 䀚 for 冒, with which character the passage is quoted in the 說文. The meaning would then be—'king Woo looked humbly down on all beneath.' But the punctuation and reading are both bad. 16. *The duke of Chow entreats Shih to co-operate with him in supporting their new dynasty. If he will not do so, the consequences will be disastrous.* We must suppose that all the four ministers who had aided Woo were now dead, and the burden of the State was on the dukes of Chow and Shaou. 游=浮水, 'to float on the water.' 予往暨(=與; as in the last par.) 汝奭其濟=我自今以往、與汝奭同心輔

收罔勗不及、耇造德不降、我則鳴鳥不聞、矧曰其有能格。○公（十七節）曰、嗚呼、君、肆其監于茲、我受命無疆惟休、亦大惟艱、告君乃猷裕、我不以後人

ascended the throne. You must by no means lay the whole burden on me; and if we draw ourselves up without an effort to supply his deficiencies, no good will flow to the people from our age and experience. We shall not hear the voices of the singing birds, and much less can it be thought that we shall make his *virtue* equal *to Heaven*."

17 The duke said, "Oh! consider well, O prince, these things. We have received the favouring decree *of Heaven*, to which belongs an unlimited amount of what is desirable, but having great difficulties attached to it. What I announce to you are counsels of a generous largeness. I cannot allow the successor of our kings to go astray."

佐, 共濟艱難, 可也. 小子同未在位,—by 小子 here we must understand king Ching. The duke had, indeed, resigned the regency, and the govt. was in the emperor's hands. But Ching was still young, and unequal to his high duties. 誕無我責, 收罔勗不及,—Ts'ae thinks there is something wanting before the former of these clauses, and says he does not understand the latter. Gan-kwŏ took 誕無我責 as =汝大無非責我之留, 'and you are blaming me for remaining in the govt.,' which agrees with his view that the duke of Shaou was dissatisfied, because the other had not retired upon resigning the regency. The terms will bear the meaning which I have given in the translation; and it appears to me more in harmony with the tenor of the address. As to the meaning of the second clause, the editors of Yung-ching's Shoo give a modified approval to the view of Leu Tsoo-heen, adduced by Yu E-shoo (余芑舒; of the Yuen dyn.), making the words addressed to the duke of Shaou:—召公若收斂退藏, 罔勗勉成王之所不逮. I take the characters much in the same way, but consider that the duke of Chow is speaking of himself as well as of prince Shih. I can hardly tell how Gan-kwŏ interprets here. He uses many words, but I do not understand them. Këang Shing points—誕無我責收, 罔勗不及,='Do not you by any means charge me to retire. I will exert myself, and exertion is never made without success!' 耇造德=耇老成人之德. 鳴鳥,—by 'the singing birds' are meant the male and female phœnix, fabled to appear at court in times of great prosperity. See on the 'Yih and Tseih,' p. 9. In the She King, Pt. III., Bk. II., Ode viii., st. 9, mention is made of the phœnixes flying about and screaming on the hills. The ode is ascribed to the duke of Shaou, and is supposed to celebrate king Ching and the happiness of his times. 其有能格,—this is said with reference to the predicates in p. 7 about what the ministers of Yin did for their sovereigns. 17. *The duke urges Shih to lay to heart what he has said to him.* 肆其監于茲,—comp. the last Book, p. 19. 肆 is taken =大. 我受至惟艱,—comp. Bk. XII., p. 9. By 後人, 'the after man,' we are to understand king Ching. The 前人 at the beginning of next par. renders this very probable.

迷。○十八節公曰、前人敷乃心、乃悉命汝、作汝民極、曰、汝明勗偶王、在亶乘兹大命、惟文王德丕承無疆之恤。○十九節公曰、君、告汝朕允、保奭、其汝克敬、以予監于殷喪大否、肆念我天威。○二十節予不允惟若兹誥、予惟曰、襄我二

18 IV. The duke said, "The former king laid bare his heart, and gave full charge to you, constituting you one of the guides of the people, and saying, 'Do you with intelligence and energy prove a helper to the king; do you with sincerity support and carry on this great decree. Think of the virtue of king Wăn, and enter greatly into his boundless anxieties.'"

19 The duke said, "What I tell you, O prince, are my sincere thoughts. O Shih, the Grand-protector, if you can but reverently survey with me the decay and great disorders of Yin, and thence consider the dread majesty of Heaven *which warns* us!——

20 "Am I not to be believed that I must thus speak? I simply say, 'The establishment of our dynasty rests with us two.' Do you agree

Ch. IV. Pp. 18—23. 18. *The duke of Shaou had received a special charge from king Woo to be a guardian of the young king and of the dynasty.* 前人, 'the former man,' is to be understood of king Woo. On his deathbed he had given the charge, of which a portion is here adduced, to the dukes of Chow and Shaou. 敷乃心,—the 乃 here would seem to=其, the adj. pronoun of the third person. The phrase, however,=所敷者乃其心腹. 作汝民極,—this has reference to the appointment of Shih to be the Grand-guardian, in which office he was to be a support and pattern for the people. Lin Che-k'e says:—凡爲大臣者,皆曰以爲民極. 偶王=輔弼嗣王, 'to help the heir king.' Two, joined in any way, are called 偶. Shih was to prove as a help-meet to the king. In 乘大命, we have the metaphor of a carriage in which the sovereign appointment was placed and carried on. 惟文王德,—the 惟=念, 'to think of.' 丕承無疆之恤,=comp. 無疆惟恤, Bk. XII., p. 9. 19. *The duke of Chow earnestly begs Shih to enter into his anxieties, and learn from the fate of Yin to labour for the establishment of their dynasty.* 其汝克敬,—this is hortatory, and the meaning seems to be best brought out by giving the translation an optative form. 以予 may be taken as=與予. 大否 (p'ei)=大亂, 'great disorders,' or 大阨, 'great distresses.' 我天威,—'our Heavenly terrors,' *i.e.*, the terrors of Heaven which were to be dreaded by them, and guarded against through a diligent discharge of their duties. 20. *So much was dependent on the two dukes that they ought to be exerting themselves to the utmost, and especially to be looking out for men who might hereafter supply their places.* 予不允惟若兹誥 is

人、汝有合哉、言曰、在時二人、天休滋至、惟時二人弗戡、其汝克敬德、明我俊民、在讓後人于丕時。○廿一節嗚呼、篤棐時二人、我式克至于今日休、我咸成文王功于不怠、丕冒、海隅出日、罔不率俾。

with me? Then you *also* will say, 'It rests with us two.' And the favour of Heaven has come to us so largely:—it should be ours to feel as if we could not sustain it. If you can but reverently cultivate your virtue, and bring to light our men of eminence, then when you resign to some successor in a time of established security, ———.

21 "Oh! it is by the earnest assistance of us two that we have come to the prosperity of the present day. But we must go on, abjuring all idleness, to complete the work of king Wăn, till it has entirely overspread the empire, and from the corners of the sea and the sunrising there shall not be one who is disobedient to our rule."

to be taken interrogatively. The 'Daily Explanation' gives for it:—凡我言語,豈是不足取信于人,而如此諄諄告汝乎. 襄我二人,—襄=成. The two men are evidently the duke of Chow himself, and the duke of Shaou. The clause=王業之成在我與汝而已,—as in the translation. Gan-kwŏ took the two men to be Wăn and Woo, and this idea put him to the greatest straits throughout the par. Even Maou K'e-ling does not venture to defend such as an interpretation. 在時(=是)二人=在我二人. 戡=堪 or 勝, 'to be equal to,' 'to sustain.' I do not know what to make of the 在 in the last clause. The speaker does not complete his meaning. He simply says—'In the fact of yielding to successors in a time of great prosperity,'———. Critics supply what is wanting according to their different opinions as to the main object which the duke of Chow had in view in the address. 21. *The two dukes had done much for Chow in the past; it remained for them to complete their work.* 篤棐時(=是)二人=篤於輔君(or 王室)者是我二人. 我式(=用),—'we thereby.' The 'we' is we of Chow, =our dynasty. 丕冒=使丕偏覆冒于斯民, 'causing it universally to overspread this people.' 罔不率俾=無不循我化,可臣使也, 'all yield to our transforming influences, and become subjects who may be employed.

[M. de Guignes observes on this paragraph:—'It is sufficiently singular that a philosopher like Chow-kung inspires here the spirit of conquest; it was then, therefore, the taste of the Chinese, who sought to extend themselves more and more to the east.' See 'Le Chou-king,' p. 237. The duke's words hardly called for such a remark. He is merely seeking the full establishment of their dynasty,—that Chow should enter into all the possessions of Yin.]

○公廿二節曰、君、予不惠若茲多誥、予惟用閔于天越民。○公廿三節曰、嗚呼、君、惟乃知民德、亦罔不能厥初、惟其終、祗若茲、往敬用治。

22 The duke said, "O prince, am I not speaking in accordance with reason in these many declarations? I am only influenced by anxiety about *the decree of* Heaven, and about the people."

23 The duke said, "Oh! O prince, you know the ways of the people, how at the beginning they can be *all we could desire*, but it is the end *which is to be thought of.* Act in careful accordance with this fact. Go and reverently exercise your government."

P. 22. *The duke affirms the reasonableness of his remarks, and re-states the grounds of them.* 予不惠若茲多誥 is to be taken interrogatively, like the commencing clause of p. 20. This is sufficient against the view of Këang Shing, who reads it indicatively, and takes 惠=慧, so that the meaning is—'I in my want of wisdom make these many declarations.' 惠=順於理, 'accordant with reason.' We have met with it before, having this meaning. 予惟用閔于天越(=及)民=予惟用憂天命,難以永保,及生民,無所倚賴. 23. *The uncertainty of the attachment of the people should make ministers careful to retain their good will.* 民德='the ways of the people;' now all-attachment to a govt., now disaffected and rebellious. 惟其終=當思其終.

THE BOOKS OF CHOW.

BOOK. XVII. THE CHARGE TO CHUNG OF TS'AE.

蔡仲之命

一節 惟周公位冢宰、正百工、群叔流言、乃致辟管叔于商、囚蔡叔于郭鄰、以車七乘、降霍叔于庶人、三年不齒、蔡仲克庸祗德、周公以爲卿士、叔卒、乃命

1 When the duke of Chow was in the place of prime minister, and directed all the officers, the *king's* uncles spread abroad an *evil* report, in consequence of which he put to death the prince of Kwan in Shang; confined the prince of Ts'ae in Koh-lin, with an attendance, however, of seven chariots; and reduced the prince of Hŏ to be a private man, causing his name to be erased from the registers for three years. The son of the prince of Ts'ae being able to display a reverent virtue, the duke of Chow made him a high noble, and when his father died, requested a decree from the king, investing him with the country of Ts'ae.

The Name of the Book.—蔡仲之命, 'The Charge to Chung of Ts'ae.' Ts'ae was the name of the small State or district, which formed the appanage of Too, a younger brother of the duke of Chow, on whose history I have slightly touched in the note on p. 12 of Bk. VI. The name still remains in the dis. of Shang-ts'ae (上蔡), dep. of Joo-ning, Honan. Too was deprived of this appanage, but it was subsequently restored to his son, and the Charge preserved in this Book was given to him on the occasion. The name of Too's son was Hoo (胡). He is here called Chung; but that character only denoted his place in the roll of his brothers or cousins. A Chinese scholar has attempted to explain it to me thus.—Too was younger than king Woo, and so, from the standpoint of king Ching, he is called 蔡叔,

'(younger) uncle of Ts'ae.' King Ching and Hoo were cousins,—'brothers,' according to Chinese usage of terms, and Hoo, being the younger of the two, was called 蔡仲, '(second) brother of Ts'ae.'

The Book is only found in the old text, or that of Gan-kwŏ. There is some difference of opinion as to the place which it should occupy in the list of the Books of Chow. Ts'ae thinks it ought to be placed before 'The Announcement about Lŏ.' In the 'Little Preface,' as we have it from Ch'ing, it is placed the 96th in the list of Books, immediately before the 'Speech at Pe.' Ming-shing allows that so it is wrongly placed, which indeed is evident, but says that Ch'ing gave the preface as he found it without venturing any alterations, whereas the author or forger of Gan-kwŏ's commentary took it upon him to remove the notice to where it now stands. Whether Gan-kwŏ's commentary be a forgery or not, the Book occurs in it, I apprehend, in the place which it originally occupied. There is no necessity for supposing with Ts'ae that it should be before Book XIII. We do not know in what year Ts'ae Shuh died. Ts'ae Chung's restoration to his father's honours may not have taken place till after the building of Lŏ, and king Ching had taken the government, upon reaching his majority, into his own hands.

CONTENTS. The first par. is of the nature of a preface, giving the details necessary to explain the appointment of Hoo. The seven paragraphs that follow are the king's Charge, directing him how to conduct himself, so that he might blot out the memory of his father's misdeeds, and win the praise of the emperor.

P. 1. *Prefatory details.* 惟周公至百工,—comp. 'The Instructions of E.,' p. 1. 羣叔流言,—comp. Bk. VI., p. 12. 致辟,—'carried out the law to the utmost,' = 'put to death.' [This confirms the interpretation given of 我之弗辟, in Bk. VI., p. 13.] 囚蔡叔至七乘,—囚 = 'to confine.' K'ang-shing defined the term by 拘. 郭鄰 was the name of a place; but where it was, we cannot tell. Sze-ma Ts'een, in the 管蔡,世家第五, says that Ts'ae Shuh was allowed an attendance of 'ten chariots and 70 footmen.' In the 左傳, 定四年, mention is also made of 70 footmen, but the chariots are seven, as in the text. For 以車七乘 the 'Daily Explanation' gives—猶以車七乘隨之. 降霍叔至不齒,—the name of Hoh Shuh was Ch'oo (處). Ch'oo's appanage was Hoh, the name of which remains in Hoh Chow, dep. of P'ing-yang (平陽), Shan-se. 三年不齒,—'for three years he had not his teeth,' *i.e.*, he was struck off the family roll. The names of all the brothers were entered according to their 'teeth' or ages; hence one of the definitions of 齒 in the dict. is by 年也, 列也. 蔡仲至卿士,—蔡仲, see the note on the 'name of the Book.' Ts'een says that 'when the duke of Chow heard of the good character of Hoo, he raised him to be a noble of Loo' (周公聞之,而舉胡以爲魯卿士). The opinion of the speaker in the passage of the 左傳 referred to above was the same (蔡仲改行帥德,周公舉之,以爲己卿士). Ts'ae on the contrary thinks that the office of 'high noble,' conferred on Hoo, was within the imperial domain, and not in Loo. This view appears to me the more likely; but the text does not enable us to decide the point. 命諸王邦之蔡,—請命于成王,復封其國于蔡,使繼叔之後, 'He requested a decree from king Ching, and again invested Hoo with Ts'ae, that he might continue the line of his father.' Gan-kwŏ thought that the Ts'ae with which Hoo was invested was not the same which had been the appanage of his father, but another on the east, 'between the Hwae and the Joo,' to which the name of Ts'ae was given, to mark the connection between it and the former. This is not likely, nor is it supported by proper historical evidence.

[Shih King (郝敬; of the Ming dynasty) denies the various statements in this par., saying they are legends founded on a misapprehension of the duke of Chow's language in 'The Metal-bound Coffer,'—我之弗辟,我無以告我先王; and that to suppose that the duke killed one brother and degraded two others, as he is here said to have done, is injurious to his character, and would establish a precedent of most dangerous nature. Having thus settled it that the statements are not true, he goes on to the conclusion, that this Book is a forgery. But this is egregious trifling. The statements of this par. were staple of Chinese history before the burning of the Shoo. The passage of the 左傳 adduced above, and the sequel of which contains a part of par. 3, is sufficient to prove this. The duke of Chow is easily vindicated from any charges brought against his character for the deeds which are related here.]

諸王邦之蔡。○王(二節)若曰、小子胡、惟爾率德改行、克慎厥猷、肆予命爾侯于東土、往卽乃封、敬哉。○(三節)爾尚蓋前人之愆、惟忠惟孝、爾乃邁迹自身、克勤無怠、以垂憲乃後、率乃祖文王之彝

2 "The king speaks to this effect, 'My little child, Hoo, you follow the virtue *of our ancestors*, and have changed from the conduct *of your father;* you are able to take heed to your ways;—I therefore appoint you to be a prince *of the empire* in the east. Go to your country. Be reverent!

3 'In order that you may cover the faults of your father, be loyal, be filial. Urge on your steps in your own way, diligent and never idle, and so you will hand down an example to your descendants.

Pp. 2—8. THE CHARGE. 2. *The virtue of Hoo, to which he was entitled for the distinction conferred on him.* 王若曰,—it may seem that this should be translated—'The king spake to the following effect,' rather than as I have done. I apprehend, however, that the charge was delivered by the duke of Chow in the king's name, in the same way as the charge to the Viscount of Wei, Bk. VIII. The 命諸王邦之蔡 in the last par. leads me to this view, nor need it be rejected though Hoo's appointment may have taken place after the building of Lŏ. 率德改行 must = 循祖之德,改父之行,—as in the translation. 東土,—Ts'ae was to the east of Haou, Ching's capital. 往卽乃封,—the first definition of 封 in the dict. is 爵諸侯之土, 'the country with which a prince was invested.' The primary meaning of the term, however, was, no doubt, 'a tumulus or mound:' and Sëë Ke-seuen (薛季宣) ingeniously accounts for its being used as the designation of a territory in this way:—天子建侯立國,分以天子之社,使置社於其國,因謂之封, 'The emperor, when appointing a prince over a State, took from the earth of his own altar to the spirit of the land, and gave it to the prince, that he might raise an altar to the spirit of the land in his State, which was thence called by the name of 封. Compare the note on 'The Tribute of Yu,' Pt. i., p. 35. 3. *Hoo must go on as he had begun, covering by his good deeds the evil memory of his father.* 爾尚至惟孝,—the force of the 尚 is partly concessive, and partly hortatory. By 前人 is intended, of course, Hoo's father. Though Hoo was acting contrary to his father's example, yet as his conduct would remove the disgrace that rested on his father's memory, it is characterized as 'filial.' 邁迹自身,—Gan-kwŏ gives for this—行善迹用汝身. There is a reference plainly to the conduct of Hoo's father, who had left no traces of good by which he might direct his steps. Lin Che-k'e says:—汝之行善迹當自汝身而始. The characters, as I understand them, are literally:—'Do you push boldly on (邁卽勇往力行之意), treading on your own person.' The conclusion,—無若爾考之違王命—is quoted in the 左傳, as referred to above.

[Ch'in Foo-lëang says:—'When Shun gave charge to Yu, he made no reference to the misconduct of his father K'wăn; and the duke

訓、無若爾考之違王命。四節○皇天無親、惟德是輔、民心無常、惟惠之懷、爲善不同、同歸于治、爲惡不同、同歸于亂、爾其戒哉。五節○愼厥初、惟厥終、終以不困、不惟厥終、終以困窮。六節○懋乃攸績、睦乃四鄰、以蕃王室、以和兄

Follow the constant lessons of your grandfather, king Wăn, and be not like your father disobedient to the royal orders.

4 'Great Heaven has no affections;—it helps only the virtuous. The people's hearts are not constant;—they cherish only the kind. Acts of goodness are different, but they contribute in common to government. Acts of evil are different, but they contribute in common to disorder. Do you be cautious!

5 'To give heed to the beginning, think of the end:—the end will then be without distress. If you do not think of the end, it will be in distress, and that the greatest.

6 'Exert yourself to achieve your proper merit. Seek to be in harmony with all your neighbours. Be a fence to the royal House. Live in harmony with your brethren. Tranquillize and help the inferior people.

of Chow, when giving charge to the viscount of Wei, made no mention of Woo-kăng. How is it that he here makes mention so repeatedly and distinctly of Hoo's father? Hoo's father was his own brother. It was necessary he should speak of him, on the principle explained by Mencius, VI., Pt. ii., iii.;'—see the 集說.]

P. 4. 皇天至之懷,—comp. the 'Tae-këă, Pt. iii., p. 1. 皇天無親,惟德是輔 is quoted as from the Books of Chow, in the 左傳,僖五年. 5. 愼厥初,惟厥終,—Comp. 愼終于始, in the 'Tae-këă,' Pt. iii., p. 6. The same sentiment is here brought differently out. 惟 is to be taken = 思, as in the same expression—惟厥終—in the last Bk. p 23. In the 左傳,襄,二十五年, there is a quotation from the Shoo, the original of which is probably in this par.—愼始而敬終,終以不困.

P. 6. *Rules for Hoo in his relations with others.* 懋乃攸績=勉汝所立之功, 'exert yourself in achieving your proper merit.' What that merit was is not said. 'It embraced,' says Tsëaou Hwang (焦竑), 'the bringing forward the able, the intelligent administration of the government, and the right use of punishments.' 四鄰=' the prince of the neighbouring States on every side.' 以

弟、康濟小民。○率七節自中、無作聰明亂舊章、詳乃視聽、罔以側言改厥度、則予一人汝嘉。○王八節曰、嗚呼、小子胡、汝往哉、無荒棄朕命。

7 'Follow the course of the Mean, and do not by assuming to be intelligent throw old statutes into confusion. Watch over what you see and hear, and do not for one-sided words deviate from the right rule. Then I, the one man, will praise you.'"

8 "The king says, 'Oh! my little child, Hoo, go, and do not idly throw away my charge.'"

蕃以和,—the 以 does not connect the clauses with those which precede 兄弟, 'brethren,' are the princes and nobles of the same surname with himself. 7. *Rules of a more internal character*. 率自中,—Lin Che-k'e observes that this clause is equivalent to the 率性 at the commencement of the 'Doctrine of the Mean.' We need not, however, look for any moral or metaphysical doctrine in the text. 中 is here 'the middle,' 'the proper Mean.' Emphasis is to be laid on the 作 in the second clause. Wang Ts'ëaou says:—'Intelligence is a Heavenly virtue; assuming to be intelligent is a selfish shrewdness' (聰明, 天德也, 作聰明則私智耳. 詳=審, 'to exercise a discriminating judgment.' 厥度,—厥 might be translated in the second person,—'your,' or even in the first. Ts'ae expands from 審乃 thus:—視聽不審, 惑於一偏之說, 則非中矣, 其能不改吾身之法度乎.

P. 8. *Concluding admonition.*

BOOK XVIII. NUMEROUS REGIONS.

多方

一節 惟五月丁亥、王來自奄、至于宗周。○二節 周公曰、王若曰、猷、告爾四國多方、惟爾殷侯尹民、我惟大降爾命、爾罔不知。○三節 洪惟圖天之命、弗永寅念于祀。

1 I. In the fifth month, on the day Ting-hae, the king arrived from
2 Yen, and came to the honoured city of Chow. The duke of Chow
said, "The king speaks to the following effect, 'Ho! I make an
announcement for you of the four kingdoms and many *other* regions.
Ye who were the officers and people of the prince of Yin, I have
dealt very leniently as regards your lives, as ye all know. You
3 kept reckoning greatly upon *some* decree of Heaven, and did not
keep with perpetual awe before your thoughts *the preservation of*
your sacrifices.

INTRODUCTORY NOTE. The Preface to the Shoo contains the names of two Books now lost, which had their place between 'The Charge to Chung of Ts'ae' and 'The Numerous Regions.' The one was styled 'The Government of king Ching,' and was made on occasion of an expedition of the king to the east, when he smote the wild tribes of the Hwae, and extinguished the State of Yen (東伐淮夷遂踐奄). The other had reference to the king's removal of the chief or ruler of Yen to the district of P'oo-koo (蒲姑) in Ts'e, and was styled 將蒲姑, which we do not know how to translate, being unable, from the loss of the Book, to say how the character 將 should be taken. The Book that now comes under our notice was a sequel to these two, the prefatory note saying that it was made on the return of the king to Haou from Yen (成王歸自奄, 在宗周誥庶邦, 作多方).

Now, the prefatory note to 'The Great Announcement' says that after king Woo's death,

when Woo-kăng and the three uncles of Ching, who had been placed as overseers of him in Yin, rebelled, the wild tribes of the Hwae rose at the same time and made common cause with them. In 'The Numerous Officers,' p. 21, again, the king is made to say to the nobles of Yin, that, 'when he came from Yen,' he dealt very leniently with them. The question has been raised whether, in those and other notices, we have intimations of only one expedition against the tribes of the Hwae and Yen, or of successive expeditions. On the lost Book of 'The Govt. of king Ching,' Ch'ing K'ang-shing says that the exploits described in it were those of the duke of Chow when he put down the rebellion of his brothers, and that he did not know how the Book had been arranged in the place assigned to it in the Preface. Këang Shing, Wang Ming-shing, and others, who all but swear to the words of Ch'ing, would arrange all the Books I have mentioned before 'The Numerous Officers.' In the standard chronology, moreover, the 'Numerous Regions' is assigned to the fifth year of king Ching, B.C. 1,110 (or 1,111). On the other hand, Gan-kwŏ maintains that the wild tribes spoken of were not tamed by one visit of the imperial forces. The duke of Chow smote them, he says, and Yen with them, when quelling the rebellion of his brothers and Woo-kăng, but they rebelled again when the duke had resigned the regency, and the king himself, probably attended by his uncle, took the field against them; and it was on his return from extinguishing the State of Yen, that the announcement contained in the 'Numerous Regions' was made. It is of the operations at this time against the Hwae and other wild tribes, he thinks, that mention is made in 'The speech at Pe.'

I am inclined in this matter to adopt the view of Gan-kwŏ. We may conclude from the arrangement of the Books that this was the opinion of the compiler of the Preface. If we may credit what Mencius says, the records of the Shoo do not tell us a tithe of the wars carried on by the duke of Chow to establish the new dynasty:—'He smote Yen, and after three years put its ruler to death. He drove Fei-leen to a corner by the sea and slew him. The states which he extinguished amounted to fifty' (Mencius, Bk. III., Pt. II., ix., 6). I may conclude this note with the remarks of Shoo Shih on the difficulty with which the dynasty of Chow was established. He says:—'"The Great Announcement," "The Announcement to the prince of K'ang," "The Ann. about Drunkenness," "The timber of the Tsze," "The Ann. of the duke of Shaou," "The Ann. about Lŏ," "The Numerous Officers," and "The Numerous Regions,"—these eight pieces, each having its different subject, yet have all a general reference to the fact that the minds of the people of Yin would not submit to Chow. When I have read "The Great Speech," and "The Completion of the War," I have always exclaimed—'How easily did Chow take the empire from Yin!' But when I read these eight Books, I exclaim—'With what difficulty did Chow bring Yin to a quiet submission!' "The Numerous Regions" was addressed not to the off. of Yin only, but also to those of the other regions throughout the empire;—showing us that it was not the people of Yin only who refused to acknowledge the new sway. One can understand how deep had been the influence of the six virtuous kings who came after T'ang. Under the tyranny of Show, the people were as if in the midst of flaming fire, and they turned to Chow as water flows downwards, without thinking of the virtue of the former kings. But when the empire was a little settled, they were no longer amid the fires, and their thoughts turned to the seven emperors of Yin, as a child thinks of its parents. Though sages like king Woo and the duke of Chow followed one another with their endeavours to soothe them, their insurrectionary movements could not be repressed. Had the new dynasty not possessed the duke of Chow, it could hardly have been established.—This he knew, and it was this which made him apprehensive, and that he did not dare to withdraw from public life.' See the 集傳.

The Name of the Book.—多方, 'The Numerous Regions.' The phrase occurs in the 2d par., and up and down throughout the greater portion of the Book; and hence it is used to designate the whole, indicating that it was addressed to the representatives not of one region, but of many. In parr. 24—29, the phrase 多士, 'numerous officers,' takes the place of 多邦, and Woo Ch'ing has removed so much to the former Book;—for which he is hardly to be blamed. 'The Numerous Regions' is found in both the texts.

Contents. The king has returned to his capital in triumph, having put down rebellion in the east, and specially extinguished the State or tribe of Yen. A great assembly of princes and nobles,—the old officers of Yin, and chiefs from many regions besides,—is gathered on the occasion. They are all supposed to have been secretly, if not openly, in sympathy with the rebellion which has been trampled out, and to grudge to yield submission to the rule of Chow. The king, by the duke of Chow, reasons and expostulates with them. He insists on the leniency with which he had dealt with them in the past; and whereas they might be saying that Chow's overthrow of the Yin dynasty was a usurpation, he shows that it was from the will of Heaven. The history of the empire is reviewed, and it is made to appear that king Woo had displaced the emperors of Shang, just as T'ang, the founder of Shang, had displaced the emperors of Hea. It was the course of duty for them therefore to submit to Chow. If they did not avail themselves of its leniency, they should be dealt with in another way.

Having thus spoken, the duke turns, at par. 24, and addresses the many officers of the States, and especially those of Yin who had been removed to Lŏ, speaking to them in the style of 'The Numerous Officers.' Finally he reminds them all that it is time for them to begin a new course. If they do well, all will be well with them; if they continue perverse, they will have themselves to blame for the consequences.

Ch. I. Pp. 1—12. Time when, and parties to whom the Announcement was made. A review of the downfall of the Hea

DYNASTY, AND OF THE HISTORY OF THAT OF SHANG;—TO SHOW THE WAY OF HEAVEN IN THE RISE AND FALL OF THE IMPERIAL SWAY. 1. See the introductory note. On 奄 and 宗周, see the notes on Bk. XIV., p. 21. Gaubil observes that whereas the most approved history of the empire refers the date of this Book to the 5th year of king Ching, or B.C. 1,111, there really was no day Ting-hae in the 5th month of that year in the calendar of Chow. The correctness of his observation is easily verified, for the Chow year corresponding to B.C. 1,111, must have commenced with the cycle day 辛酉. But we have seen (p. 421) that it was in the year B.C. 1,098 that the duke of Chow resigned the regency. The next year, B.C. 1,097, began, if the calendar was correct, on the 6th cycle day, or 己巳, and the 5th month must have commenced with the day 丁卯 or 戊辰, so that the day Ting-hae would be the 20th or 21st of it. Gan-kwŏ arrived at the same result from his view that the day 戊辰, Bk. XIII., p. 29, was the last day of the year. Let these numerical statements have whatever weight is due to them;—they seem to me to show that this Book follows 'The Announcement about Lŏ,' in chronological order, and that we are right in rejecting the early date assigned to it by K'ang-shing and his followers.

2. 周公曰，王若曰,—the announcement is thus introduced differently from any that have preceded. 'The Great Announcement' for instance begins with 王若曰, though the king could have had little or nothing to do with it. The language of it, like the expedition which it vindicated, was all from the duke of Chow. The compilers of the Books, however, did not think it necessary to prefix a 周公曰, as they have done here. The only reason for the addition in the text at all satisfactory assumes (what I have inferred on other grounds) that this announcement was made after the duke had resigned the regency. The king might then have been expected to declare his sentiments in his own person. He did not do so on this occasion. There were reasons, no doubt, for his not doing so, though we cannot assign them. The duke of Chow was spokesman as before; and to indicate their different positions we have the prefix—'The duke of Chow said.' 猷告爾四國多方,—on 猷告, see upon Bk. VII., p. 1. Woo Ch'ing understands by 四國 'all the States in the four quarters of the empire' (四方諸國), and by 多方, 'the people of all the States' (諸國之民). This is ingenious but not satisfactory. 四國多方 stand collaterally, and indicate different regions. The 'many regions' are more extensive than the 'four States,' and cannot be taken as embraced in them. We must understand the 四國 as in Bk. XIV., p. 21, of the imperial domain of Shang or Yin, which had been divided into four parts presided over by three of king Woo's brothers, and by Woo-kăng, the son of Show. It seems to me absurd to suppose, with Këang Shing, that Yen was one of the States thus classed together.

Then by 多邦 are intended the princes and people of other regions generally. It is probable the people of Yen, in the rising which had been quelled, had raised the standard of the fallen dynasty, and that the issue of their struggle had been eagerly waited for by the people of the old imperial domain, and of other eastern regions. However that may be, the duke of Chow and other friends of the new dynasty thought the time a fitting one to give another and general exposition of the grounds on which they vindicated for it the sovereignty of the empire. 惟爾殷侯尹民，云云,—by 殷侯, 'the prince of Yin,' is denoted Woo-kăng. Këang Shing takes 殷=衆, so that 爾殷侯尹民=爾諸侯治民者, 'ye princes of the empire, governing the people;' but such a meaning of 殷 in this place is very unlikely. Woo Ch'ing retains 殷 in the sense of 'the Yin dynasty,' but takes the clause in the same way as Shing (殷諸侯之尹其民者), saying that whereas the 'people' were addressed in 爾四國多方, the speaker here rises to address their 'rulers' (誥民而因及其君). But there is no such gradation of thought in the text, and Ch'ing's exegesis lies under the additional disadvantage of making 惟=及, 'and.' The duke of Chow, having called the attention of all in the assembly to what he had to say (告爾四國多方), here turns and addresses himself more particularly to the nobles and people who had occupied the imperial domain of Yin. I understand 殷侯尹民 as=殷侯之百官與衆民. The 'Daily Explanation' differently:—爾殷侯所尹正統轄之民. 我惟大降爾命,—see on Bk. XIV., p. 21. I understand the language here as in that previous passage, in accordance with the views of Ts'ae. Here, however, he supposes that the king says he is sparing their lives a *second time*, and 爾罔不知 is with him=爾宜無不知, 'Be ye all aware of this.' But this clause and the former are to me plainly historical, and refer to what is past. Ts'ae's view is fully and clearly expanded in the 'Daily Explanation:'—爾……助奄作叛，今奄國既滅，皆當以從逆坐

四節 ○惟帝降格于夏、有夏誕厥逸、不肯慼言于民、乃大淫昏、不克終日勸于帝之迪、乃爾攸聞。○

4 'God sent down correction on Hea, but the sovereign *only* increased his luxury and sloth, and would not speak kindly to the people. He proved himself on the contrary dissolute and dark, and would not yield for a single day to the leading of God;—this

誅、我惟不忍多殺、大降恩赦、宥爾殷民之命、爾等宜無不知之、勿復生二心. 3. This par. is the key-note to the Book, and it is right to connect it closely with what precedes. The subject of it is 'the officers and people of Yin,' who had deemed the empire belonged to the House of T'ang by a 'divine right' (天之命), and did not consider that what Heaven had given, it might and would take away, if there were not the earnest and virtuous discharge of the duties of government. Ts'ae makes Yen to be the subject of the par. Thus the 'Daily Explanation' follows the passage just quoted with—'And do you know the reason why Yen has perished? The people of Yen presumed greatly on their private views, reckoned on the decree of supreme Heaven, and with evil action rose in rebellion. They used no far-reaching reverent forethought, which would have led them to obey the laws, and rest in their lot, whereby they would have preserved the sacrifices to their ancestors. They have thus suddenly brought destruction on themselves; and do you look to Yen as a beacon, and know that the decree of Heaven is not to be rashly sought or relied on.' But why should we suppose that the speaker has here the State of Yen in view? It is mentioned indeed in the 1st par., but that is an addition by the compiler, and Yen is nowhere referred to in the address. It was too insignificant, moreover, to occupy the place which must be assigned to it, if we suppose that the announcement is thus made to turn upon its history.

No similar objections can be made to the view which I have taken. The sacrifices to the emperors of the Yin dynasty were allowed, in the generous clemency of king Woo, to be continued by their lineal descendant Woo-kăng, the son of the tyrant Show; but no sooner was Woo dead, than he and his adherents rose in rebellion against the new dynasty, and brought down new and heavy punishments, though still tempered with mercy, upon themselves. I am surprised that none of the Chinese critics have thus connected the 2d and 3d parr.

Gan-kwŏ joined the 3d par. with the 4th, and supposed that Këĕ, the last emperor of the Hea dyn., was the subject of it. Këang Shing deals with it very inanely, saying that it is a general declaration, ='Should kings reckon on the decree of Heaven, and not reverently consult with long forethought, for their sacrifices' (王者圖度天命、而不長敬念于祭祀乎)? 洪惟,—see on the same characters in Bk. VII., p. 1. Këang Shing would make them in both places merely a phrase of introduction or exclamation; but we are not reduced to have recourse to such a device.

Pp. 4—7. *How the sovereignty of the empire passed from the House of Hea to T'ang.* 4. Ts'ae thinks that some paragraphs introductory to this have been lost, his reason being that it is the custom in the Shoo to precede the account of the downfall of a dynasty because of the wickedness of its last emperor with a reference to the virtuous emperors who preceded him. That is the practice certainly, but the duke of Chow may not have observed it here. We are not obliged to suppose any loss of text. 惟帝降格于夏,—comp. Bk. XIV., p. 5. The 'Daily Explanation' here takes 格=正. 慼言于民,—慼=憂, 'sorrowfully,' 'with sympathy.' 不克終日勸于帝之迪,—終日, in the Analects and Mencius, is used for 'a whole day.' Here the phrase ='one day,' 'a single day.' Këang Shing has for it 一日; and the 'Daily Explanation' gives 終日之暫. 'He could not for a single day be advised by (exert himself on) the leading of God,'—the critics dwell on the phrase—'the leading of God,' and understand by it the unceasing monitions of conscience,—all the ways by which the heart of man is touched in Providence, which may be described as efforts on the part of God to keep him from evil, and lead him into the way of righteousness. 5.

五節 厥圖帝之命、不克開于民之麗、乃大降罰、崇亂有夏、因甲于內亂、不克靈承于旅、罔丕惟進之恭、洪舒于

5 is what you have heard. He kept reckoning on the decree of God *in his favour*, and would not promote the means of the people's support. By great inflictions of punishment also, he increased the disorder of the States of Hea. The first cause *of his evil course* was the internal misrule, which made him unfit to deal well with the multitudes. Nor did he seek at all to employ men whom he could

Ts'ae says that most of this par. is not understood by him. He brings out the meaning which appears in the translation, however, and is on the whole more successful in dealing with it than the other critics. The same subject evidently is continued,—the crimes of Këë, which occasioned the overthrow of the Hea dynasty. 厥圖帝之命,—compare the notes on 'The Speech of T'ang,' p. 3. 不克開于民之麗,—the expression 民之麗 has been taken variously. Gan-kwŏ explains 麗 by 施, so that the meaning is—'that which should be bestowed on the people,' viz., good govt. and lessons of instruction; and the whole = he could not begin even to govern and instruct the people as he ought. This is very unsatisfactory. In the Yih King (離卦) it is said—日月麗乎天,百穀草木麗乎土. Këang Shing, taking 麗 there as = 附, 'to be attached to,' understands the text as = 'he could not do what would make the people attached to him.' Ts'ae defined the character in the Yih by 依, 'to rely on,' and not by 附, from which he deduces the meaning of the text which I have given.—Këë made no provision for the necessaries of life among the people, such as food and clothing. 乃大至有夏,—this continues the description of Këë. He is the subject of 降. Woo Ch'ing on the contrary understands 'Heaven' as the subject of 降, and makes the clauses descriptive of the punishment of Këë. 因甲至于旅,—the critics are all agreed that by 內亂, 'internal disorder,' we are to understand the vile debaucheries of which Këë was guilty in his connection with Me-he (see pp. 170, 171).

With Ts'ae, Woo Ch'ing, and others, I take 甲=始, 'to begin,' and 因 is equivalent to a noun, the subject of 甲. K'ang Shing and Wang Suh both took 甲 as = 狎, or 習, but they do not account for the 因. Equally unsatisfactory is the exegesis of Gan-kwŏ, who takes 甲 as if it were 夾. With 靈承于旅 comp. Bk. XIV., p. 13, 我周王丕靈承帝事. Here 旅 is taken, by all the critics except Woo Ch'ing, as = 衆, 'all the multitude of the people.' The only difficulty in so taking it is with 承, which would so be applied to describe the act of the superior to his inferiors,—which is contrary to its common usage. Feeling this, Ch'ing takes 旅 as denoting the sacrifice to God which was so called (see the dict. *in voc.*), who takes the clause as = 'he could not attend well to the sacrifices to God.' But this is so far-fetched that it is better to acquiesce in the other view, even with the difficulty attaching to it. 罔丕至于民,—I have translated here after the 'Daily Explanation,' which has:—無能大進賢人而敬用之,使大布寬舒之澤于其民. There is little to choose between this and the view of Ts'ae and Woo Ch'ing:—'Nor could he make great approaches towards the virtue of reverence in which he might have shown a generous largeness of heart to the people' (不能大進於恭,而大寬裕其民). Gan-kwŏ gave quite a different meaning to the second clause:—'Nor could he greatly advance to the virtue of reverence, but was very indifferent and idle in governing the people' (大舒惰于治民). Keang Shing reads 荼 instead of 舒, and interprets:—'The greatly

民、亦惟有夏之民、叨懫日欽、劓割夏邑。○天惟時求民主、乃大降顯休命于成湯、刑殄有夏。○惟天不畀純、乃惟以爾多方之義民、不克永于多享、惟夏之恭多士、大不克明保享于民、

respect, and who might display a generous kindness to the people, but he daily honoured the covetous and cruel, who were guilty of
6 cruel tortures in the cities of Hea. Heaven on this sought *a true* lord for the people, and made its distinguishing and favouring decree light on T'ang the Successful, who punished and destroyed the
7 sovereign of Hea. Heaven's refusal of its favour *to Hea* was decided, and it was because the righteous men among your many regions were not permitted to continue long in their posts of enjoyment, and the many officers whom Hea respected were quite unable to maintain an intelligent preservation of the people in the enjoyment *of their*

false were employed by him, and put into offices, to the calamity and bitter suffering of the people' (誣罔大者,惟進之任,使供職,大爲患苦于民). 惟有夏至末,—叨=饕, 'to be gluttonous or greedy,' 'to covet;' 懫, *i.q.* 懥=忿, 'to be angry,' 'resentful.' 劓割夏邑,—comp. in 'The Speech of T'ang,' p. 3, 率割夏邑. 劓, 'to cut off the nose,' is better translated here generally. Këang Shing reads 氏 after 夏, on the authority of the 說文; but the meaning which he gives to the whole is very far-fetched.—'The people also under the rule of Hea, suffering the oppression of greed and cruelty, longed more every day to see the kingdom of Hea cut off.' Only one searching for strange meanings could attempt to draw this from the text.

P. 6. 時=是. 天惟時求民主=天惟是之故求可爲民主者. 7. 惟天不畀純=天之不畀於桀(=夏)者大矣, 'Heaven's refusal *of its favour to Këë*, (or *Hea*) was great and decided.' The rest of the par. explains why Heaven thus withdrew its favour. We have in Bk. XVI., p. 9, an opposite declaration of Heaven's favour to Shang,—天惟純佑命. It is well to take 純 in the same way in both passages, as meaning 'determinate,' 'decided.' 爾多方之義民,—義民, 'righteous people,'=賢者, 'men of virtue and ability.' They are called 'of your many regions,' *i.e.*, the many regions of the empire. We can lay no stress on the 爾, 'your.' 永於多享,—'long in much enjoyment,'='long in the enjoyment of their offices.' Këang Shing says:—不能久長多享祿位,言桀不任賢. 不克明保享于民,—'could not understand to preserve and secure enjoyment for the people.' The use of 享, and the 于 before 民, render the language obscure, but the meaning seems to be what I have given. The 'Daily Explanation' gives for it—不能明達治體,以保安享有國家之民, 'they could not understand the art of govt. so as to secure their tranquil enjoyment (=possession) of the people of the empire.'

乃胥惟虐于民、至于百爲、大不克開。○八節乃惟成湯、克以爾多方簡、代夏作民主。○九節愼厥麗乃勸、厥民刑用勸。○十節以至于帝乙、罔不明德愼罰、亦克用勸。○十一節要囚、

lives, but on the contrary aided one another in oppression, so that of the hundred ways of promoting *prosperity* they could not advance *one*.

8 'In the case indeed of T'ang the Successful, it was because he was the choice of your many regions that he superseded Hea and
9 became the lord of the people. He paid careful attention to the essential virtues *of a sovereign*, in order to stimulate the people, and
10 they on their part imitated him, and were stimulated. From him down to the emperor Yih, the sovereigns all made their virtue illustrious, and were cautious in the use of punishments;—thus also
11 exercising a stimulating influence *over the people*. When they, having

Ying-tă quotes the view of Too Yu (杜預) to the same effect, making 享=受, 'to receive;'—see the 註疏. Këang Shing defines 胥 by 皆, 'all.' It is equivalent to 'all,' but with the further meaning of 'mutual' co-operation. 至于百爲,大不能開,—Gan-kwŏ connected the former of these clauses with the one preceding.—'They aided one another in oppression, even in a hundred different ways.' The last four characters are then simply an addition to the indictment.—'And they were greatly unable to initiate any plan of good' (大不能開民以善). It is better to connect the clauses together as I have done. The 不克開 leads us back to 不克開于民之麗 in p. 5, and the meaning comes out as in the translation.

Pp. 8—12. *The empire gained by the virtue of T'ang, and maintained by that of his successors, was finally lost by the wickedness and misgovernment of Show.* 8. It is only in the interpretation of the intermediate clause of this par.,—克以爾多方簡, that there is a difference of opinion. We may translate it 'on the ground of being chosen by your many regions;' and the meaning, as stated by Yaou Shun-muh (姚舜牧), is that 'Heaven, in seeking a lord for the people, simply followed the choice of the many regions' (天求民主,蓋從多方之所簡耳). Gan-kwŏ and Këang Shing translate, however,—'was able among your many regions to choose *the worthy*.' But this is *forcing* a meaning, much more than the other construction, from the characters themselves, nor is the sentiment so suitable to the tenor of the Book. 9. We ought surely to take 麗 here as in p. 5. Ts'ae, however, makes, 厥麗 to be='what he depended on,' *i.e.*, the essential virtue of a sovereign, or benevolence. 刑=法, 'to imitate,' 'to find a pattern.' Gan-kwŏ takes it in the sense of 'punishment.'—'His people, though he might punish them, were stimulated to virtue!' The student will mark the force of the 乃 and the 用 in the two clauses. And yet, such is the peculiar character of the Chinese language, that the critics interpret 用 in the next par. quite differently.

10. 明德愼罰,—see Bk. IX., p. 3. The assertion made here about the sovereigns of the Shang dynasty down to Yih, must be taken with large allowance. 11. 要囚,—see on Bk. XI., p. 11. It is strange to find this specified

殄戮多罪、亦克用勸、
開釋無辜、亦克用勸。
○(十二節)今至于爾辟、弗克
以爾多方享天之命。
○(十三節)嗚呼、王若曰、誥告
爾多方、非天庸釋有
夏、非天庸釋有殷。○
(十四節)乃惟爾辟、以爾多方、
大淫圖天之命、屑有
辭。○(十五節)乃惟有夏、圖厥

examined the evidence in criminal cases, put to death those chargeable with many crimes, they exercised the same influence; they did so
12 also, when they liberated those who were not purposely guilty. But when *the* throne came to your *late* sovereign, he could not with *the good will* of your many regions continue in the enjoyment of the favouring decree of Heaven.'"
13 II. "Oh! the king speaks to the following effect, 'I announce and declare to you of the many regions, Heaven had no set purpose to do away with the sovereign of Hea, or with the sovereign of Yin.
14 But it was the case that your ruler, being in possession of your many regions, abandoned himself to great excess, and reckoned on the favouring decree of Heaven, making trifling excuses for his
15 conduct. And so in the case of the sovereign of Hea;—his schemes

with reference to the emperors; but so it is in the text. 開釋無辜,—comp. in 'The Counsels of Yu,' p. 12, 與其殺不辜, 寧失不經. 12. By 爾辟, 'your sovereign,' we are to understand Show. 以爾多方 should be interpreted with reference to the 以爾多方簡 of p. 8. The critics have all overlooked this.

Ch. II. Pp. 13—16. How the sovereignty of the empire, having passed from Hea to Yin, by the will of Heaven, passed again from the tyrant Show to the princes of Chow. 13. The critics have much to say on the manner in which this par. begins,—the repetition of 王若曰, and the 嗚呼, which precedes. But what can be said to the purpose, more than that the duke of Chow chose thus to speak? Very strange is the method of Këang Shing, who makes the 嗚呼 an exclamation concluding the previous paragraph. 庸釋,—庸=用, 有心之謂也 (Ts'ae), our 'on purpose,' 'with premeditation;' 釋=去之, 'to put away,' 'to remove.' By 有夏 and 有殷, we are to understand Këë and Show. The removal of them, however, was equivalent to the overthrow of their respective dynasties. 14. 爾辟=爾君, 'your sovereign,' referring to Këë. 以爾多邦,—'by—on the ground of—your many regions.' Këang Shing gives:—'relying on the multitudes of your many regions.' 屑有辭,—屑, as in p. 22, =輕, 'lightly,' 'triflingly.' Compare in Bk. XIV., p. 5, 大淫泆有辭. 15. Here the speaker turns again to Këë, the representative of the Hea line (有夏). Len Tsoo-heen says that the 集 here is that of 積

政、不集于享、天降時喪、有邦間之。十六節○乃惟爾商後王、逸厥逸、圖厥政、不蠲烝、天惟降時喪。十七節○惟聖罔念作狂、惟狂克念作聖、天惟五年、須暇之子孫、誕作民主、

of government were not of a tendency to secure his enjoyment *of*
the empire, so that Heaven sent down ruin on him, and the chief of
16 your State entered into the line of his succession. *Indeed*, it was
the case that the last sovereign of your Shang was luxurious to the
extreme of luxury, while his schemes of government showed
neither purity nor progress, so that Heaven sent down such ruin on
him.
17 'The wise, not thinking, become foolish, and the foolish, by
thinking, become wise. Heaven for five years waited kindly, and
forbore with the descendant *of* T'ang, *to see if* he would indeed
prove himself the true ruler of the people, but there was nothing

集, meaning 'to—collect,' and the 享 is that of 享國, meaning 'to enjoy the empire.' He adds that 'good governmental measures bring together all means of prosperity' (治世之政, 聚其所以興). This is the easiest way of explaining the characters. Këang Shing, not so well, takes 集=就. Woo Ch'ing is here, as frequently, peculiar. He makes 不集于享 to mean—'the princes were alienated, and he could not bring them together and make them come to court with their offerings' (諸侯離心, 不能合聚之, 使來朝享). 時 (=是) 喪,—'this ruin,'=such a ruin. 有邦間之,—by 有邦 is meant T'ang, so called as being then merely one of the princes, 'the holder of a State.' 間之,—'separated—interrupted—it.' Koo Seih-ch'ow says:—'From Yu to Këë there had been a continuous succession of 400 years; but from this it was interrupted and broken off' (自禹至桀, 四百年之統, 自此間而斷也). 16. Lin Che-k'e observes on 逸厥逸 that it means 'he carried his 逸—his luxurious indolence to excess.' This is better than to take one of the characters in the sense of 過, 'to go beyond.' 蠲烝,—蠲=潔, 'pure;' 烝=進, 'to advance,' 'progress.' The meaning of the clause 不蠲烝 then comes out as in the translation. Këang Shing, after Ma Yung, takes 烝=升, 'to ascend,' so the whole ='his measures of govt. did not go up purely to Heaven.' This is far-fetched, but not so much so as Woo Ch'ing's interpretation. He takes 烝, in its sense of 'the winter sacrifice,' and hence for 'sacrifices' in general, so that 不蠲烝='he did not offer his sacrifices with purity!'

P. 17. 惟聖至作聖,—these two sayings have wonderfully exercised the ingenuity of the critics. Confucius has said (Ana. XVII., iii.) that 'the wise of the highest class and the stupid of the lowest class cannot be changed.' Surely he who can be called 聖 belongs to 'the wise of the highest class;'—how can the dictum of the great sage and the sentiment of the duke of Chow in this passage be reconciled? The foreign student is not concerned to reconcile them. What the duke says we know to be accordant with facts. He had not come to the folly and arrogance of the sage and his school exalting the 'sagely man' above the attributes

十八節罔可念聽。○天惟求爾多方、大動以威、開厥顧天、惟爾多方、十九節罔堪顧之。○惟我周王、靈承于旅、克堪用德、惟典神天、天惟式教我用

18 in him deserving to be regarded. Heaven then sought among your
many regions, making a great impression by its terrors to stir up
one who might look *reverently* to it; but in all your regions, there was
19 not one deserving of its regard. There were, however, our kings of
Chow, who treated well the multitudes of the people, and were able
to sustain the burden of virtuous *government*, and to preside over
all services to spirits and to Heaven. Heaven thereupon instructed

of humanity, and all created beings. 須=待, 'to wait.' 暇=寬限, 'to allow indulgently a longer time.' The 之 in 之子孫 occasions a difficulty. Woo Ch'ing makes it=是, 'this,' as in the expression 之子于歸, quoted in the 'Great Learning,' Comm. ix., 6. It is better to take it as merely giving emphasis to the active meaning of the verbs 須 and 暇. Show of course is intended,—'the descendant' of T'ang. The clause 誕作民主 ought, I think, to be connected with the preceding, as appears in the translation. Gan-kwŏ, however, and in recent times Këang Shing, understand it as='But he greatly played the people's lord, and there was nothing in him,' &c. When it is said that Heaven forbore with Show for five years, giving him the opportunity of repentance, there must have been something remarkable in the closing period of his history, which was known to the duke of Chow and his hearers, and to which allusion is made. We, however, do not know the events of the time with sufficient minuteness to be able to say what it was. See on the 十三年 in the 'Great Speech,' Pt. i., p. 1. 18. 大動以威,—greatly moving by its terrors.' Moving whom? Gan-kwŏ says—'Show.' But this is evidently wrong. The individuals intended to be moved were the princes of the various regions; the terrors employed to move them were the overthrow of Show, and the troubles generally of the time. There is a difficulty in interpreting the expressions 顧天 and 顧之. Tsae gives 以開發其能受眷顧之命者, 'to influence and bring forth one who might receive its decree of favour and regard,' for 開厥顧天. Then for 罔堪顧之 there is given 皆不足以堪眷顧之命, 'all were insufficient to sustain the favouring decree.' Woo Ch'ing explains in the same way. But 厥顧天 must mean 'their looking to Heaven,' not 'Heaven's looking to them.' 顧 simply =回視, 'to turn round and look at,' commonly with the idea of kindness or favour attached. I suppose that the subject of the former 顧 is 'the princes,' and the object, Heaven, while of the latter the subject is Heaven, and the object, the princes. 19. 我周王—these 'kings' were Wăn and Woo. 靈承于旅,—see p. 5. 惟典神天,—典=主, 'to preside over.' The whole=主神天之祀, 'who could preside over the sacrifices to spirits and to Heaven.' The phrase 神天 has occasioned some difficulty. When Dr. Medhurst made his translation of the Shoo, he supposed that 神 was an adj. qualifying 天, and rendered the passage by—'Only they could superintend the worship of the Divine Heaven.' Subsequently he saw the error of this, and has corrected it in his 'Theology of the Chinese,' pp. 56, 57, where he refers to the paraphrase of the 'Daily Explanation,'—誠可典司神天,爲上帝百神之主矣. Gaubil trans-

休簡畀殷命、尹爾多方。○〔二十節〕今我曷敢多誥、我惟大降爾四國民命。○〔廿一節〕爾曷不忱裕之于爾多方、爾曷不夾介乂我周王享天之命、今

them, and increased their excellence, made choice of them, and gave them the decree of Yin, to rule over your many regions.

20 III. 'Why do I now presume to make *these* many declarations? I have dealt very leniently as regards the lives of you, the people of
21 these four States. Why do you not show sincere and generous obedience in your many regions? Why do you not aid and cooperate with us the kings of Chow to secure the enjoyment of

lated the clause by—'Il (he takes 我周王 as singular) fut en état d'être mis à la tête des affaires qui regardent les esprits;' and observes, in a note, that 典神天 is equivalent to the 作神主 in the 'Both possessed pure Virtue,' p. 3. So far he is correct; but the 天 should not be sunk in a translation. Its use shows very clearly, how, while the ancient Chinese could say of God, whom they intended by 'Heaven,' that He was a *spirit*, just as we do, they did not consider Him as merely one of 'the host of spirits.' No Chinese critic has ever taken 神 here as an adjective. They invariably understand a conjunction between 神 and 天. I need only give further what Ch'in Ta-yew says on the passage:—可爲神與天之主、山川宗社之得其安、三光寒暑之得其序、皆人君有以主之. If it be still asked why 天, as the more honourable, does not precede 神, we may reply with Dr. Medhurst, that 天神 might have been taken as meaning 'the spirits of heaven;' or (which seems to me more likely, as that usage of 天神 is foreign to the Shoo) that the collocation was chosen to avoid the coming together of the closely allied sounds of 典 and 天. 惟天式教我用休,—'Heaven therefore (see 式 in Bk. XVI., p. 21) taught us, and thereby was excellence.' By the 我, 'us,' are intended the 我王, at the beginning of the par., and I have therefore kept the third person in the translation.

Ch. III. Pp. 20—23. THE KING COMPLAINS OF THE RELUCTANCE WITH WHICH THE RULE OF CHOW WAS SUBMITTED TO; SHOWS THE FOLLY OF IT, AND DECLARES THAT, IF PERSEVERED IN, IT SHOULD BE DEALT WITH IN ANOTHER STYLE.

20. 曷敢,—'how dare I?' The critics make no remark on the use of 敢, 'to dare,' 'to presume,' here. It is strange from the lips of the king in this connection. He might very well speak of himself as 'presuming,' with reference to Heaven; but it sounds oddly as it stands. 我惟云云,—see on p. 2. Yaou Shun-muh says:—'At the commencement of the announcement, the king tells them how he had spared their lives, and starts from that to unfold the reasons why Heaven now bestows its favour and now withdraws, that they might be taught to nip the unquiet and insurrectionary tendencies of their hearts in the bud. Here he reminds them a second time of the same thing, wishing to show them the path of self-renovation and improvement, that they might escape the miseries of extreme punishment in which they were going on to involve themselves.' See the 集說. 21. 爾曷不忱裕之,—I take the 之 here like the same character in 須暇之, p. 17, as giving emphasis to the previous verbs. This usage corresponds to that which is not unfrequent with our English *it*.—'Why do you not sincere it, and liberalize it?' Treated so well by the govt. of Chow, why would they not obey it sincerely and with a largeness of mind like that which had been shown to them. It is not easy to translate the clause. Medhurst misses the meaning; and when Gaubil says 'Pourquoi ne seriez-vous pas desormais fideles et tranquilles dans votre pays,' the '*tranquilles*' by no means brings out sufficiently the meaning of 裕. 夾介

爾尙宅爾宅、畋爾田爾曷不惠王熙天之命。○ 廿二節 爾乃迪屢不靜、爾心未愛、爾乃不大宅天命、爾乃屑播天命、爾乃自作不典、圖忱于正。○ 廿三節 我惟時其教告之、我惟時其戰要囚之、至于再、

Heaven's favouring decree? You now still dwell in your dwellings,
and cultivate your fields;—why do you not obey our kings, and
22 consolidate the decree of Heaven? The paths which you tread
are continually those of disquietude;—have you in your hearts
no love for yourselves? do you refuse so greatly to acquiesce in
the ordinance of Heaven? do you triflingly reject that decree? do
you of yourselves pursue unlawful courses, scheming *by your alleged*
23 *reasons* for the approval of upright men? I simply instructed
and declared to you; I secured in trembling awe and confined
the chief criminals:—I have done so twice and for three times.

=夾輔介助, to assist and 'to aid.' 乂 is best taken as =保, 'to preserve,' 'to maintain.' The kings of Chow had received the favouring decree of Heaven; but that decree had to be made firm or sure by the cheerful acquiescence of the people and princes in their sway. 今爾至爾田,—comp. the closing par. of the 'Numerous Officers.' 惠=順, 'to accord with,'='to obey and have sympathy with.' 熙=廣, 'to make wide,' ='to strengthen.' 22. The 'Daily Explanation' says that here 'the people of Yin are reproved as to the past, and admonished as to the future.' The first clause is to be supposed narrative; but all the others are best taken interrogatively. 爾乃迪屢不靜=爾乃屢蹈不靜. This is somewhat harsh, requiring the inversion of 迪屢; but what can we do? Këang Shing takes 迪 in the sense of 道.—'I have sought to guide you repeatedly, but still you are not tranquil.' This construction is more objectionable. Their 'paths of disquietude' were the rebellious movements in which they had repeatedly engaged. 爾心未愛 is taken by Gan-kwŏ and Këang Shing indicatively,= 'you do not yet love our dynasty of Chow.' I prefer, however, to understand it as in the translation. Ts'ae gives:—爾心其未知所以自愛也. 宅天命,—宅=居 or 安, 'to rest or repose in.' 屑,—see par. 14. 不典=不法, 'lawless ways.' The last clause, 圖忱于正, is a difficult one. Gan-kwŏ and Ying-tă are as enigmatical upon it as the text itself. Këang Shing takes 正=長, 'superiors,' and gives:—謀取信于長上, 'scheming to be believed by your superiors.' But what 'superiors' can we think of in the case? The translation is after the 'Daily Explanation,' which says:—且爾等反覆叛亂,自作不法之事,爲正人所深惡,乃猶以義不忘殷,圖見信于正人乎, 23. *Past leniency would not be continued, if they still continued dissatisfied and gave disturbance.* 我惟至于三 is to be taken as descriptive of the king's past dealings with the rebellious. Kin Le-ts'ëang says:—'教告之 refers to the announcements made before the expedition to the East

至于三、乃有不用我降爾命、我乃其大罰殛之、非我有周秉德不康寧、乃惟爾自速辜。○王(廿四節)曰、嗚呼、猷告爾有方多士、暨殷多士、今爾奔走臣我監五祀。○越(廿五節)

But if you do not take advantage of the leniency with which I have spared your lives, I will proceed to severe punishments and put you to death. It is not that we, the sovereigns of Chow, hold it virtuous to make you untranquil, but it is you yourselves who accelerate your crimes *and sufferings*.'"

24 IV. "The king says, 'Oh! ho! I tell you, ye many officers of the various regions, and you, ye many officers of Yin, now have ye been hurrying about, doing service to my overseers for five years.

(謂東征之前，文告之); 戰要囚之 refers to the captives and prisoners, during that expedition, who however were not put to death' (謂東征之時，俘囚之，然不殺). 惟時=惟是. We may retain the signification of 惟 as 'only,' 'simply.' We cannot, however, interpret 要囚 as we have done in the previous instances of its occurrence, p. 11, and Bk. IX., p. 12. The 之 here perhaps requires that we interpret the phrase differently. Wang Ts'eaou gives for it 束而囚執之. 非我，云云，—comp. the two last clauses of Bk. X., p. 11. Compare also Bk. XIV., p. 18, 非我一人奉德不康寧.

Ch. IV. Pp. 24—29. THE KING ADDRESSES MORE PARTICULARLY THE NUMEROUS OFFICERS WHO HAD BEEN REMOVED TO LŎ, AND URGES THEM TO THE RIGHT DISCHARGE OF THEIR DUTIES. IF THEY DO WELL, THEY WILL HAVE GREAT REWARDS. IF THEY PROVE IDLE AND PERVERSE, THEY WILL BOTH BY HEAVEN AND THE KING, BE MORE HEAVILY PUNISHED THAN THEY HAD YET BEEN. Woo Ch'ing, as I stated in the note on the name of the Book, removes this chapter to the 'Numerous Officers,' with the exception of a part of the 29th par., which he seems to reject altogether. In this measure, he followed the example of the critics Woo and Hoo (probably 吳才老 and 胡明仲). The change of the style of address, from 多方 to 多士, certainly gives countenance to it, though the 有方多士 in par. 24 may be pleaded in favour of the received arrangement. The point, however, is of little importance.

P. 24. Ying-tă explains 爾有方多士 by 汝在此所有四方之多士，謂四方之諸侯, 'you who are here, the numerous officers of the four quarters. The princes from the four quarters of the empire are thus designated.' I would rather take 有方 as=所有之方, equivalent to 'all the quarters of the empire.' 臣我監五祀 (=年. The Yin term for 'year' is used, perhaps because it is the old officers of that dyn. who are addressed),—acting as ministers to my overseers for five years.' Këang Shing supposes that the 'overseers' are the three uncles of the king, who had been appointed by his father to oversee Woo-kăng, and finds a reference to the past;—'Ye hurried about, doing service to my overseers for five years.' But this interpretation is quite absurd; and moreover the 今 is inexplicable on it. It is only exceeded in absurdity by the view of Gan-kwŏ, who would interpret:—'Ye run about serving my overseers. If you do so for five years without fault, I will restore you to your original territory!' King Ching's 'overseers' were the ministers of Chow, under whose charge the officers and people of Yin removed to Lŏ were placed. The statement that those officers had served them there for 'five years' should put

惟有胥伯小大多正、爾罔不克臬。○ 廿六節 自作不和、爾惟和哉、爾室不睦、爾惟和哉、爾邑克明、爾惟 廿七節 克勤乃事。○ 爾尙不忌于凶德、亦則以穆穆在乃位、克閱于乃

25 There are among you the employés, the chiefs, with the numerous
directors, small and great:—endeavour to discharge your duties ac-
26 cording to the laws. It is from yourselves that the want of harmony
arises:—strive to be harmonious. In your families there is a
want of concord:—strive to be harmonious. When intelligence
rules in your cities, then will ye be proved attentive to your duties.
27 Do not be afraid, I pray you, of the evil ways *of the people*;
and moreover by occupying your offices with a reverent sedateness,
you will find it possible to select from your cities individuals on

beyond a doubt what I have all along maintained, that the removal of the people to the new settlement had taken place before the building of the imperial city of Lŏ. See the 集傳.

25. 胥, 伯, and 正 are all names given to various officers. They were common designations under the Chow dyn.;—see the note from Ch'in Sze-k'ae in the 集傳. But what 胥, what 伯, and what 正 are here intended we cannot tell, and any very definite translation of the terms cannot be given. Ts'ae gives 臬 the meaning of 事, 'affairs,' 'business,'='duties.' The dict. refers to the passage under the meaning of 法, 'laws,' which we know that 臬 often has. I have combined the two. [We know that Fuh-shang read—越惟有胥賦, 小大多政, which Këang Shing of course edits; but I cannot find or give any suitable explanation of such a text.] 26. There seems to be some gradation of thought here, from harmony of mind to harmony of conduct; thence to social harmony in the families of the people; and thence again to what we may call a general political harmony:—all to be secured by the harmony of the officers addressed. Wang Ts'ëaou says that 'the first 和哉 requires serene tranquillity of mind in order to the harmony of the body or whole character, and the second requires the harmonious obedience of the whole character *to reason* in order to the harmony of the family.' See the 集說. This significance of the difft. clauses, however, is very indistinctly intimated, and hence Gan-kwŏ gives another interpretation, which it is not worth while to adduce and animadvert upon. 27, 28. The former of these parr. describes certain things to be aimed at by the numerous officers, if they could succeed in which, there would be the results which the latter par. sets forth. It must be allowed that it requires considerable ingenuity to decide on the meaning which is to be given to the clauses of the former. 爾尙不忌于凶德,—忌 is to be taken in the sense of 畏, 'to fear.' 尙 has its force of exhortation or entreaty. The 凶德, 'evil conduct,' is to be referred to the people, whose stupidity and obstinacy (頑民) made them so difficult of management. 穆穆=和敬貌, 'the appearance of harmony and reverence.' 克閱于乃邑謀助=能簡閱爾邑之賢者以謀其助, 'can select the worthy in your cities, thus consulting to get their assistance.' Such is the view of the meaning proposed by Ts'ae, only that he finds the idea of concession in 尙. Woo Ch'ing's interpretation is different. He says:—度幾無有凶惡之德可忌諱也, 亦且肅敬在爾之位, 能臨視於爾之邑, 而謀者大矣. Këang Shing reads the first clause

邑謀介。○廿八節爾乃自時洛邑、尚永力畋爾田、天惟畀矜爾、我有周惟其大介賚爾、迪簡在王庭、尚爾事、有服在大僚。○廿九節王曰、嗚呼、多士爾不克勸忱我命、爾亦則惟不克享、凡民惟曰不享、爾乃惟逸惟頗、大遠王命、

28 whom you may calculate. You may thus in this city of Lŏ long continue, cultivating your fields. Heaven also will favour and compassionate you; and we, the sovereigns of Chow, will greatly help you and confer rewards, selecting you to stand in our royal court. Only be attentive to your duties, and you may rank among our great officers.'"

29 "The king says, 'Oh! ye numerous officers, if ye cannot exhort one another to pay a sincere regard to my charges, it will further show that you are unable to honour your sovereign, and all the people will *also* say—"We will not honour him." Thus will you be proved slothful and perverse, greatly disobedient to the charges of your sovereign.

along with par. 26, and edits it—爾上不諅于凶德. For 諅 he gives the authority of the 說文; but that is of no importance, as this character is there explained by 忌. But the 說文 quotes the passage with 尚 and not 上, which Shing arbitrarily assumes to have been the original reading. The meaning which he thus finds is:—'You will be proved attentive to your duties, and your superiors will have no occasion to detest your evil ways.'

爾乃至爾田,—自時(=是)洛邑 seems to = 'from this—on the ground of your behaviour in this—city of Lŏ.' The force of 尚 is sufficiently given by our 'may.' On 畋爾田, Wang Ts'ëaou observes that 'to cultivate a field (田) is called 畋, in the same way as to catch fish (魚) is called 漁.' 畀矜爾=畀予矜憐於爾, 'gift you and compassionate you.' 介賚爾=介助賚錫於爾, 'aid you and confer bounties on you.' In 尚爾事, the 尚 has its hortative force. Ts'ae gives for the clause—其庶幾勉爾之事. 有服在大僚,—comp. 'The Numerous Officers,' p. 20. It will there be seen how the officers of Yin desired the favours that are here promised them.

P. 29. *If they will not be won by the leniency shown and the favours promised to them, but continue disaffected, and make the people also disaffected, they shall be dealt with summarily and severely.* The critics are here concerned to free the duke of Chow from the charge of speaking, or making the king speak, like one of the chiefs and arbiters among the princes, of whom we read so much in Mencius,—first coaxing and then threatening, subduing men merely by their strength. Leu Tsoo-heen goes into the point at length, and says that here we have the judgment and the infliction of Heaven always preceding the judgment and act of human authority. But we should find the same thing in the speeches of those tyrant-chiefs. The duke said what seemed most likely to him to accomplish his

則惟爾多方探天之威、我則致天之罰、離逖爾土。○王(三十節)曰、我不惟多誥、我惟祇告爾命。○又(卅一節)曰、時惟爾初、不克敬于和、則無我怨。

Throughout your many regions, you will bring on yourselves the terrors of Heaven, and I also will inflict its punishments, removing you far from your country.'"

30 V. "The king says, 'I do not *wish to* make these many announcements, but in a spirit of awe I lay my commands before you.' He
31 also says, 'Now you may make a *new* beginning. If you cannot reverently realize the harmony *which I enjoin*, do not *hereafter* murmur against me.'"

end. 嗚呼至不享,—comp. Bk. XIII., p. 12. The meaning of 享 is the same in both passages, only the idea of 'offerings' is more here as the expression simply of loyal obedience. 頗=僻, 'depraved,' 'perverse.' 遠王命=違王命; 探=求取, 'to seek for and bring on.' 離逖爾土,—comp. 移爾遐逖, Bk. XIV., p. 21. The king would seem to be threatening the refractory with another and more distant banishment. Ts'ae conjectures that 多方 is a mistake for 多士, which, I think, is very likely.

Ch. V. Pp. 30, 31. *The conclusion of the address.* 我不至爾命,—the relation between the two clauses seems to require that the former should be supplemented as in the translation. 時惟爾初=今與爾更始, 'now I grant to you to change and begin *afresh*.' The 時, however, is not=今, but=是.

BOOK XIX. THE ESTABLISHMENT OF GOVERNMENT.

立政

一節 周公若曰、拜手稽首、告嗣天子王矣、用咸戒于王、曰、王左右常伯、常任、準人、綴衣、虎賁、周公曰、嗚呼、休茲、

1 I. The duke of Chow spoke to the following effect, "With our heads to our hands and then to the ground, we make our declarations to the new emperor, our king." In such manner accordingly all *the other ministers* cautioned the king, saying, "In close attendance on your Majesty there are the regular presidents, the regular *high* officers, and the officers of the laws; the keepers of the robes *also*, and the guards."—The duke of Chow said, "Oh! admirable are these *officers*. Few, however, know to be sufficiently anxious about them."

The Name of the Book.—立政, 'The Establishment of Government.' This phrase occurs four or five times in the course of the Book, and is thence taken to denominate it;—with considerable appropriateness. The subject treated of throughout is, it will be seen, how good government may be established. The Book is found in both the texts.

Contents. The editors of Yung-ching's Shoo give the following summary of the Book from Tung Ting (董鼎), of the Yuen dynasty, which is tolerably complete:—'In imperial govt. there is nothing more important than the use of *proper* men; and when *proper* men are being looked out for, the first care should be for those to occupy the "three *high* positions." When these are properly filled, all the other offices will get their right men, and imperial govt. will be established. The appointment of the officers of business, of pastoral oversight, and of the law (宅事, 牧, 準; p. 2) is the great theme of the whole Book (其綱領), and the words, "Admirable are these! But to know to be sufficiently careful about them," ——, are its pulse [其血脈; *i.e.*, may be felt everywhere, throbbing in all the sentiments]. Parr. 2 and 3 illustrate the subject from the history of the Hea dynasty; parr. 4 and 5 do the same from that of the House of T'ang; and in parr. 9 to 15 it is shown how Wăn and Woo, like the founders of the previous dynasties, knew how to be anxious about the selection of their officers, and so obtained the great inheritance of the empire, initiating the happy state

which was then continuing. From par. 16 to the end, the duke earnestly addresses the king on his duty to put away from him men of artful tongues; to employ the good, distinguished by their habits of virtue; to be always well prepared for war; and to be very careful of his conduct in the matter of litigations. His object in all was that the king should learn from the founders of the different dynasties how he should manifest anxiety on the great subject of the Book, and should be warned by the fate of Këĕ and Show against allowing himself to be indifferent about it. The whole is an example of loyal affection, which we seem even to the present day to be able to take hold of.'

Lin Che-k'e comments upon it, arranged in three chapters:—parr. 1—5; 6—15; 16—28. The student will find the arrangement in five chapters which I have adopted of more assistance to him.

THE ORDER OF THE PARAGRAPHS; AND DATE. There is no ancient authority for altering the arrangement of the received text; but the reader can hardly fail to be annoyed with the long list of officers of Wăn and Woo in parr. 8—15.—Why should the speaker go at so much length into their appointments, after having touched so briefly on those of Yu and T'ang? The student's attention is distracted by the lengthy enumeration; it could only have diverted the young king's mind from the important lesson which the duke wished to impress upon him. There is, again, the greater portion of par. 2,—from 乃敢 to the end, which has always seemed to me to have no proper connection as it stands. The only Chinese critic, however, whom I have met with, who owns to feeling the same difficulties is Wang Pih. He does not scruple to say that the text as it stands is 'head and tail in disorder, and without connection.' His conception of the occasion when the duke delivered the sentiments of the Book is this:—It was soon after king Ching undertook the responsibilities of the government. At such a time it was proper that all the officers should unite in *lessoning* him, and the duke of Chow accordingly appeared with a host of them, great and small, and when they had expressed their views on the point which seemed most important to them, he took the subject up, and prosecuted it in his own way. Pih would thus remove parr. 8—11, and the part of par. 2 to which I have referred, and make them all one long preliminary paragraph;—周公若曰,拜手稽首,告嗣天子王矣,用咸戒于王曰,王左右常伯,常任,準人,綴衣,虎賁,趣馬,小尹,左右攜僕,百司,庶府,大都小伯,藝人,表臣百司,大史,庶常吉士,司徒,司馬,司空,亞旅,夷,微,盧,烝,三亳,阪尹,乃敢告教厥后曰,拜手稽首后矣,曰宅乃事,宅乃牧,宅乃準,兹惟后矣,謀面用丕訓德,則乃宅人,兹乃三宅無義民,周公曰,嗚呼,休兹,知恤鮮哉.

The praise of ingenuity cannot be denied to this arrangement of the text, and if it were proper to decide on such a point simply on internal grounds, I should not hesitate to adopt it.

Wang Pih supposes that this announcement was made after the duke of Chow had resigned the regency. Such was the opinion of all the early scholars; and likewise, we may presume from the order in which the Book stands, of the compiler of 'The Little Preface,' though his note says nothing on the point (see Pref. N. 54). Now, however, in the received chronology, the Book is referred to the 4th year of king Ching. This date was first proposed by Hoo Woo-fung (胡五峰; one of the early Sung writers, author of the 皇王大紀), and is argued for in the 通鑑綱目,—on very insufficient grounds, as will be seen from the notes on various paragraphs.

CH. I. P. 1. CIRCUMSTANCES ATTENDING THE DELIVERY OF THE ADDRESS; AND ITS TEXT. 周公若曰至王矣,—it will be seen that I have translated 拜手, 云云, in the first person plural, understanding that the duke of Chow appeared before the king with a long train of ministers, and that he here speaks first in their name,—for himself and for them. Then 用咸戒于王 intimates that the ministers all took up the subject, and began to speak for themselves. As the 'Daily Explanation' has it:—羣臣用皆進戒于王. They have hardly entered on their admonitions, however, when the duke takes the word from them, and continues the address in his own person,—周公曰,嗚呼,云云. Gan-kwŏ supposed that the duke of Chow was the speaker in his own person throughout. Hence he understood 拜手,云云 as = 'with my head to my hands, &c., I make an announcement.' For 用咸戒于王曰, he gives—又用王所立政之事,皆戒于王

曰, 'He also took up the various procedures of the king by which he should establish his govt., and warned him on the subject of them all, saying,'———. But Lin Che-k'e well observes that this is very forced, and apart from the meaning of the text. The interpretation which I have given was first fully developed by Ch'in Shaou-nan (陳少南), who found the germ of it in the comment of Wang Suh,—于時周公會羣臣,共戒王,其言曰,拜手稽首者,是周公讃羣臣之辭,休茲,此五官美哉. Dr. Medhurst makes 拜手, 云云, to be addressed by the duke to all the ministers.—'The duke of Chow, *addressing his ministers*, spoke to the following effect, Bow down and make obeisance, while you address the new emperor and king.' This construction is to be decidedly rejected, but there can be pleaded for it the authority of Woo Ch'ing, who says:—前周公若曰,公與羣臣言也,後周公曰,公與王言也. 嗣天子王矣,—'the son of Heaven who has inherited (or, who is continuing) the line of succession, the king.' This language, it is said, is more appropriate, if addressed to the young king, a minor, than if addressed to him when of full age. It seems to me, on the contrary, what we should expect, if spoken to Ching now fully seated on the throne of his father. 常伯,常任,準人,—'the regular chiefs, the regular holders of office, and the equalizing men.' It is difficult to say what officers are intended by these designations. Leu Tsoo-heen says:—'These are the occupiers of 'the three positions,' mentioned in the 4th par., but nowhere else in the Books of the three early dynasties do the designations appear. May we not suppose that they were other names for the high nobles and assistants about the imperial court? Different names were given to the occupants of offices, as when the prime minister was called A-hăng (阿衡) and Paou-hăng (保衡), and when the three chief ministers about a prince's court were called K'e-foo (圻父), Nung-foo (農父), and Hwang-foo (宏父). In the same way, the names in the text are to be taken simply as diversified designations of the great ministers who assisted in the govt. during the three dynasties. The two designations of 綴衣 and 虎賁 which follow are the names of two selected from among the various classes of inferior officers, as specimens of the rest. With those who were in the great offices was lodged the safety or the peril of the throne; by those whose offices brought them into familiar intercourse with the sovereign his character was liable to be affected:—the condition of the empire depended equally on them both.' See the 集說. There can be no doubt these observations give the general meaning of the text, and the reason why the ministers and officers mentioned in it are specified; but how are we to translate the different designations? Gaubil avoids the difficulty by retaining the names, and giving vague accounts of the officers intended by them in his notes. It seems reasonable to take, with Lin Che-k'e, the 常伯 here as = the 宅乃牧 of par. 2; the 常任 as = the 宅乃事; and the 準人 as = the 宅乃準. We may then understand by 常伯 the chiefs or presidents who had a pastoral charge of the people (牧民之長); by 常任, the high ministers of War, Instruction, Works, &c., in the imperial domain; and by 準人, the law officers. 準 = 'level,' 'to level,' 'the instrument to make or determine a level.' 準人 are the officers who guard the laws, the instrument of justice. The officers called 綴衣, 'Connected Robes,' and 虎賁, 'Tiger Braves,' are not known to have existed under these names in the previous dynasties; this Book shows that they were an institution in the times of Wăn and Woo. We do not find the name of 綴衣 in the Chow Le, but there are enumerated the 'master of the furred robes' (司裘), the 'master of robes to the empress' (內司服), the 'tailor' (縫人), and the 'master of robes' (司服) which must have been kindred appointments. See Books VI., VII., and XXI. The 虎賁 are expressly mentioned in Bk. XXXI. They were guards, amounting, acc. to K'ang-shing, to 800 men, generally in attendance on the emperor's person; but might be detailed off to other services.

休茲=美矣此官, as in the translation. Many critics understand the characters as meaning—'Admirable are these *observations!*' But it would be hard to say what observations have been made. The duke takes the word out of the mouth of the others, and at once gives out the text which he proceeds to illustrate in his own way. 知恤鮮哉=知以不得人爲憂者殆亦鮮矣, 'those who know to make the not getting the proper men for them a subject of sorrow are few.'

知恤鮮哉。○二節古之人迪惟有夏、乃有室大競、籲俊尊上帝、迪知忱恂于九德之行、乃敢告教厥后曰、拜手稽首后矣、曰、宅乃事、宅乃

2 II. "Among the ancients who exemplified *this anxiety* there was the founder of the Hea dynasty. When his House was at its strength, he sought for able men to honour God. *His advisers*, when they knew of men thoroughly proved and trustworthy in the practice of the nine virtues, would then presume to inform and instruct their sovereign, saying, 'With our heads to our hands and then to the ground, O sovereign, we would say, Let such an one occupy one of your high offices: Let *such an one* be one of your pastors: Let such an one be one of your law-officers. By such appointments

Ch. II. Pp. 2, 3. The importance of this principle,—an anxious concern to get the offices of state filled by the right men, illustrated in the history of the Hea dynasty. 2. 古之人迪惟有夏=古之人君,迪行知恤之道者,惟夏王大禹, 'of the ancients who walked in this course of a wise anxiety there was the great Yu, the Sovereign of Hea.' 迪=行 or 蹈, 'to walk,' 'to tread.' Gan-kwŏ and Këang Shing take it as=道; but they bring out the same meaning. 有室大競=當王室大强之時, 'when the imperial House was greatly strong.' Këang Shing, after Gan-kwŏ, by 有室 understands 卿夫大之家, 'the families of the high nobles and officers;'—an interpretation not nearly so good as that which I have followed. 籲(=呼=求)俊尊上帝,—comp., in p. 4, 丕釐上帝之耿命, and, in p. 6, 以敬事上帝. These three passages supply a very striking testimony of the recognition in those times of God as ruling over the nations of the earth. Yu, T'ang, and kings Wăn and Woo, the founders of the three great dynasties which are still celebrated, all considered it their great business to honour and serve God. They were simply His ministers. Whatever were the errors of religious belief and worship into which they fell, they held fast this important principle—that they were called to their high stations by the one Supreme Ruler, and were bound to occupy in them so as to please Him. 迪知忱恂于九德之行,—this, I think, is spoken of Yu's ministers, the advisers who were about him. Not only did *he* seek out able men to honour God, but *they* also sympathized with him in his views, and co-operated with him, and recommended to him men of whose character and fitness they were assured. As Wăng Ts'ëaou tersely says: —古之賢臣,以人事君,古之賢君,以人事天, 'The good and able ministers of antiquity served the sovereigns by *recommending the right* men; the good and able sovereigns of antiquity served Heaven by *employing those* men. For 九德之行 see 'The Counsels of Kaou-yaou,' pp. 3, 4. Lin Che-k'e explains 迪知 by 驗之於實迹而知之, 'those whom they knew by examination of their actual conduct.' 宅乃事,云云,—these three clauses are to be taken not as general advice with regard to putting good men in the positions indicated, but as specific, with reference to the individuals whom they had in view as displaying more or fewer of 'the nine virtues.' 玆惟后矣=如此而後可以爲君也, 'do this, and so will you prove yourself the sovereign indeed.' 謀面至末,—Gan-kwŏ quite misunderstood the meaning of this part of the par., led away in the first place by interpreting the 三宅 of the 五宅三居, 'three localities assigned to the five banishments,'

牧、宅乃準、玆惟后矣、謀面用丕訓德、則乃宅人、玆乃三宅無義民。○三節桀德、惟乃弗作往任、是惟暴德、罔後。○四節亦越成湯、陟丕釐上帝之耿命、乃用三有宅、克卽

you will discharge your royal duty. If you judge by the face only, and therefrom deem men well schooled in virtue and appoint them, then those three appointments will all be occupied by unrighteous
3 people.' The way of Këě, *however*, was not to observe this precedent. Those whom he employed were cruel men;—and he had no successors.

4 III. "After him there was T'ang the Successful, who, rising to the throne, greatly administered the bright ordinances of God. He employed to fill the three *high* positions those who were equal to those

mentioned in the 'Canon of Shun,' p. 20. He gives for the whole:—謀所面見之事,無疑,則能用大順德,乃能居賢人于衆官,若此乃能三居無義民,大罪宥之四裔,次九州之外,次其國之外, 'Consult on the ground of the things you have seen before your face, and which will not admit of doubt; you can then employ those who are greatly accordant with virtue, and will be able to fill all the offices with men of worth. Thereafter you can locate the unrighteous people in the three places assigned to them:—those whose crimes are heinous, farthest among the four wild tribes; less heinous criminals beyond the nine provinces; and those whose offences are lighter still beyond the boundaries of their several States.' This interpretation of 三宅 is altogether foreign to the scope of the paragraph; but it continued till the Sung dynasty, and even then Soo Tung-po followed it. 謀面 is 'to judge merely from the face, or outward appearance.' 謀面用丕訓德,則乃宅人=徒謀之面貌,用以爲大順于德,乃宅而任之. Këang Shing avoids the old interpretation of 三宅, and brings out a meaning something like what I have given, but by hard shifts. He reads 亂 before 謀; takes 面=向; 丕 for 不; 義 for 儀; and interprets, 'If your counsels are deceived, and you move towards men who are not virtuous, and place them in these offices, then the occupants of these three positions will be able to give no good example to the people.' 3. 桀德,—'Këě's virtue,' *i.e.*, his evil way, 德 being in a bad sense. 弗作往,—'did not do the past,' *i.e.*, did not imitate the example of Yu in employing the worthy. The language is not clear, but it is better to point and construe as I have done,—after Ts'ae. Gan-kwŏ and Këang Shing have each a different method; but they take the same view of the whole paragraph. 任是惟暴德=所任者乃惟暴德之人.

Ch. III. Pp. 4, 5. THE IMPORTANCE OF THE SAME PRINCIPLE EXEMPLIFIED IN THE HISTORY OF THE SHANG DYNASTY. 4. 亦越 may be taken, with Ts'ae, as a compound conjunction,=our 'again,' 'further.' 陟丕釐上帝之耿命,—'ascended, and greatly regulated the bright appointment of God.' 陟,'ascended,' seems to be used with reference to T'ang's from being the chief of a second-rate State becoming emperor. Other explanations of the term are given, but it is not worth while to dwell on them. 釐=理 or 治, 'to regulate,' 'to administer.' Gan-kwŏ prefers the meaning of 賜, 'to give;'—but very inappropriately. The

宅、曰三有俊、克即俊、嚴惟丕式、克用三宅三俊、其在商邑、用協于厥邑、其在四方、用丕式見德。○五節嗚呼、其在受德暋、惟羞刑暴德之

positions; and those who were called possessors of the three grades of ability could display that ability. He then studied them severely and greatly imitated them, making the utmost use of them in their three positions and with their three grades of ability. The people in the cities of Shang were hereby all brought to harmony, and those in the different quarters of the empire were brought greatly under the influence of the virtue thus displayed.
5 Oh! when the throne of T'ang came to Show, his character was all violence. He preferred men of severity, princes of States who deemed cruelty a virtue, to share

meaning is, that when T'ang was established on the throne, his whole system of govt. was in harmony with the mind of God. His institutions might be regarded as divine ordinances. 乃用三有宅克即宅,—this is clearly paraphrased in the 'Daily Explanation'—乃又能旁求賢才,相助爲理,所用以居常伯,常任,準人之官,爲三有宅者,實能就是位,而不曠廢其職. Still more evident here than in the 2d par. is the blunder of Gan-kwŏ in taking 三宅 of 'the three places of banishment.' 三有俊,—'the three—or three classes—of possessors of ability, men among a thousand.' Gan-kwŏ and Këang Shing suppose that men are meant who possessed the 'three virtues' mentioned in 'The Great Plan,' p. 17; but it is simpler to understand that by 俊 are intended men who had talents and virtue which would make them eligible to the three high positions. On such T'ang had his notice fixed, and was prepared to call them to office at the proper time. 曰三有俊克即俊=所稱三俊,實能就是德而不浮其名. 嚴惟至三俊,—Woo Ch'ing may be said to expunge 嚴惟丕式, for he says that they are 'a form of introduction' (發語辭). Gan-kwŏ and Këang Shing interpret the passage thus:—'T'ang's majesty became a great example to the empire because he was able to use the right men' (湯之嚴威惟能大法于天下者,以其能用三宅三俊). They differ, however, in the meaning which they give to 三宅; but their construction of the text is far inferior to that of Leu Tsoo-heen and other critics, which I have followed. 惟 is not the particle, but the verb, =思, 'to think of,' 'to study;' and 式=法 or 效, 'to imitate.' Tsoo-heen says that T'ang's way with E Yin, first sitting as a learner at his feet, and then reposing entire confidence in him as his minister, may illustrate the meaning. 其在商邑,—by 'the cities of Shang' we are to understand all the territory of the imperial domain. 用丕式見德,—'thereby were led to great imitation, and saw the virtue *of their sovereign*.' The 'Daily Explanation' expands it:—其在四方之遠而自慕者,用以大爲取法,如親見其君德,而無不順治焉.

5. 其在受,—comp. the commencement of parr. 5 and 6 in Bk. XV. 暋=強, 'strong,' 'violent.' Ts'ae explains 羞刑 by 進任刑戮者, 'he advanced to office those who punished capitally.' Këang Shing also gives 進任 for 羞; but I must take 羞刑 as a description of 暴德之人, 'men of violent character, *like his own*, who

人、同于厥邦、乃惟庶習逸德之人、同于厥政、帝欽罰之、乃伻我有夏、式商受命、奄甸萬姓。○六節亦越文王武王、克知三有宅心、灼見三有俊心、以敬事上帝、立民長伯。○

with him in the *government of the empire;* and at the same time, the host of his associates, men who counted idleness a virtue, shared the offices of his court. God then sovereignly punished him, and caused us to possess the great empire, enjoy the favouring decree which Shang had *afore* received, and govern all the people in their myriad realms.

6 IV. "Subsequently there were king Wăn and king Woo, who knew well the minds of those whom they put in the three positions, and clearly saw the minds of those who had the three grades of ability. Thus they could employ them reverently to serve God,

advanced (=deemed) punishments as the proper instrument of govt.' Show had pleasure only in those princes of the States who were such. 厥邦, 'his countries,' seems to be opposed to 厥政, 'his govt.,' *i.e.*, the fiefs to the court. I take 欽 in the sense of 'sovereignly.' Anything with the express sanction of imperial authority is so denominated. 伻我有夏,式商受命=使我周有此諸夏,用商所受之命. 奄甸萬姓,—'entirely to rule the myriad surnames.' Compare in Bk. XIV., p. 6, 成湯革夏,俊民甸四方. We need not seek for any other meaning to 甸 (as Ts'ae does) than the general one of 治, 'to govern.' 萬姓,—comp. Pt. III., Bk. III., p. 9. I suppose that 萬 is used without any particular reference to the surnames of the people as being so many, or that 萬姓=萬邦之民.

Ch. IV. Pp. 6—15. THE SAME PRINCIPLE OF ANXIETY ABOUT EMPLOYING THE RIGHT MEN EXEMPLIFIED IN THE KINGS WAN AND WOO.

6. Ts'ae observes that when it is said that Wăn and Woo knew *the minds* and saw *the minds* of the 三宅 and 三俊, this is equivalent to the language of the 2d par., 迪知忱恂而非謀面. It certainly indicates that those sovereigns sought to obtain the most thorough knowledge of those whom they placed or would place in the highest offices of trust. Tsoo-heen calls attention to the difference between 知 and 見.—They *knew* what was in the highest servants of their govt.; they *saw* what the men of ability could prove themselves to be, when called to employment. 立民長伯,—those whom Wăn and Woo thus appointed were the 三宅 and 三俊. Ts'ae, arguing from the language of the Bk. 王制 in the Le Ke, makes the 長 to be the governors of a 屬 or five States, and the 伯 to be the Chiefs of a 州 or 210 States. I do not think that we need to seek for such a definite application of the terms. Ch'in Leih says that it was a common practice of antiquity for the princes of States to reside at the imperial court, and there sustain office, while the officers of the court were also sent forth, as princes of

七節 立政、任人、準夫、牧、作三事。○八節 虎賁、綴衣、趣馬、小尹、左右攜僕、百司、庶府。○九節 大都、小伯、藝人、表臣百司、太史、尹伯、庶常吉

7 and appointed them as presidents and chiefs of the people. To
establish their government, they had the men of office, the officers
of law, and the pastors, and these appointments were their three
8 concerns. *They had also* their guards; their officers of the robes;
their equerries; their heads of petty officers; their personal attendants;
9 their various overseers; and their treasurers. They had their
governors of larger assigned cities and of the smaller; their men of
arts; the overseers whose offices were beyond the court; their grand
historiographers; and their chiefs of direction:—all, good men of
constant virtue.

States. See the 集說. 7. Këang Shing briefly and comprehensively explains this par.—文武立政,以任人,準夫,牧,爲三事. 任人 is the 常任 of par. 1; 準夫, the 準人; and 牧, the 常伯. 8. The long enumeration of officers in this and some following paragraphs has no organic connection with the rest of the Book, the argument of which would be improved by the omission of it. I have shown in one of the introductory notes how Wang Pih would dispose of it. All that we can do is to explain the various designations in the best way we can. 趣 (read *ts'ow*) 馬,—'equerries.' These belonged to the department of the 校人 or masters of the imperial stud. Their rank was that of 下士. See the Chow Le, Books XXVIII. and XXXII. 小尹=小官之長, 'the heads of small officers.' We cannot define the designation more particularly. 左右攜僕,—Gan-kwŏ understands this phrase as in the translation,—左右攜持器物之僕. Ts'ae supposes that 攜 has this signification, and that 僕 denotes 'charioteers' (僕御). Woo Ch'ing, again would confine the two characters to this latter meaning. Gan-kwŏ's interpretation seems the preferable. 百司,=' the hundred superintendents or overseers.' The phrase denotes all the officers who had their special individual charges. Many 司 are mentioned in the Chow Le,—the 司服, 司門, 司市, 司甲, 司弓矢, &c. 庶府,—'all the treasurers.' In the Chow Le, Bk. VI., we have the 大府, or 'Grand Treasurer;' the 玉府, or 'Treasurer of gems, pearls, gold ornaments,' &c.; the 內府, or 'Keeper of the inner treasury;' and the 外府, or 'Keeper of the outer treasury,'—the treasury of disbursements. Other 府 are mentioned in other places. Wang Yen says:—'The 庶府 denote all charged with the management of the imperial wealth' (凡掌財). 9. The 大都小伯 must be construed, with Ch'in Shaou-nan, 大小都伯, 'the commandants of *Too*, great and small.' The clause is an instance of what is called 'interlaced style' (互文見意), and when completed would be 大都之伯, 小都之伯. On the meaning of 都, see the note on Mencius, II., Pt. II., iv., 4. By the 'great *Too*' here we are to understand the cities in the imperial domain assigned for the support of the highest nobles (公之采邑), and by the 'small *Too*' the cities assigned to those of inferior dignity. 藝人,—'men of arts'. This is understood to

士。○ 司徒、司馬、司空、亞旅。○ 夷、微、盧、烝、三亳、阪。尹。○ 文王惟克厥宅心、乃克立茲常事、司牧人、以克俊有

10 "*In the various States* there were the minister of Instruction, the minister of War, and the minister of Works; with the many officers subordinate to them.

11 "Among the wild tribes of the Wei, the Loo, and the Ching; in the three Pŏ; and in dangerous places: they had wardens.

12 "King Wăn was able to have in himself the minds of those in the *three high* positions, and so it was that he established those regular officers and superintending pastors, so that they were men of ability

include, according to the language of the Le Ke, Bk. 王制, Pt. iv., p. 10, 'all who employ their arts in the govt.,—priests, historiographers, archers, charioteers, doctors, diviners, and the practisers of the various mechanical arts' (凡執技以事上者,祝,史,射,御,醫,卜,及百工). 表臣百司,—these 百司 are distinguished from those in the prec. par. by the addition of 表臣, 'outside ministers.' We are to understand officers with special charges, as in the former case, but located away from the court. 大史,—see on Bk. X., p. 13. We are to understand here not only the 'Grand Historiographer,' but all the officers in his department. 尹伯 is defined by Ts'ae 有司之長, 'the heads of the several classes of offices.' He illustrates his meaning by referring to the 庖人 (=庖尹), or 'butcher,' and the 内饔, or 'cook,' whose offices were both subordinate to that of the 膳夫, or 'master cook,' who was their 伯. 庶常吉士,—this is descriptive of the officers enumerated, and of the subordinates employed by them.

P. 10. This par. has reference to the various officers in the States of the princes. See 'The Speech at Muh,' p. 2.

P. 11. This par. would seem to go on to speak of the officers,—overseers or governors,—whom Wăn and Woo appointed among the wild tribes, the 尹 at the close belonging to each of the tribes specified, all included under the commencing 夷. The 三亳, however, occasions a difficulty, for their people were the descendants of T'ang's original subjects, and could not be classed with the 夷, under which term therefore we can only include the 微, the 盧, and the 烝. The two first of these are mentioned in the 2d par. of Bk. II., referred to above, with other wild tribes, who acted with the forces of king Woo in his overthrow of Show. The 烝 are not mentioned there, and there is much difference of opinion as to how that term should be taken. Gan-kwŏ adopts the meaning of 衆, 'the multitudes;' Mingshing approves that of 君, 'rulers,' which is given to it in the 爾雅; and others suppose it is the name of a wild tribe, like the two preceding terms. The 'three Pŏ' were Mung (蒙) or the 'northern Pŏ,' in the pres. dis. of Shang-k'ew, dep. of Kwei-tih in Ho-nan; the western Pŏ, in the pres. dis. of Yen-sze, dep. of Ho-nan; and the 'southern Pŏ,' which was only a few *le* from the northern. Ts'ae says that he does not understand the meaning of 阪. He supposes however that it may mean 'strong positions' (阪=險) throughout the five domains, where it was deemed proper to locate special officers. K'ang-shing joined it with 三亳, and supposed that it denoted the three strong-holds, where the overseers of the different Pŏ were placed.

Pp. 12—15. *Further exemplification in Wăn and Woo of their anxiety to get right men; and of the confidence which they reposed in them when got.* 12. 文王惟克厥宅心,—we must explain these words from the 克知三有宅心 in par. 6. King Wăn was able to know fully the minds of his officers,

德。○十三節文王罔攸兼于庶言庶獄庶愼，惟有司之牧夫，是訓用違。○十四節庶獄庶愼，文王罔敢知于茲。○十五節亦越武王，率惟敉功，不敢替厥義

13 and virtue. He would not himself appear in the various notifications,
in litigations, and in precautionary measures of government. There
were the officers and pastors *to attend to them*, whom he *simply*
14 required to be obedient and not disobedient. *Yea*, as to litigations
and precautionary measures *he would seem as if* he did not presume
15 to know about them. He was followed by king Woo, who carried
out his work of settlement, and did not dare to supersede his right-

and to employ them with entire confidence. Gan-kwŏ, indeed, took the language differently:—文王惟其能居心遠惡舉善, 'king Wăn was able to set his mind on this,—the putting far off the bad and elevating the good.' But, as Choo He has observed, if this were the meaning, we should have read 克宅厥心, and not 克厥宅心. Këang Shing reads 文王維厥度心, which he interprets—'King Wăn employed his deliberating mind.' 乃克立茲常事,司牧人,—by 常事 are intended the 常任 of par. 1, and by 司牧人 the 常伯. The 準人 are not mentioned here, unless the 司牧人 be taken to include them and all the other officers who have been enumerated. 以克俊有德=皆是實能俊而有德, being a description of the qualifications and virtue of Wăn's officers. 13, 14. These parr. are intended to show how king Wăn, having appointed the right men, left them to the management of their offices, and did not interfere with them in the discharge of their duties. 罔攸兼=無所兼理, 'he in no way interfered with;—did not attend to, along with his own duties.' 庶言=號令, 'governmental orders and notifications.' This seems to be the only proper meaning of this phrase in the connection. It must run on with the 庶獄 and 庶愼,—all under the govt. of 罔攸兼于. Këang Shing, partly after Gan-kwŏ, would attach 文王罔攸兼于庶言 to the previous par., with the meaning that king Wăn was guided in appointing his officers by the deliberations of his mind, and paid no attention to the praise or censure of individuals by others (庶言=衆人毁譽之言). 庶獄=獄訟, 'civil and criminal causes;'—see on Ana. XII., xiii. 庶愼=國之禁戒儲備, 'all things in the State which were to be guarded against and provided for.' 惟有至末,—the 之 is taken as=及, a particle of connection. 是訓用違,—this is a very difficult clause. I have translated it after Foo Yuen-tsoo (傅元初; Ming dyn.), who says:—文王三宅之賢,無非常德吉士,安得有違命者,推誠任人,馭下有體,只是訓戒之,欲其用命,不欲其違命耳. 14. Litigations and precautionary measures only are mentioned here, because king Wăn could not but know the notifications that went forth in his name. 15. *How King Woo entered into the spirit and work of his father.* 率惟敉功=率循文王安定天下之功. Comp. 未克敉公功, Bk. XIII., p. 19. By 義德 Ts'ae thinks we

德。率惟謀、從容德、以竝受此丕丕基。○ 嗚呼、孺 十六節 子王矣、繼自今、我其立政、立事、準人、牧夫、我其克灼知厥若、丕乃俾亂、相我受民、和我庶獄庶愼、時則勿有間

eous and virtuous men; who entered *also* into his plans, employing as before his forbearing and virtuous men. It was thus that they unitedly received this vast inheritance.

16 V. "Oh! young son, the king, from this time forth be it ours to establish the government, appointing the *high* officers, the officers of the laws, and the pastors;—be it ours clearly to know what courses are natural to them, and then greatly to employ them in the government, that they may aid us in the management of the trust of the people, and harmoniously conduct all litigations and precautionary measures. And let us never allow others to come between us and

should understand 義德之人; and similarly 容德. We get an easier meaning certainly by taking the expressions in this way, than if we understand them of king Wăn himself.

Ch. V. Pp. 16—24. THE DUKE ADDRESSES KING CHING DIRECTLY, AND URGES HIM EVER TO ACT ON THE PRINCIPLE WHICH HAS BEEN ILLUSTRATED. 15, 16. *How the king should carefully choose, entirely trust, and steadily maintain his officers.* 孺子,王,—this language has been pressed to show that the address was delivered when the king was a minor. 孺子, it must be conceded, is properly = 乳子, 'a sucking child;' but it is used away from that signification, whether it was applied to Ching about his 15th year, or his 20th. When the duke of Chow had resigned the regency, he still continued to think of the king as the boy he had watched over, and ruled for, and so he calls him here, when offering these counsels which are not at all appropriate to him as a minor. 我其至牧夫,—the critics all say that 我 here (and in other clauses below) refers to king Ching. Woo Ch'ing says, 'The six 我 in pp., 15, 16, are all the duke's 我ing king Ching' (六我皆我成王). Ch'in Ta-yew says, 'By the 我 the duke identifies himself with the king. Sovereign and minister should compose, as it were, one body' (我若我其君,君臣一體也). All this may be correct, but we may as well translate by the plural of the first personal pronoun. 立政 covers the 立事,準人,牧夫, as it does 任人,準夫,牧 in p. 7. It is remarkable how the order of enumeration, when speaking of the 'three positions,' is continually varied. 我其克灼知厥若,—comp. the language of p. 6. 若 here must be equal to 心 there. The critics generally define it by 順, and then understand by 知厥若, 'know that they are accordant with right,' obedient to heavenly principle. Ts'ae, much more happily, goes on to explain 順 by 心之安, 'that in which the mind reposes,' and then adduces, to illustrate the meaning, the words of Confucius (Ana. II., x.) 察其所安,人焉廋哉, 'Examine in what things a man rests. How can he conceal his character!' 丕乃俾亂 = 大委任之,使展布四體以爲治. Këang Shing would strangely make 丕 here only a particle of introduction. 我受民 = 我所受

之。○十七節自一話一言、我則末惟成德之彥、以乂我受民。○十八節嗚呼、予旦已受人之徽言、咸告孺子王矣、繼自今、文子文孫、其勿誤于庶獄庶慎。惟正是乂之。○十九節自古

17 them. *Yea*, in our every word and speech, let us be thinking of officers of complete virtue, to regulate the people whom we have received.

18 "Oh! I, Tan, have received these excellent words from others, and tell them all to you, young son, the king. From this time forth, O accomplished son *of Woo*, accomplished grandson *of Wăn*, do not err in regard to the litigations and precautionary measures;—let

之民, 'the people whom we have received,' *i.e.*, who have been entrusted to us by Heaven, and transmitted to us by our ancestors. 時則勿有間之,—時=如是, 'thus,' 'in this condition.' 間之,—'to come between them;' either between them and their work, or between them and us. Këang Shing joins this clause on to the next, and reads 物 instead of 勿, from Wang Ch'ung's 論衡. He labours hard but unsuccessfully to interpret his text.

17. In translating this par. I have followed Ts'ae, who takes 末=終 and 惟=思. 自一話一言=一話一言之間, 'during the space of one word or one sentence.' Lin Che-k'e has the same view. Woo Ch'ing would refer 一話一言 to the 庶言 of par. 13. Gan-kwŏ's comment on the whole par. is strangely laboured and absurd:—言政當用一善,善在一言而已,欲其口無擇言,如此我則終惟有成德之美,以治我所受之民.

18—21. *The king is repeatedly and variously warned against erring in the matter of litigations and precautionary measures.* There was probably some disposition in the young emperor to interfere with the regular course of these two departments, which made the duke dwell so pointedly upon them.

18. 徽言=美言 or 善言, 'admirable words' or 'good words.' He refers no doubt to all that he has said in the address. The 'men from whom he received them' were probably the host of ministers and officers, who had commenced to address the king when he took the words out of their mouth. Lin Che-k'e praises the honesty of the duke of Chow in making this acknowledgment, and contrasts him with some other statesmen who used the ideas of others, taking all the credit of them to themselves. 文子,文孫,—'the accomplished son, the accomplished grandson.' King Shing no doubt is intended. 正是乂之,—there is no end of the disputes about how 正 is to be taken. Ts'ae supposes that it=正人, which phrase we have in Bk. IX., p. 17. From the conclusion of p. 21 we must conclude that the 有司之牧夫 are intended. Wang Ts'ëaou makes a good observation on this par.:—'The prec. par. says that the sovereign is not to let other men interrupt the proceedings of his officers; here he is admonished not to throw those proceedings into error by interference of his own' (上言勿間之以人,此言勿誤之以已,大抵人君任賢不專,其弊有是二端,故反覆言之也). 19. 自古商

商人、亦越我周文王、立政立事牧夫準人、則克宅之、克由繹之、茲乃俾乂。○ 二十節 國則罔有立政用憸人、不訓于德、是罔顯在厥世、繼自今立政、其勿以憸人、其惟吉士、用勱相我國家。○ 廿一節 今文子文孫、孺子王矣、其勿誤于庶獄、惟有司之牧夫。

19 the proper officers regulate them. From of old to the founder of
Shang, and downwards to king Wăn of our Chow, in establishing
government, when they appointed *high* officers, pastors, and officers
of the laws, they settled them in their positions and unfolded their
talents. It was thus that they gave the government into their hands.
20 In the empire never has there been the establishment of govern-
ment in the employment of artful-tongued men;—*with such men*,
unlessoned in virtue, never can *a government* be distinguished in the
world. From this time forth, in establishing government, make
no use of artful-tongued men, but *seek for* good officers, and get
them to use all their powers in aiding the government of our empire.
21 Now, O accomplished son *of Woo*, accomplished grandson *of Wăn*,
young son, the king, do not err in the matter of litigations. There
are the officers and pastors *to attend* to them.

人=自古及商人. By 'of old,' Yu, the founder of the Hea dyn., must be intended. 克由繹之,—由繹 is explained by 紬繹, 'to unroll a clue,' 'to get hold of the end, and draw out all the silk.' The high officers, being put in their positions, were made to unfold all their talents. We may keep the proper meaning of 由, however. See the comment of Leu Tsoo-hëen in the 集說:—由繹由其外而繹其中也,由其言而繹其心,云云. 茲乃俾乂=茲其所以使之治事. It is better to understand the clause thus, than to take it, with Gan-kwŏ, as=此乃使天下治.

20. *Men of artful tongues should on no account be allowed to get office.* 譣 (K. S. edits 憸) 人=佞人, 'specious,' 'talkative,' 'artful men.' Chëong Kew-shing gives the following account of them:—憸人者,傾巧辯給之人,詐是飾非,言足拒諫,悅其心,則譽桀紂爲堯舜,失其意,則誣伯夷爲盜跖. 不訓于德, 訓 is commonly defined by 順, but we may retain its proper signification. 其惟吉士=其惟用有常吉士. See par. 9. 21. Comp. par. 13.

廿二節 ○其克詰爾戎兵、以陟禹之迹、方行天下、至于海表、罔有不服、以覲文王之耿光、以揚武王之大烈。○廿三節 嗚呼、繼自今、後王立政、其惟克用常人。

22 "Have well arranged also your military accoutrements and weapons, so that you may go forth beyond the steps of Yu, and be able to travel over all beneath heaven, even to beyond the seas, everywhere meeting with submission:—so shall you display the bright glory of king Wăn, and render more illustrious the great achievements of king Woo.

23 "Oh! from this time forth, may you and your successors, in establishing the government, seek to employ men of constant virtue."

P. 22. This par. suddenly introduces a subject difft. from those hitherto dwelt upon, and seemingly quite out of place in the Book. At the close of his address to prince Shih, however, we found the duke of Chow all at once break into the same warlike mood. There he would have the dynasty extend its sway, till 'from the corners of the sea to the sunrising there should not be one disobedient to the rule of Chow.' Here his enthusiasm rises higher, and he will have the empire extended beyond its limits in the time of Yu. Many of the critics argue that after the dynasty of Hea began to decline, the wild tribes all round the empire encroached upon it, till the 'nine provinces' of Shang hardly embraced half the territory which those of Yu had done. There is no definite testimony, however, to this effect. If it were so, we can well suppose that the duke of Chow was bent on extending the sway of his House, to recover at least all the ground that had been lost from the time of Yu. 詰爾戎兵,—詰 is defined by 治, 'to have in good order.' The term means 'to interrogate judicially.' Its proper force here is 'to maintain a strict inquiry into.' 戎 and 兵 are used in the dict. to define each other; both signify 'military weapons.' Gan-kwŏ is followed by Ts'ae in distinguishing them, as I have done in the translation (戎服兵器). 陟禹之迹,—'ascend the footsteps of Yu.' But this hardly makes sense. The 'Daily Explanation' defines 陟 by 越而過之, 'to go beyond.' For the 'footsteps of Yu,' the limits of his different progresses, see 'The Tribute of Yu,' Pt. ii., p. 23, and the 'Yih and Tseih,' p. 8. 方行天下,—方=四方 or 徧. 覲 is used in the sense of 見,='to cause to be displayed.' Leu Tsoo-heen tries to argue that the duke of Chow is not inciting the king here to warlike expeditions, but only to be prepared for war as the best security for peace. He lays down this maxim very tersely:—古人治兵,乃所以弭兵,後世銷兵,乃所以召兵. Kēang Shing defines 詰 by 謹, 'to be circumspect,' 'to watch against,' so that he brings out the meaning that the king was to have done with war and cultivate the arts of peace, as the means of securing universal submission! For this interpretation there is no more ground than for Tsoo-hëen's reasoning. [I am glad to find that Woo Ch'ing thinks this par. as much out of place as I do. 'It has no connection,' he says, 'with the text before and after. It may be presumed that a portion of the Book has been lost.']

P. 23. The duke here repeats the burden of his address, extending his wishes from king Ching to his successors. 常人=常德之人. Comp. 庶常吉士, p. 9, and in 'The Counsels of Kaou-yaou, p. 2, 彰厥有常,吉哉.

○周公若曰、太史、司寇蘇公、式敬爾由獄、以長我王國、茲式有慎、以列用中罰。 廿四節

24 VI. The duke of Chow spake to the following effect, "O grand historiographer, the minister of Crime, the duke of Soo, dealt reverently with all the criminal matters which came before him, thereby to perpetuate the fortunes of our empire. Here was an example of careful anxiety *for other ministers*, to rank with him in the ordering of the appropriate punishments."

Ch. VI. P. 24. I cannot see that this par. has any connection with the rest of the Book. It appears indeed to be more out of place, if possible, than par. 22. It is evidently a fragment of some of the lost Books which has got tacked on here. 司寇蘇公,—'the minister of Crime, the duke of Soo.' From a passage in the 左傳, 成十一年, we learn that the duke of Soo (where Soo was I have not ascertained) was called 忿生, and was minister of Crime to king Woo. 式敬爾由獄,—Gan-kwŏ gives for this—能用法, 敬汝所用之獄, 'could use the laws so as to reverence the criminal cases which you use.' But what meaning can a reader get from this? Këang Shing endeavours in vain to explain it. I take 敬爾 together as an adverb, = 'reverently.' 式 = 用; different from 式 below, which = 法. 由獄 = 所斷之獄, 'the criminal causes which he decided,'—which 'passed through' his hands. 茲式,云云,—the 'Daily Explanation' gives for this:—嗣爲司寇者,于此取法而加謹焉,則必能以輕重條列,用其中罰,無偏輕偏重之條,無失入失出之慮,刑獄清,而天下無寃民矣. This seems to give the meaning, but I prefer to take 列 as referring to the duke of Soo, and = 'to rank with him.'

THE BOOKS OF CHOW.

BOOK XX. THE OFFICERS OF CHOW.

周官

一節 惟周王撫萬邦、巡侯甸、四征弗庭、綏厥兆民、六服群辟、罔不承德、歸于宗周、董正治

1 I. The king of Chow brought the myriad regions *of the empire* to tranquillity; he made a tour of inspection through the How and Tëen tenures; he punished on all sides the chiefs who had refused to appear at court; thus securing the repose of the millions of the people, and all the *princes of the* six tenures acknowledging his virtue. He then returned to the honoured capital of Chow, and strictly regulated the officers of the administration.

THE NAME OF THE BOOK.—周官, 'The Officers of Chow.' The Book contains a general outline of the official system of the Chow dynasty. It details the names and functions of the principal ministers about the court, to whom various counsels moreover are addressed by king Ching. 'The Officers of Chow' is not an inappropriate name for it. It is found only in the old or Gan-kwŏ's text. Ts'ae assigns it to the class of the Books of the Shoo called 'Instructions' (訓體).

DATE; AND QUESTION OF GENUINENESS. The first par. refers the Book to king Ching, without any mention of the duke of Chow. Its date therefore must be in some year after the duke resigned the regency, and the king took the govt. into his own hands. As the next Book but one (now lost) contained an account of the duke's death, in the 11th year of Ching, we may assign the 'officers of Chow' to the 9th or 10th year of that monarch. I introduce the subject of the date here, because of the strangeness of the prefatory note about it, that the Book was made 'when king Ching had made an end of the House of Yin, and extinguished the wild tribes of the Hwae' (see page 12). The 'making an end of the House of Yin' carries us back to the death of Wookăng in the 2d or 3d year of Ching (see P. N. 41); from which the extinction of the Hwae tribes would bring us down to his 7th or 8th year. The 1st par., which is the proper introduction to the Book, makes no mention of either of those events. I do not think the prefatory notice is entitled to any consideration.

On the question of the GENUINENESS of the Book, it will be sufficient here to give the remarks of Ts'ae, reserving the fuller discussion of the points he mentions for their proper place in the annotations. He says:—'This Book disagrees with the Chow Le, as we now have it, in various points. For instance, the Chow Le does not contain the ministers called here the "three *Kung*," and "the three *Koo*." Some have said that the *Kung* and *Koo* were dignities, enjoyed by other ministers, and were not specific offices; but if we refer to parr. 5 and 6, where it is said that "the three *Kung* discourse of the principles of reason, and adjust the States," and that "the

three *Koo* assist the *Kung* to diffuse widely all transforming influences," these are specific duties, belonging to offices to which there can be none superior. Others would identify the 太師 here with the 師氏 of the Chow Le, and the 太保 with the 保氏; but this cannot be, for the 師氏 and 保氏 are only subordinate officers in the department of the minister of Instruction.

'Again, it is said here, p. 14, that "in six years the chiefs of the five tenures attend once at court," whereas in the Chow Le, Bk. XXXVIII., the princes of the six tenures appear at court, from such and such a tenure, every year; from another tenure in two years; and so on; —a quite different arrangement. These discrepancies give rise to doubts; but the Chow Le could only have been made by a sage. Or perhaps, the duke of Chow, when he was making all his arrangements for the officers of the government, had not come to the offices of the 師 and 保. What I mean is this, that he was restrained by some consideration of their greatness from speaking of them. Moreover, the book was not completed when the duke died. The laws and regulations in it had not all come into practice; —This may account for the discrepancies I have pointed out. And still farther:—What must have formed the sixth part of the Chow Le, "The officer of the Winter," is lost. The beginning and end of it are incomplete. It is a work of the duke of Chow, to which alas! he did not put the finishing hand. Let the reader of the Shoo, however, compare it carefully with the classic, and he will be able to judge of the governmental arrangements of the duke of Chow.'

CONTENTS. The Book has a beginning, middle, and end, more distinctly marked than we generally find in the Books of the Shoo. The first par. is introductory, and describes the condition of the empire when the arrangements of the official system of Chow were publicly announced; all the other parr. contain that announcement. The king begins by referring to the arrangements of former dynasties. He then, parr. 5—14, sets forth the principal offices of State, the ministers of which had their residence at court, and goes on to the arrangements for the administration of the provinces. The remaining parr. contain many excellent advices to the ministers and officers, to discharge their duties so that the fortunes of the dynasty might be consolidated, and there be no dissatisfaction among the myriad States. The whole, it will be seen, falls naturally into a division into five Chapters.

Ch. I. THE CONDITION OF THE EMPIRE WHEN THIS ADDRESS TO THE MINISTERS AND OFFICERS WAS PROMULGATED. Rebellion had been quelled; disobedience had been punished; peace had been secured at length within the borders of the empire.—There was now leisure to attend to the right ordering of the system of administration. 惟周王撫萬邦,—'the king of Chow soothed the myriad regions.' This phrase,—'the myriad regions,' as well as the 四征 and 兆民 below, are taken by Ying-tă as vague expressions, it being proper, when speaking of the movements and measures of the emperor, to do so 'in large terms;' and both Lin Che-k'e and Ts'ae approve of the remark. I have spoken of the five tenures of Yu, and the ten tenures of the Chow dynasty on pp. 148, 149; and the difficulty of reconciling them with one another, and of reconciling the dimensions of even the five tenures with the actual extent of the country. There are other difficulties, however, in the way of taking the 'myriad regions' of the text literally, which may be seen in the note of Ch'in Sze-k'ae *in loc.* He says:—'The empire of Chow was 10,000 *le* square. A space of 1,000 *le* square, giving an area of 1,000,000 square *le*, would contain 100 States, each 100 *le* square; and the whole, 10,000 such States. But the territory of one of the greater princes was 100 *le* square:—it is easy to see how the tenures could contain 10,000 States. At the beginning of the Chow dynasty, however, the princes who assembled at Muh were only 800 (see on p. 298, App. to the Great Declaration). And in the "Imperial Regulations" [see the Le Ke, Bk. 王制] the States of the empire only amount to 1,713. For these reasons Ying-tă said we were not to take the 10,000 in the text literally.' We can indeed only regard the 'myriad States' of the text as a great exaggeration; and we must take in the same way the statement in the 左傳, about the great Yu, that 'when he assembled the princes at mount T'oo, they came with their gems and silks from ten thousand States' (哀公七年;—禹合諸侯於塗山,執玉帛者萬國). 巡侯甸,—see the figure of the tenures of Chow, on p. 149. Those of the How and the Teen were the first and second beyond the imperial domain. The critics seem to think that the king's progresses were not confined to them, but extended at least to the 'six tenures' immediately mentioned. 'These two are mentioned,' says Ying-tă, 'as being nearest to the imp. domain.' But why should we extend the meaning of the text in this way? There may have been good reasons, not recorded, why only the *How* and *Teen* tenures were inspected at this time. 四征弗庭=四方征討不庭之國. Ying-tă says the king had only smitten the Hwae tribes, and the statement here that his punitive expeditions had extended on every side is an exaggeration like that in 'myriad regions.' Here again our best way is simply to take the text as we find it. 弗庭=弗來庭者, as in the translation. Gan-kwŏ takes 庭=直, a meaning which the character has, but which does not seem so appropriate here. 兆人,—comp. Pt. III., Bk. III., p. 5. 六服,—the Chow dyn. had nine *fuh*, or ten, including the imp. domain. By the 'six tenures' here are probably to be understood the How, Teen, Nan, Ts'ae, Wei, mentioned in the 1st par. of the 'Announcement about Lŏ,' and the imp. domain. There is much discussion on the point among the critics, however;—see Lin Che-k'e *in loc.*

官。○王二節曰、若昔大猷、制治于未亂、保邦于未危。○曰三節唐虞稽古、建官惟百、內有百揆四岳、外有州牧侯伯、

2 II. The king said, "It was the grand method of former times to
regulate the government while there was no confusion, and to
3 secure the country while there was no danger." He said, "Yaou
and Shun studied antiquity, and established a hundred officers. At
court there were the General Regulator, and the *President* of
the Four Eminences. Abroad there were the Pastors of the provinces, and the princes of States. Thus the various departments of

羣辟=諸侯. 承德=奉承周德, 'honoured and received (=acknowledged) the virtue of the House of Chow.' 歸于宗周,—where did the king return from? This announcement, occurring here, affords some ground for Ying-tă's view, that the king made a progress not only through the How and Teen tenures, but through all the others. By 宗周 it would seem that we should understand Woo's capital of Haou;—see on Bk. III., p. 1. There king Ching continued to have his residence, notwithstanding the duke of Chow's wish that he should remove to the new city of Lŏ. The prefatory notice, however, says that the king returned to Fung, which had been the capital of Wăn. The various methods by which it has been attempted to harmonize the two statements may be seen in Lin Che-k'e. He himself approves of the view of Ch'in Shaounan,—that king Ching first came to Haou, 'the honoured city of Chow' in the text, and there deliberated and determined on the various arrangements for the officers; and that then, before the public proclamation of them, he went to Fung, to announce the intended measure in the temple of king Wăn. 董正治官=督正治事之官, 'strictly managed the rectification of the officers administering the affairs of government.'

Ch. II. Pp. 2—4. First part of the king's address:—the precedents of former dynasties, and his own anxiety to display a similar wisdom. 2. 若昔大猷,—Gan-kwŏ gives for this—當順古大道, 'we ought to accord with (=to follow) the great method of antiquity.' It is better to take 若 with Lin Che-k'e, as an introductory particle, so that 若昔 simply=在昔, 'anciently.' Ts'ae understands the phrase thus. He is wrong, however, I think, in his interpretation of 大猷 as=大道之世, as if it were in apposition with 若昔, and the whole meant—'in ancient times, the age when right principles greatly prevailed.' Gaubil takes the passage thus, and appears to think that some great meaning lies hid in it. He translates:—'Anciently, in the time *de la grande loi*, good government consisted in preventing troubles, and in preserving the kingdom without danger;' adding in a note, 'We see that the time of *the grand law* is a time of innocence; the troubles and the dangers of States come not till after this time. I believe that king Ching means to say that innocence of manners and public tranquillity are the basis of good government. The commentaries give here no light on the text.' The text is really sufficiently plain. 若昔大猷='The grand method of former times was this:'—. The next par. illustrates how this method was carried out by Yaou and Shun, and Yu, and T'ang. When they had brought peace about in their distracted empires, they proceeded to secure it by the ordering of their official system. And Ching, having got the empire tranquillized at length, would now go on to imitate their example.

3. 唐虞稽古,—for 唐 and 虞 see on the names of Pt. I., and II. Yaou and Shun are intended, and it seems better to give those well-known names in the translation. Medhurst for 稽古 gives—'examined the records of antiquity.' But a statement so remarkable should not be supplemented. Gaubil observes that 'these two sovereigns, it may be inferred, had certain sources of knowledge, that is to say, some history, of the times anterior to theirs.' The expression may lead us to infer so, but I have not introduced the inference into the version. Gaubil adds:—'The author of the 左傳 speaks of the officers of Hwang-te, and of Shaou-haou, who reigned before Yaou. Confucius, in his commentaries on the Yih King,

庶政惟和、萬國咸寧、夏商官倍、亦克用乂、明王立政、不惟其官、惟其人。○四節今予小子、祗勤于德、夙夜不逮、仰惟前代時若、訓迪厥官。○五節立太師、

government went on harmoniously, and the myriad States all enjoyed repose. In the dynasties of Hea and Shang, the number of officers was doubled, and they continued able to secure good government. *Those* intelligent kings, in establishing their government, cared not so
4 much about the number of the offices as about the men. Now I, who am a little child, cultivate with reverence my virtue, concerned day and night about my deficiencies. I look up to *those* former dynasties, and seek to conform to them, while I instruct and direct you, *all* my officers.

speaks of Fuh-he, of Shin-nung, and of Hwang-te, as of princes of an earlier date.' This subject will be found touched on in the prolegomena.

內有至侯伯,—for 百揆, see on the 'Canon of Shun,' p. 2. 四岳,—see on the 'Can. of Yaou,' p. 11; *et al.* 州牧,—see on the 'Can. of Shun,' p. 16. Ts'ae takes 侯伯 as = 'the chiefs of the princes of States;' and Ying-tă identified them with the 五長, mentioned in the 'Yih and Tseih,' p. 8. Much preferable to either of those views is that of Lin Che-k'e, that the 侯 and 伯 are two of the five orders of feudal princes, among whom the provinces were divided,—two specified for the whole. 庶政惟和,—comp. 庶績咸熙, 'Can. of Shun,' p. 27. Medhurst translates 亦克用乂 by 'and yet they were enabled to maintain order,' as if it were surprising that they should be able to do so with two hundred officers instead of one hundred. We ought not to suppose any adversative force in 亦. Lin Che-k'e appears to have had an impression of the meaning similar to that of Dr. Medhurst, for he writes of the officers of Hea and Shang being double the number of those of Yaou and Shun, and of those of the Chow dyn. being still more numerous (amounting to 360), because men were more able in the earlier times. It is strange that it did not occur to him that, as the population grew with the lapse of time, the number of officers was necessarily increased. 明王至末,—Gan-kwŏ joined this to the next par., and understood it as a general remark about 'intelligent kings,' with which Ching prefaces the account of his own arrangements. It is better to understand the remark as applying to Yaou and Shun, Yu and T'ang. The gist of it is, that these sovereigns were not anxious to have the show of many offices, but to get right men. Ts'ae says:—明王立政,不惟其官之多,惟其得人而已.

4. 祗勤于德,—'reverently sedulous about my virtue.' 逮=及, 'to reach to.' 夙夜不逮=夙夜常恐有所不及. We must suppose that he measured his deficiencies with reference to the standard of Yaou, and the other 'intelligent monarchs.' 仰惟前代時(=是)若(=順)=予仰承前代之明王,惟奉順不違, 'I look up to those intelligent monarchs of former dynasties, seeking to honour them and conform to them, and not to act contrary to their example.' 訓迪厥官,—'to lesson and lead the officers.'

太傅、太保、茲惟三公、論道經邦、燮理陰陽、官不必備、惟其人。○少師、少傅、少保、曰三孤、貳公弘化、寅亮天

5 III. "I appoint the Grand Tutor, the Grand Assistant, and the Grand Guardian. These are the three *Kung*. They discourse of the principles of reason, and adjust the States; harmonizing *also* and regulating the operations of Heaven and Earth. These offices need not *always* be filled:—there must *first* be the men for them.

6 "*I appoint* the Junior Tutor, the Junior Assistant, and the Junior Guardian. These are called the three *Koo*. They assist

Ch. III. Pp. 5—14. THE SECOND PART OF THE KING'S ADDRESS, GIVING THE PRINCIPAL OFFICIAL AND GOVERNMENTAL ARRANGEMENTS UNDER THE NEW DYNASTY. 5, 6. *The three Kung, and three Koo.* We cannot well translate 公 and 孤 in these parr. Medhurst calls the 三公, 'three dukes,' and the 三孤, 'three conspicuous ones.' But the terms are here as names of office, and not of nobility. We may suppose that the *Kung* were so called with reference to the public spirit and freedom from all selfishness which 公 denotes. The dict. says the *Koo* were so named to show that, though they were assistant to the *Kung*, they were not to be considered as subordinate officers of their departments. Gan-kwŏ's account of the name is somewhat similar:—孤,特也,卑於公,尊於卿,特置此三者. When it is said—'I appoint the Grand Tutor,' &c., (立大師云云), we are not to understand that these names and the offices belonging to them were first constituted by king Ching. From Pt. IV., Book XI., we see that they were in existence in the time of the Shang dyn. King Wăn had 太公 for grand Tutor, and under Woo that office was exercised by the duke of Chow, while the duke of Shaou was Grand Protector or Guardian. The meaning must be, that the offices were now more definitely declared a part of the governmental system of the Chow dynasty. Lin Che-k'e is of opinion that little is to be gained by attempting curiously to define the names 師, 傅, and 保, and distinguish them from one another. Kea K'wei (賈逵) held that 保 had reference to the preservation of the person; 傅, to aiding in virtue and righteousness; and 師, to the guidance of instructions. Gan-kwŏ said that 'the 師 was the emperor's pattern; the 傅, his helper; and the 保, his sustainer in virtue and righteousness.' The renderings in the translation cannot be far from the exact meaning. The business of the three *Kung* was 論道經邦,燮理陰陽. By 道 we are to understand all principles of reason and truth,—all the *courses or ways*, which it was proper for the emperor to pursue. The effect of the *Kungs'* discoursing on these with him would be seen in the States of the empire, in the govt. of which there would be no disorder. It would be seen also in the harmony of all the elements of nature, and the material prosperity which was dependent on them. This seems to be what is intended by 'harmonizing and regulating the *Yin* and *Yang*.' On the two characters 陰 and 陽, which occur with their mystical application nowhere else in the Shoo, it may be sufficient here to give the note of Gaubil:—'Chinese books are filled with these two characters. In their natural sense 陽 signifies "clear," "light," and 陰, "obscure," "darkness." In Chinese Physics 陽 is "movement," or the principle of movement; and 陰 is "repose," or the principle of repose. The moral and metaphorical applications of the terms are infinite, and extend to whatever is susceptible of them more or less, whether in Physics or in Morals. The sense of this paragraph is that all goes well in the empire; that the laws are in vigour; that commerce flourishes; that there are no public calamities; that the seasons are not deranged.' I believe that the meaning is not more than what Gaubil says. The remarks of Wang Kăng-yan are quite express on the point:—燮理陰陽,別無他道,惟區處人事,各得其宜,則天地之氣自順,故堯舜在上,而天災滅熄 [This is a sad mis-

地、弼予一人。○冢宰掌邦治、統百官、均四海。○

the *Kung* to diffuse widely all transforming influences; they with reverence display brightly *the powers of* heaven and earth:—assisting me, the one man.

7 "*I appoint* the prime minister, who presides over the ruling of the empire, has the general management of all other officers, and secures

representation], 庶政太和、在夏懋德、而罔有天災、考其所爲、不過咨四岳、九官、十二牧、分任庶政、使人人各遂其性而已、初未嘗特設燮理陰陽之官、亦未聞別有燮理陰陽之政、云云. See my remarks on 'The Doctrine of the Mean,' i. 5; *et al.* 官不必備、惟其人,—the meaning of this is briefly and clearly given by one of the brothers Ch'ing.—不得其人而居之、不若闕之之愈也. 'If the right men cannot be got to put in these positions, it is better to leave them unoccupied.'

貳公弘化、寅亮天地,—貳公, 'seconding (=helping) the *Kung*.' 天地 correspond to 陰陽 in the former par. Tsoo-hëen says that 'Heaven and Earth are used with regard to the visible forms of those bodies or powers, and 陰 and 陽 with regard to their 氣, or operating energy.' Gaubil is wrong when he would understand 'religion' by 'Heaven' and 'government' by 'Earth.'

[I have stated, in the introductory note from Ts'ae, the objection taken against the genuineness of this Book, from the Chow Le's saying nothing about the duties of the three *Kung* and three *Koo*. But the existence and exalted dignity of these offices is referred to repeatedly in the Chow Le. For instance, Bk. XXI., p. 3, commences—王之三公八命、其卿六命, which declares the existence of the *Kung*, and intimates their superiority in rank to the executive ministers of the government. Par. 32 of Book XXXVI., again, gives the *Koo* likewise precedence of those ministers.—左九棘、孤、卿、大夫位焉、羣士在其後、右九棘、公、侯、伯、子、男位焉、羣吏在其後、面三槐、三公位焉、州長、衆庶在其後. The Chow Le therefore is not silent on these great ministers, as we might suppose from what Ts'ae says. It only does not treat of them separately, defining their duties, and enumerating the officers in their departments. But they were not the heads of departments. They composed the emperor's cabinet or privy council. Biot calls them happily—'les conseillers auliques,' and 'les vice-conseillers.' They were the prototypes of the 內閣, or 'Inner Council' of the present day. It did not belong to the plan of the Chow Le to speak of them more fully than it does.

But if we could not thus account for the little that is said about them in that Work, the inference would be against it, and not against this Book. There can be no doubt as to the genuineness of the first half of par. 5. If all the rest of the Book be forged, so much—立太師、太傅、太保、茲惟三公—has come to us with the guarantee of Ch'ing Heuen; and even Këang Shing edits it as a veritable fragment of 'The Officers of Chow.']

Pp. 7—12. *The six chief ministers of the executive.* Only the minister is mentioned, but in every case we are to understand that he was the head of a department with many subordinate officers. There is a close correspondence between those six departments of Chow, and the 'six Boards' (六部) by which the govt. of the empire is now administered. 7. 冢 (=大) 宰,—'the great or prime governor.' The name was as old as the Shang dynasty, for we find it applied to E Yin, Pt. IV., Bk. IV., p. 1. This was the office of the duke of Chow (see Bk. XVII., p. 1.), who united with it the dignity of 'Grand Tutor.' The 冢宰 is 'the officer of Heaven' (天官) of the Chow Le, and is represented now by the 'Board of Civil Office' (吏部). He was superior to all the other great ministers, and was called 'their Head' (六卿之首). This difference between him and them is intimated, I think, by the 統百官, 'has the general management of all the officers.' This is probably what is intended by the difficult clause in Pt. IV., Bk. IV., p. 1, 百官總已以聽冢宰.

八節 司徒掌邦教、敷五典、擾兆民。○ 九節 宗伯掌邦禮、治神人、和上下。○ 十節 司馬掌邦政、統六師、平邦國。○ 十一節 司寇掌邦

8 an uniformity throughout all within the four seas: the minister of
Instruction, who presides over the education of the empire, incul-
cates the duties attaching to the five relations of society, and trains
9 to obedience the people: the minister of Religion, who presides over
the ceremonies of the empire, attends to the service of the spirits
10 and manes, and makes a harmony between high and low; the
minister of War, who presides over the *military* administration of
the empire, commands the six hosts, and secures the tranquillity
11 of all the States: the minister of Crime, who presides over the
prohibitions of the empire, searches out the villainous and secretly

must understand 立, from p. 5, at the commencement of this and the other parr. The 邦 in them is also to be taken as = 邦國, 'the empire.' 8. 司徒,—'the superintendent of the multitudes,' perhaps with a reference to the meaning of 徒 as 'disciples.' This officer was as old as the time of Shun;—see the 'Can. of Shun,' p. 19. He is the 'officer of Earth' (地官) of the Chow Le. His department seems to merge in that of the present 'Board of Rites,' for we can hardly identify it with the 'Board of Revenue' (戶部). 敷五典,—comp. 敬敷五教, 'Can. of Shun,' p. 19. 擾=安, 'to tranquillize.' Ts'ae for 擾兆民 gives 馴擾兆民之不順者,而使之順. 9. 宗伯,—this office was also as old as the time of Shun. See 'Can. of Shun,' p. 23; which supplies an explanation of the name 宗伯, as = 宗廟官長, 'chief officer of the ancestral temple.' Otherwise, we might translate it by—'The reverend,' 'The very reverend.' He was the 'officer of the Spring' (春官) of the Chow Le; and his department now is that of the Board of Rites (禮部), which also absorbs in a great measure the functions of the 'minister of Instruction,' as I have observed. 治神人 = the 掌建邦之天神地祇人鬼之禮, 'manages the ceremonies to be paid to the spirits of Heaven, of Earth, and of Men,' of the Chow Le. Gaubil says:—'Il s'agit des ceremonies religieuses pour les esprits, et des civiles pour les hommes morts.' One cannot restrain a smile at the distinction which he introduces between the ceremonies, as here 'religious,' and there only 'civil!' 和上下,—all festive, funeral, and other ceremonies, as well as those of sacrifice, came under the 宗伯, who had therefore to define the order of rank, precedence, &c. This is what is intended by the 'high and low' of the text. 10. 司馬,—Ts'ae says that 'no arm of warlike measures is more important than the cavalry, and hence the minister of War was called "master of the Horse"' (軍政莫急於馬,故以司馬名官). This minister does not appear among the officers of Shun. He is the 'officer of Summer' (夏官) of the Chow Le, and appears in the 'Board of War' (兵部) of the present day. 掌邦政,—'handles the govt. of the empire.' But the same might be said of every other minister;—why is the name of 'government' used only in connection with the minister of War? Ts'ae says:—'Military measures are used to punish and to smite,—to correct the evil-doers; they are the greatest of the measures of imperial govt.' (戎政用以征伐而正彼之不正,王政之大者). 六師,—see on 'The Punitive Expedition of Yin,' p. 1.

11. 司寇,—'manager of banditti' (羣行攻劫曰寇). Kaou-yaou was Shun's minister of Crime, though he was only called 士; see the 'Can. of Shun,' p. 20. There is

禁、詰姦慝、刑暴亂。○十二節司空掌邦土、居四民、時地利。○十三節六卿分職、各率其屬、以倡九牧、阜成兆民。○十四節六年、五服一朝、又六

wicked, and punishes oppressors and disturbers of the peace: *and* the
12 minister of Works, who presides over the land of the empire, settles
the four classes of the people, and regulates the seasons for obtain-
ing the advantages of the ground.
13 "These six ministers, with their different duties, lead on their
subordinates, and set an example to the nine pastors of the provinces,
enriching and perfecting the condition of the millions of the people.
14 In six years the chiefs of the five tenures attend once at court. When
this has been done a second six years, the king makes his tours of

now the 'Board of Punishments' (刑部); but the text says that the minister of Crime 'handled the *prohibitions* of the empire.' 'He is so described,' observes Ch'in King, 'to show the benevolent purpose of punishments, as instituted to *deter* men from doing evil.' This minister was 'the officer of Autumn' (秋官) of the Chow Le. 12. 司空,—'the minister of Works.' He was the 'officer of Winter' (冬官), of the Chow Le, the portion of which relating to his department was unfortunately lost, though the scholars of the Han dynasty have endeavoured to supply it. The present 'Board of Works' (工部) corresponds to this minister, and his functions. In the 'Canon of Shun' we have the name of 司空, and also of 共工, which appears to have been the more ancient designation;—see the 'Can. of Yaou,' p. 10. 司空 may be translated—'overseer of the unoccupied,' suggesting to us that the earliest duties of this minister must have been to assign unoccupied lands. Kin Le-ts'ëang says:—'The 司空 was the minister who managed unoccupied grounds (空土), dividing and defining them in preparation for the investiture of ministers; for dotations to officers; for assignment as fields to husbandmen, shops to mechanics, and stances to traffickers. All the ground unapportioned was under his management; once apportioned, the minister of War, and the minister of Instruction had then to do with it.' See the 集說. 居四民,—'settles the four *classes of the* people,' *i.e.*, arranges that scholars or officers, farmers, workers, and merchants shall all live in the places best adapted for them. 時地利,—'times the advantages of the earth.' This would seem to imply that different operations might be required at different times, and that changes and removals of settlements might come to be desirable;—all to be done by the advice and authority of the minister of Works.

Pp. 13, 14. *Relation of the six ministers to the pastors of the provinces; and rule for imperial progresses, and appearances of the various princes at court.* 13. 各率其屬,—'each one leads on those belonging to his department.' The subordinates of each department amounted, in theory, to sixty. As the Chow Le exists, however, the dept. of the prime minister has 63 officers; that of the minister of Instruction, 76; that of the minister of Religion, 69; that of the minister of War, 69; and that of the minister of Crime, 65. The excess in each, it is supposed, belonged originally to the officers of the dept. of the minister of Works, the account of which is commonly believed to be lost. See the work of Ch'in Sze-k'ae *in loc.* 以倡九牧,—'to go before—be an example to—the nine pastors.' We do not learn from the Shoo how communications were maintained between the six ministers at the imperial court and the pastors of provinces. 14. 六年至又六年,—in the Chow Le, Bk. XXXVIII., it is said that the princes of the How tenure appeared at court every year; those of the Teen, every two years; of the Nan, every three years; of the Ts'ae, every four years; of the Wei, every five years; and of the Yaou, every six years. This seems a different arrangement from that described in the text. The text mentions five

年、王、乃時巡、考制
度于四岳、諸侯各
朝于方岳、大明黜
陟。○王曰、嗚呼、凡 十五節
我有官君子、欽乃
攸司、愼乃出令、令
出惟行、弗惟反、以
公滅私、民其允懷。 十六節
○學古入官、議事
以制、政乃不迷、其

inspection in the four seasons, and examines the regulations and measures at the four mountains. The princes attend on him, each at the mountain of his quarter, and promotions and degradations are awarded with great intelligence."

15 IV. The king said, "Oh! all ye men of virtue, my occupiers of office, pay reverent attention to your charges, and be careful of the commands you issue; for, once issued, they must be carried into effect and not be retracted. By your public feeling extinguish all selfish aims, and the people will have confidence in you, and be gladly obedient.
16 Study antiquity in order to enter on your offices. In deliberating on affairs, determine by help *of such study*, and your arts of government

tenures and not six;—perhaps the Yaou tenure was too distant, and too little reduced to the order of the nearer domains, to be made much account of in king Ching's time. The text of the Shoo and of the Chow Le so far agree, that in six years the princes from *all* the tenures had appeared at court. They differ in this, that the text would appear to make the princes to appear there only once, whereas, acc. to the other authority, all but those of the Yaou tenure would have appeared repeatedly. The interpretation must be strained either in the one case or the other, to make the two accounts agree. 王乃時巡以下,—Compare parr, 8, 9. Shun's progresses were made every five years, and the nobles all appeared during the intermediate ones. As the empire and its population grew, it was found necessary to separate the progresses by a longer interval.

Ch. IV. Pp. 15—20. THIRD PART OF THE ADDRESS:—VARIOUS EXHORTATIONS TO THE MINISTERS AND OFFICERS AS TO THE WAY IN WHICH THEY SHOULD DISCHARGE THEIR DUTIES.

15. *How they should attend to their offices, especially in the matter of issuing orders, and in putting away all selfishness.* 君子 is best taken here as 有德之稱; the king thus shows his respect for his officers. 欽乃攸司=敬汝所主之職, 愼乃出令,—what commands are we to understand by 令 here? Most critics take them as 'governmental notifications' (國家政令), but I cannot think so. Such orders would go forth as from the sovereign himself. I understand the commands here, with Leu Tsoo-hëen, as orders to be issued by superior officers to their subordinates; to which I would add notices by any of them to the people under their jurisdiction. 令出惟行, 弗惟反,—反=回還, 'to return,' 'to come back.' It is here nearly equal to our 'to retract.' The difficulty is with the 惟, especially in 弗惟反. Ts'ae gives 欲 for it in both cases.—令出欲其行, 不欲其壅逆而不行. There seems no better way of dealing with it. 民其允懷=民莫不敬信懷服. 16. *The necessity of study—of acquainting themselves with the past and the present—in order to their discharge of their duties.* 學古至不迷,—學古

爾典常作之師、無以利口亂厥官、蓄疑敗謀、怠忽荒政、不學牆面、蒞事惟煩。○ 十七節 戒爾卿士、功崇惟志、業廣惟勤、惟克果斷、乃罔後艱。○ 十八節 位不期驕、祿不期侈、恭

will be free from error. Make the regular statutes *of our* dynasty your rule, and do not with artful speeches introduce disorder into your offices. To accumulate doubts is the way to ruin your plans; to be idle and indifferent is the way to ruin your government. Without study, you stand facing a wall, and your management of affairs will be full of trouble.

17 I caution you, my high nobles, exalted merit depends on the *high* aim, and a patrimony is enlarged only by diligence. It is by means of bold decision that future difficulties are avoided.
18 With rank, pride comes unperceived, and extravagance in the

而入官; it is, no doubt, to these words that Tsze-ch'an, the minister of Ch'ing, refers in the 左傳, 襄二十一年, when he says—僑聞學而後入政, 未聞以政學者也. In illustration of the advice, comp. Bk. IX., p. 5. The clause 議事以制 seems also to be quoted in the 左傳, 昭六年, in connection with the same Tsze-ch'an. 其爾至厥官,—by 典常 we are to understand the statutes of the existing dynasty. The 'Daily Explanation' expands 其爾典常作之師 clearly, though rather lengthily:—然天下事, 有宜于古, 而未卽宜于今者, 又當以本朝爲法, 如我文武周公之所經畫, 皆當代之典常也, 爾大小庶官, 尤宜于先王典常, 祗遵率由, 奉爲師法. We may compare with the sentiment that in 'The Charge to the viscount of Wei,' p. 4, 率由典常.

利口,—Ts'ae thinks the 'sharp mouths' are those of the officers themselves; Wang Kang-yay thinks they are those of others to whose suggestions the officers listen. What is said in 'The Charge to Chung of Ts'ae,' p. 7, may be pleaded to determine in favour of either view,—無作聰明亂舊章, 罔以側言改厥度. 不學牆面,—compare Con. Ana., XVII., x. 17. *The necessity of a high aim, of diligence, and of decision.* This advice (and we may suppose, with Ts'ae, the others that follow also) is addressed to the 卿士, 'the chief ministers and officers;' but we need not confine its application to them. Gan-kwŏ says:—此戒凡有官位, 但言卿士, 舉其掌事者. 功崇惟志,—this may be expressed by 功以志崇, or 崇功在志, or 功之所以崇乃志, &c. I call attention to this to illustrate the use of the 惟, which may be called the particle *par eminence* of the Shoo. Choo He illustrates the sentiment by 斷以不疑, 鬼神避之, 需者事之賊也. This last expression is from the 左傳. We say—'Procrastination is the thief of time;' the Chinese say—'Procrastination is the thief of business.' 18. *Against pride and extravagance.* 位不期驕,—see, for the

儉惟德、無載爾僞、作德、心逸日休、作僞、心勞日拙。○居寵思危、罔不惟畏、弗畏入畏。○推賢讓能、庶官乃和、不和政厖、舉能其官、惟爾之能、稱匪其人、惟爾不任。○王

十九節 二十節 廿一節

same way with emolument. Let reverence and economy be *real* virtues, and do not show them in your affairs with hypocrisy. Practise them as virtues, and your minds will be at ease, and you will daily become more admirable. Practise them in hypocrisy, and your minds will be toiled, and you will daily become more stupid.
19 In the enjoyment of favour think of peril, and never be without a cautious apprehension. He who is without such apprehension
20 finds himself amidst what is to be feared. Push forward the worthy, and give place to the able, and harmony will prevail among all your officers. When they are not harmonious, the government becomes a tangled confusion. If those whom you advance are able for their offices, the ability is yours. If you advance improper men, then you are not equal to your duty."

meaning of 期. on 期于予治, in 'The Counsels of Yu,' p. 11. The cure for pride is 'reverence' (恭), akin to what we call 'self-respect.' If a man feel that he is in himself above his rank he will not be lifted up by it. Similarly, the cure for extravagance is 'economy' (儉). But this reverence and economy must be real, and not assumed,—true virtues. This is the meaning of 恭儉惟德, 無載爾僞, 'Reverence (the cure for pride) and economy (the cure for extravagance) must be *truly* virtuous, and not *merely* conveyances (=carriages to convey) for your hypocrisy.' I cannot do anything better than this with the 載. Mencius probably had this passage in view, when he wrote 恭儉豈可以聲音笑貌爲哉, (IV. Pt. I., xvi).

19. *In prosperity think of adversity.* 居寵思危,—comp. in 'The T'ae-këă, Pt. iii., p. 5, 無安厥位, 惟危. We find the text quoted in the 左傳, 襄十一年, with 安 for 寵. We may take the 惟 in 惟畏 as = 思, according to the construction of the T'ae-këă, *l. c.* 弗畏入畏 = 不知祗畏, 則入于可畏之中. Shin She-hing observes that 'the first two 畏 intend the apprehension of the mind, while the last indicates the calamity of overthrow and disgrace.' 20. *How it would be for their own good and the public advantage to advance the meritorious.* The first four characters—推賢讓能, are found in Seun K'ing, 仲尼篇. 讓能,—'yield—show complaisance—to the able.' 政厖,—the 說文 defines 厖 by 石大貌, 'the appearance of a great rock.' The meaning of 亂, 'confusion,' is commonly given to it here. 舉能其官 = 所舉者能修其官.

曰、嗚呼、三事、暨大夫、敬爾有官、亂爾有政、以佑乃辟、永康兆民、萬邦惟無斁。

21 V. The king said, "Oh! ye *charged with* the threefold business *of government*, and ye great officers, reverently attend to your departments, and conduct well your affairs of government, so as to assist your sovereign, and secure the lasting happiness of the millions of the people:—so shall there be no dissatisfaction among the myriad States."

Ch. V. P. 21. THE END OF THE ADDRESS:—THE HAPPY AND PERMANENT RESULTS OF THE MINISTERS AND OFFICERS ACTING AS THEY WERE EXHORTED. 三事,—see last Book, p. 7. The 'six ministers are intended by the phrase; but how to classify them as the 任人, 準夫, and 牧 respectively, I do not know. By 大夫 are intended all the subordinate officers of the six departments. 亂爾有政,—亂 is evidently = 治. Wang Kăng-yay says that the last clause, 萬邦惟無斁 is inexplicable. The 無斁, as describing the feeling of the people to the officers, is inadmissible, he thinks, and he cannot construe the 惟. But there are many more difficult passages in the Shoo. I do not think the meaning is that the States would never be wearied of the officers, but that they would never be weary of the dynasty sustained by them in such a way.

THE BOOKS OF CHOW.

BOOK XXI. KEUN-CH'IN.

君陳

一節 王若曰、君陳、惟爾令德孝恭、惟孝友于兄弟、克施有政、命汝尹茲東郊、敬哉、○二節 昔周

1 I. The king spake to the following effect, "Keun-ch'in, it is you who are possessed of excellent virtue, filial and respectful. Being filial, and friendly with your brethren, you can display those qualities in the exercise of government. I appoint you to rule this eastern frontier. Be reverent!

INTRODUCTORY NOTE. Keun-ch'in was the successor, in 'the eastern capital,' of the duke of Chow, who henceforth passes off the stage of the Shoo, which he has occupied so long. Between the 'Officers of Chow' and the 'Keun-ch'in' there were two Books, which are both lost. The loss of the second we must much deplore, for it contained an account of the death of the duke of Chow, and an announcement made by king Ching at his bier. The duke died in Fung, the capital of his father Wăn, and, dying, signified his wish to be buried at Ching-chow, which he had built and watched over. The place was dear to him; but his wishes in regard to it were always to be disappointed. He had sought to make it the capital of the dynasty, but king Ching would not leave Haou. He now wished that his dust should rest in its soil, but the king chose rather to have him buried in Peih, the cemetery of their House (in the pres. district of Han-yang, dep. of Se-ngan). The object, according to Sze-ma Ts'een, was to honour him. He says that 'the king buried him in Peih, near by king Wăn, to show that he did not presume to look on the duke as a minister.'

The duke of Chow was undoubtedly one of the greatest men whom China has produced, and I do not know the statesman of any nation with whom his countrymen need shrink from comparing him. But this is not the place for writing either his history or his eulogium; I only wish, before passing on with the translation of the Shoo, to consider the claim which has been advanced for him to the invention of the mariner's compass. Gaubil held that he was versed both in astronomy and geometry, and says expressly that the use of the compass was known to him;—see 'Le Chou-king,' p. 214, note 4. The common opinion of the Chinese is that not only was the use of the instrument known to him, but that he discovered it. In the chapter on 'Inventions' (制作), in the 幼學故事尋源, or 'Inquiries into ancient things for the use of Learners,' it is said —'The duke of Chow made the south-pointing chariot, which has come down to us in the form of the mariner's compass' (周公作指南車,羅盤是其遺制).

The circumstances under which he is said to have made this instrument may be given first in the narrative of P. De Mailla, in his 'Histoire Generale de la Chine,' pp. 316—318. When I

subjoin the sources of his narrative, the reader will see how the history has been compiled, and whether we can put faith in the things related. P. De Mailla says:—'This same sixth year of his reign, king Ching, after having established his different officers, received the news that the ambassadors of a foreign kingdom, called Yuĕ-tchang-tchi (越裳氏), were come to bring him presents and do him homage. This kingdom, situated to the south of the country of Kiao-tchi (交趾) or Cochin-china, had never sent anybody to China. The emperor gave orders that the ambassadors should be conducted to the court, and that great honours should everywhere be paid to them. This prince (? the king, or the duke of Chow) received them very well, treated them with distinction, and accepted their presents, among which was a white pheasant,—a species heretofore unknown; after which he made the inquiry be put to them on what business they had come. They replied by interpreters, that the elders of their country said loudly, that for three years they had had neither winds nor tempest, no unseasonable rains nor great waves of the sea, and that there must be some special cause for such favour of Heaven; that apparently the throne of China was occupied by a sage emperor, who had procured for them these benefits.

'After that, the duke conducted them to the ancestral temple of the reigning family, where he caused to be displayed on the one side the presents which they had brought, and on the other those which king Ching was sending to their prince. Among these were five chariots of a new invention. They accommodated the travellers, and indicated at the same time the route which they kept, by means of a small box, made in the form of a pavilion or dome, suspended from the roof, in which was a hand that always pointed to the south, to whatever side the chariots might turn. It was on this account that they were called *Tchi-nan-tshe* (指南車), or *chariot of the south.* This machine was very useful to the envoys of Yue-tchang-tchi, for when they were arrived at the kingdom of Fou-nan-lin, on the borders of the sea, they took to some barques, and by means of this compass they needed only one year to return to their own kingdom.'

Now, the Shoo does not contain, and never contained, any account of this embassy from Cochin-china, and I have searched in vain for any mention of it in Sze-ma Ts'een. The earliest mention of it is in Fuh-shang's 'Introduction to the Shoo' (尙書大傳). His account is the following:—周公居攝六年，制禮作樂，天下和平，越裳以三象重九譯而獻白雉，成王以歸周公，公曰，德澤不加焉，君子不饗其質，政令不施焉，則君不臣其人，吾何獲此賜也，其使請曰，吾受命吾國之黃耇曰，久矣天之無別風淮雨，意者中國有聖人乎，有則盍往朝之，周公乃薦於宗廟，'In the sixth year of the duke of Chow's regency, he framed the ceremonial and official statutes *of the dynasty*, and made its music. The whole empire became harmonious and tranquil. *At that time, ambassadors came* from Yuĕ-chang, with three elephants, and interpreters speaking nine languages, and presented a white pheasant. King Ching put them in the hands of the duke of Chow, who said, "Where the benefits of his virtue have not been experienced, the superior man declines to receive gifts; and a sovereign does not acknowledge as his subjects those to whom he has not issued the orders of his govt.;—on what ground is it that this offering comes to us?" The ambassadors begged to say, "We come by the command of the elders of our kingdom. They said, 'For a long time there have been no unusual winds nor unseasonable rains in the sky. Is it not likely that there is a sagely man in the middle kingdom? Why should you not go and pay homage at his court?'" On this the duke of Chow presented them in the ancestral temple.'

It will be observed that in this account no mention is made of the 'south-pointing chariots.'

We come to Han Ying, not much later than Fuh-shang. In his 'Introduction to the She King' (韓詩外傳), composed about the middle of the second century B.C., we have substantially the same account of the embassy from Yuĕ-chang, but with certain marvels which preceded it. He says:—成王之時，禾三苗貫桑而生，同爲一秀，大幾滿車，長幾充箱，成王問周公曰，此何物也，周公曰，三苗同一秀，意者天下始同一也，比及三年，果越裳氏重九譯而至，獻白雉於周公，道路悠遠，山川幽深，恐使人之未達也，故重譯而來，周公曰，吾何以見賜也，譯曰，吾受命國之黃髮曰，久矣天之不迅風疾雨也，海不波溢也，三年於此矣，意者中國殆有聖人，盍往朝之，於是來也，'In the time of king Ching, three stalks of grain grew through a mulberry tree and came out in one flowering head, which was almost large enough to fill a cart, and long enough to fill the box of it. The king said to the duke of Chow, "What is this thing?" The duke replied, "Three stalks growing into one head probably betoken that the empire is now at length becoming one." Sure enough, three years after, the ruler of Yuĕ-chang *sent an embassy* with

interpreters speaking nine different languages, which presented a white pheasant to the duke of Chow. The interpreters were necessary, because the distance was very great, with dark and deep mountains and rivers, so that the ambassadors might not be understood. The duke of Chow asked to what they were indebted for the offerings, when the interpreters said, "We received the command from the grey-haired men of our kingdom, who said, 'For long, even for three years, we have had neither violent winds nor disastrous rains, nor storms on the sea. We may believe that there is a sage in the middle kingdom;—why not go and present yourselves at his court?' This is the reason we are come."'

I do not find this account in the Introduction of Han Ying, as it is now generally edited; but it is quoted continually in illustration of the embassy from Yuĕ-chang;—see the 四書人名考, on the 'Life of the duke of Chow.' There seems to be no reason to doubt its having come from Han Ying; but it will be seen that neither does he make any mention of the 'south-pointing chariots.'

The earliest authority that I have found for connecting the duke of Chow and the embassy from Cochin-china with these chariots is the 中華古今注, a Work of the Tsin dynasty, the writer of which, after giving his opinion that the invention was due to Hwang-te, about 1,500 years anterior to the Chow dynasty! adds that Hang Këën of the 'After Han,' attributed it to the duke of Chow. We read:—'The duke having produced by his govt. a state of great tranquillity, the people of Yuĕ-chang came with interpreters speaking different languages, and presented one white pheasant, two black pheasants, and the tusk of an elephant. The ambassadors being astray as to their road back, the duke gave them two pieces of ornamented and embroidered silk, and five light carriages, all made on the pattern of pointing to the south. The ambassadors were conveyed in these to the south, as far as the city Lin [probably the pres. Kwei-lin, metrop. of Kwang-se] of Foo-nan near the sea, so that in a year they reached their own country, &c.' (後漢恆建,舊說云,周公所作也.周公致治太平,越裳氏重譯來,獻白雉一,黑雉二,象牙一,使者迷其歸路,周公錫以文錦二疋,輧車五乘,皆爲司南之制,使越裳氏載之以南,緣扶南林邑海際,朞年而至其國,云云;—卷上, art. 大駕指南車).

My readers will probably be disposed with me to set down the embassy from Yuĕ-chang as a mere legend, and the claim of the duke of Chow to be the inventor of the 'south pointing chariot' as nothing better.

It is attributed to him under different circumstances in a fragment of the Works of 鬼谷子, 'The hero of Demon valley,' a Taonist charlatan, somewhat later than Mencius, towards the end of the Chow dynasty. What he says, is that 'the prince of Suh-shin presented a white pheasant to king Wăn. There being a fear lest he should lose his way on his return home, the duke of Chow made the south-pointing chariot to conduct him safely' (肅愼氏獻白雉於文王,還恐迷路,周公因作指南車以送之;—see the 太平御覽,卷第七百七十五, art. I.). Now, the Book of the Shoo which immediately followed the 'Officers of Chow' was about the chief of Suh-shin; but the presumption from the prefatory notice is that it did not contain anything about the duke of Chow. It related, moreover, to a visit from that chief to king Ching, and not to king Wăn.

Allusion has been made to the account which carries back the making of the south-pointing chariot to Hwang-te, more than 2,600 years before Christ. This is given by Sze-ma Ts'een.—Hwang-te was operating to put down a rebellious chief, called Ch'e-yew, who frustrated his measures for a time by enveloping the armies in clouds of mist, so that the emperor's men could not tell their position. Against this magical contrivance, Hwang-te made the chariots in question, and succeeded in taking the rebel alive. Later narrators ascribe the chariots to Hwang-te's empress; and there have been those who, forgetting the claims both of Hwang-te and the duke of Chow, have ascribed them to Kwan Chung, the chief counsellor of the duke Hwan of Ts'e, in the 7th cent. B.C.;—see the 事物紀原,卷第二.

The general opinion among the Chinese, therefore, that the duke of Chow made the 'south-pointing chariot,' cannot be received as resting on a historical foundation. The 'south-pointing chariot' altogether may be called in question. The accounts of its construction as being drawn by four horses, with the wooden figure of a genius (木仙人) on the roof, are all fabulous;—see the 太平御覽, *l. c.* It would be hard to say that the mariner's compass was the child of this chariot. The truth, I imagine, is this, that the Chinese got some knowledge of the compass—found it out themselves, or learned it from India—not long before the Christian era, and that then the fables about the making of south-pointing chariots in more ancient times were invented.

The Name of the Book.—君陳, 'Keun-ch'in.' Ts'ae says that this was the name of the minister; and as the Book contains the charge given to him, it is called after him. Others would translate the characters—'Prince Ch'in,' as we translate the title of Bk. XVI., by 'Prince Shih.' Thus Hea Seen says:—'He must have been invested with some principality as its ruler, on which account he is called 君,

公師保萬民、民懷其德、往慎乃司、茲率厥常、懋昭周公之訓、惟民其乂。

2 II. "Formerly, the duke of Chow acted as teacher and guardian of the myriads of the people, who cherish *the remembrance of* his virtue. Go you, and with sedulous care undertake his charge; act in accordance with his regular ways, and exert yourself to illus-

Prince' (必封國爲君、故稱君). But as we know nothing of any principality with which this Keun-ch'in had anything to do, it is better to abide by the view of Ts'ae, in which he followed Gan-kwŏ.

K'ang-shing supposed that Keun-ch'in was a son of the duke of Chow, a younger brother of Pih-k'in, but the evidence seems conclusive that this was not the case. The charge could hardly have been delivered without containing some reference to such a relation between Keun-ch'in and his predecessor. See in Lin Che-k'e, on the point. The Book is found only in the text of Gan-kwŏ.

CONTENTS. I take the summary of these which is given in the 'Complete Digest of Commentaries on the Shoo.'—'The whole Book may be divided into three parts. The first, which is also the first par., contains the words of Keun-ch'in's appointment to the charge of the eastern capital. The concluding words,—"Be reverent," are specially emphatic, and give the key-note to all that follows. The second part contains parr. 2—6, and enjoins on Keun-ch'in to exert himself to illustrate the lessons of the duke of Chow, and thereby transform the people of Yin. The third part, parr. 7—14, further enjoins on him to give full development to those lessons, and adduces various particulars in which his doing so would appear,—all illustrative of the command at the commencement, that he should be reverent.'

Ch. I. P. 1. THE CHARGE TO KEUN-CH'IN; AND THE GROUND OF IT IN HIS PERSONAL EXCELLENCE. 惟爾至有政,—the 'filial piety and respectfulness' (孝恭) are the attributes which compose the 'excellent virtue' attributed to Keun-ch'in. Gan-kwŏ interprets 恭 wrongly of 'self-respect' (行已以恭). It is expanded, however, in the next clause into 友于兄弟, and is thus made to embrace both the respectfulness of the younger brother and the kindness of the elder. 克施有政,—'can be displayed *in* the possession (or *by* the possessor) of govt.' This sequel does not commend itself so readily to a foreigner as it does to the Chinese. A man, it seems to us, may be a good son and a good brother, and yet be but poorly fitted for the duties of an administrator, while it is true that a bad son and a bad brother cannot be trusted to discharge the duties of any other relation. The doctrine of king Ching, however, is that of all Chinese authorities, ancient and modern;—compare 'The Great Learning,' Comm., ch. ix.

[This portion of the Keun-ch'in is quoted by Confucius, Ana. II., xxi.; but not to the letter. It would be absurd, however, to conclude from that that the text here is not genuine.]

By the 東郊, 'eastern border or frontier,' we are evidently to understand Ching-chow, 'the lower capital,' to which the people of Yin had been removed. Gaubil is quite wrong, when he would understand by 郊 here the sacrifice offered to Heaven, or the place of it. Ch'in Sze-k'ae gives the following statements: —'The imperial city formed a square of nine *le*. Outside the city was called the 郊. Fifty *le* off was called the "near 郊, or frontier," and a hundred *le* off was called the "remote frontier." Ching-chow would be in the "near frontier."'

Ch. II. Pp. 2—6. KEUN-CH'IN MUST FOLLOW THE EXAMPLE AND LESSONS OF THE DUKE OF CHOW; MUST FEEL THE DIFFICULTY OF HIS DUTIES; SEEK THE COUNSEL OF OTHERS, BUT USE HIS OWN JUDGMENT; EVER ASCRIBING HIS MERIT AND SUCCESS TO THE EMPEROR. 2. 師保萬民,—'tutored and preserved the myriads of the people.' The myriads of the people were those of Yin who had been removed to Lŏ. —This is a very clear instance of the way in which such high-sounding phrases as 萬民 are employed. 往慎乃司,—from the 厥常 which follows, we must interpret 乃司 of the duke of Chow,=其所司之職, 'that which he was charged with.' Medhurst takes 乃 as=汝, 'you,' which it often is; but its usage in the Shoo permits us also to take the 乃司 as I propose. Ts'ae also takes it thus. 惟民其乂=則民

三節 ○我聞曰、至治馨香、感于神明、黍稷非馨、明德惟馨、爾尙式時周公之猷訓、惟日孜孜、無敢逸豫。○四節 凡人未見聖、若不克見、旣見聖、亦不克由聖、爾其戒哉、爾惟風、下民惟草。○五節 圖厥政、

3 trate his lessons:—so shall the people be regulated. I have heard that he said, 'Perfect government is like piercing fragrance, and influences the spiritual Intelligences. It is not the millet which has the piercing fragrance; it is bright virtue.' Do you make this lesson of the duke of Chow your motto, being diligent from day to day, and not presuming to indulge in luxurious ease.
4 Ordinary men, while they have not seen a sage, *are full of desire*, as if they could not get a sight of him; but after they have seen him, they are still unable to follow him. Be cautioned by this. You are the wind; the inferior people are the grass.

其治矣. 3. 我聞曰至惟馨,—that the king is here quoting words which he had heard, directly or indirectly, from the duke of Chow, appears clear from the 式時周公之猷訓. Gan-kwŏ only heard in them the voice of some ancient worthy. 馨=香遠聞, 'fragrance smelt at a distance' 黍稷,—these two kinds of millet, used in sacrifice, represent all the articles of sacrifice,—grain, flesh, fruits, spirits, &c. The clauses 黍稷非馨, 明德惟馨, are found quoted from the Books of Chow, in the 左傳, 僖五年. The general sentiment is the same as that which we find so often in the prophets of Holy Scripture,—the worthlessness of sacrifice without an earnest moral purpose in the offerer. 爾尙式(=法)時(=是)周公之猷訓=爾尙取此周公發明夫道理之訓, 而大法之. So says the 'Daily Explanation,' taking 猷 as an adj., qualifying 訓. This may be done, but it is not necessary.

4. 凡人至由聖,—this is quoted as from 'The Keun-ch'in' in the Le Ke, Bk. 緇衣, par. 15. It might be thus with the 凡人, 'the common people;' but the king tells Keun-ch'in it ought not to be so with him. He must set an example to the multitude of obedience to the sage's lessons, remembering that they would take their cue from him. 爾惟風, 下民惟草,—comp. the Ana. XII., xix., 君子之德風, 小人之德草, 草上之風, 必偃. The student will not be sorry to have the following illustration of the comparison by Soo Tung-po:—天地之化育、有可以指而言者、有不可求而得者、日皆知其所以爲暖、雨皆知其所以爲潤、雷電皆知其所以爲震、雪霜皆知其所以爲殺、至於風、悠然布於天地之間、來不知其所自出、去之不知其所入、故曰天地之化育、有不可求而得者、蓋風之於物、鼓舞搖蕩、化而不知所以然、君子之化

莫或不艱、有廢有興、出入自爾師虞、庶言同則繹。○六節爾有嘉謀嘉猷、則入告爾后于內、爾乃順之于外、曰、斯謀斯猷、惟我后之德、嗚呼、臣人咸若時、惟良顯哉。

5 "In revolving the plans of your government, never hesitate to acknowledge the difficulty of the subject. Some things have to be abolished, and some to be adopted:—going out and coming in, seek the judgment of your people about them; and when there is a general agreement, exert your own powers of reflection.
6 When you have any good plans or counsels, enter and lay them before your sovereign in his palace. Thereafter, when you are acting abroad in accordance with them, say, 'This plan or this view is all due to our sovereign.' Oh! if all ministers were to act thus, how excellent would they be, and how distinguished!"

民,似之,云云. 5. 圖厥政,—'planning your govt.' The 爾, lower down, shows that we are to take 厥 in the second person. Compare the same expression in Bk. XVIII., pp. 15, 16. 莫或不艱 may be taken imperatively, as in the translation, or indicatively,—'there will perhaps always be difficulties.' 出入自爾師虞,—the 出入 seem to trouble the critics considerably. Ying Yung (應鏞) says on them:—出上之意以達之下,入下之言,以達之上, 'giving out the views of the sovereign to make them known to the people; bringing in the words of the people to make them known to the sovereign;' comp. on the 'Can. of Shun,' p. 25. Ch'in Ta-yew says—出謀之國人,入謀之左右, 'going out, consider the matters with the people; coming in, consider them with your associates.' But we may very well translate the terms literally, and consider the meaning as = 'always and everywhere.' 師 = 衆, 'all,' 'the multitude of the people.' 虞 = 度, 'to calculate,' 'to consider.' 言同則繹,—'when their words agree, then unroll the matter,' *i.e.*, come to your own decision. Compare 克由繹之, Bk. XIX., p. 19. Gan-kwŏ gives for 繹 here—陳而布之;—not so well.

[In the Le ke, Bk. 緇衣, p. 19, we find the words quoted from 'The Keun-ch'in,'—出入自爾師虞,庶言同, the concluding 則繹 being omitted.]

6. 謀 is defined by Ts'ae as 言切於事, 'words important to business;' and 猷 as 言合於道, 'words agreeing with reason.' The 'plans' and 'counsels' of the translation seem to correspond to the characters. Of 良顯 it is said—良以德言,顯以名言, '良 has reference to virtue; 顯 to fame.'
The critics take different views of king Ching's requirement in this par., that he should himself have all the credit of Keun-ch'in's wisdom and successes. Some, like a 葛氏, quoted by Ts'ae, see in it a disclosure of the king's weakness and vanity. Others would make the king be speaking of Keun-ch'in's ways in the past.—'When you had good plans and counsels, you entered,' &c. This construction is not natural; and besides it would not much lighten the conclusion as to the king's unjust vanity. Many critics endeavour to

○王七節曰、君陳、爾惟弘周公丕訓。無依勢作威、無倚法以削、寬而有制、從容以和。○殷八節民在辟、予曰辟、爾惟勿辟。予曰宥、爾惟勿宥、惟厥中。○有九節弗若于汝政、弗

7 III. The king said, "Keun-ch'in, do you give their full development to the great lessons of the duke of Chow. Do not rely on your power to exercise oppression; do not rely on the laws to practise extortion. Be gentle, but with strictness of rule. Promote harmony by the display of an easy forbearance.

8 "When any of the people of Yin are amenable to the laws, if I say 'Punish,' do not you therefore punish; and if I say 'Spare,'

9 do not you therefore spare. Seek the due course. Those who are disobedient to your government, and uninfluenced by your instruc-

make it out that the king is only laying down what ministers should do, with a lofty superiority to the imputation of vanity to which it might subject himself! The truth is, king Ching was but a very ordinary man.

[The whole of this par. is found, quoted from 'The Keun-ch'in,' in the Le Ke, Bk. 坊記, p. 15.]

Ch. III. Pp. 7—14. That Keun-ch'in's grand object should be to carry out the plans of the duke of Chow, with the spirit and measures in which he should do this. 7. It is observed by Hea Sëen that this paragraph describes the way in which Keun-ch'in should carry out the plans of his predecessor among the people of Yin who did not violate the laws. There must be an absence of all oppression, but generosity must at the same time be accompanied with firmness. 作威='to play the awe-inspiring.' 無(=毋)倚法以削,—削='to cut,' 'to pare.' Its application here is to the practice of extortion. Keun-ch'in it is observed by Lin Che-k'e, was not likely to do either of the things against which he is here warned, but it was right for the king to speak to him as he does, as it was right for Shun's counsellors to warn him against vices from which as a sage he was far removed. 從容以和,—'be easy and tolerating to harmonize.' The meaning seems to be that Keun-ch'in should carry himself easily and forbearingly, and so effect a harmony between the people and himself and his measures. Ts'ae explains the clause—和不可一於和,必從容以和之,而後可以和厥中, which Kăng-yay says he does not understand. Ts'ae has a trick of poising his sentences, with more reference to their sound than their sense.

Pp. 8—10. These parr. regard how Keun-ch'in should deal with the people who were transgressors of the laws. He should have respect to the decisions of the law, and to the end of all law; and to nothing else. 8. 在辟,—辟=法, 'the laws,' meaning the punishments assigned by them. The 'Daily Explanation,' for 殷民在辟, gives—凡此殷民,苟有犯法而入于刑辟之內者. 惟厥中=惟當審其輕重之中, 'you ought simply to judge according to the due medium of lightness and severity.' The case which the emperor puts here is a very remarkable one,—that of himself seeking to interfere with the operation of the laws, and yet telling Keun-ch'in not to pay regard to him. There are both weakness and goodness in what he says. 9. 若=順. 辟以止辟乃辟,—this would seem to say that even in such cases, where punishment was inevitable, it should be modified by a consideration of the end of all punishment. But the idea of *a modification* of the punishment is out of place; and therefore Gaubil has probably given the real meaning of the passage by translating—'vous devez les

化于汝訓、辟以止辟、乃辟。○十節狃于姦宄、敗常亂俗、三細不宥。○十一節爾無忿疾于頑、無求備于一夫。○十二節必有忍、其乃有濟、有容、德乃大。○十三節簡厥修、亦簡其或不修、進

tions, you will punish, remembering that the end of punishment
10 is to make an end of punishing. Those who are inured to villainy
and treachery, those who violate the constant duties of society,
and those who introduce disorder into the public manners:—those
three classes you will not spare, though their particular offences
be but small.
11 "Be not passionate with the obstinate, and dislike them. Seek
12 not every quality in one individual. You must have patience
13 and you will be successful; have forbearance and your virtue will
be great. Mark those who manage their affairs well, and also

punir sévèrement, afin d'empêcher que les autres ne tombent dans les mêmes fautes.' 10. 狃=習, 'practised,' 'habitually given to.' 敗常,—comp. 反道敗德, 'Counsels of Yu,' p. 20; and 欲敗度,縱敗禮, 'T'ae-këă,' Pt. ii., p. 3. Wang Ts'ëaou refers, pertinently enough, to Bk. IX., p. 15, for instances of the crimes which are thus described. P. 16 may also illustrate the 亂俗. 三細不宥=人犯此三者,雖小罪,亦不可宥. Sun Ke-yew (孫繼有) observes:—三細,非以三者爲細也,三事中所犯亦自有大小,舉小以該大.

Pp. 11—13. *How Keun-ch'in should show patience and generous forbearance in dealing with the people.* 11. 無(=毋)忿疾,—'do not burst out into anger, and cherish dislike against.' 疾 is the abiding of the 忿;—comp. 身有所忿懥,云云, 'Great Learning,' Comm., vii. 1. By 頑 are intended the 'stupidly obstinate' people of Yin, who should continue opposed to the sway of Chow. They would give occasion for the 'patience,' immediately spoken of. 無求備于一夫,—comp. Ana. XVIII., x., 無求備于一人. This regards the people of Yin, who might be prepared to submit cordially, and who would give occasion for a 'generous forbearance.'

12. 若有忍,其乃有濟,—this appears in the 國語, as from the Shoo, but slightly varied,—必有忍也,若能有濟也. Comp. Ana., XV., xxxvi. 有容,德乃大,—'have forbearance, and the virtue is great.'—Ts'ae says:—'*Patience* is associated with *the issues of* business; *forbearance*, with virtue. The king's discourse distinguishes these two things, as the one is more deep, and the other more shallow.' *Forbearance* then is superior to *patience*. Kăng-yay condemns this reading of the text; but something of the sort seems to be implied. 13. 簡,—'to select;' meaning here 'to mark,' 'to take distinguishing notice of,' whether in the way of approval or the contrary. On 簡厥至不修 the 'Daily Explanation' gives—有力田安居,能修其職業者,亦有遊手好閒,不能修其職業者,爾當簡其修者,表厥宅里,亦簡其不修者,殊厥井疆,不使混淆而無別,則將修者益自奮,而不修

厥良、以率其或不良。○惟[十四節]民生厚、因物有遷、違上所命、從厥攸好、爾克敬典、在德、時乃罔不變、允升于大猷、惟予一人、膺受多福、其爾之休、終有辭于永世。

mark those who do not do so. Advance the good to induce those who may not be so to follow *their example.*

14 "The people are born good, and are changed by *external* things, so that they resist what their superiors command, and follow what they *themselves* love. Do you but reverently observe all the statutes, and they will become virtuous; they will thus all be changed, and truly advance to a great degree of excellence. Then shall I, the one man, enjoy much happiness, and your excellent *services* will be famous through long ages!"

者亦知愧矣. On 進厥良, 云云, Ts'ae says:—進行義之良者以率其不良,則人勵行.

P. 14. *The radical goodness of human nature always makes it capable of being reformed. What happy effects would follow from Keun-ch'in's conducting his govt. to this issue.* 惟民生厚,—compare Ana., VI., xvii., 人之生也直. Ts'ae considers that 違上所命,從厥所好 mean—'They resist what their rulers *only* command, *not exemplifying the same themselves*, and follow what they love:' according to the teaching in the 'Great Learning,' Comm., ix. 4. On this view the statement is that of another fact in the ways of men additional to what is said in the two previous clauses; and may be considered as the foundation of the 在德 in the admonition to Keun-ch'in which follows. Another view, which I have followed, is ingeniously suggested by Wăng Kăng-yay. Acc. to it 違上所命,從厥(=其)所好 is merely an expansion or illustration of 因物有遷. The whole of Kăng-yay's annotation on the passage is with reading:—孩提之童,皆知愛親,及長皆知敬兄,民生本厚也,知誘物化,然後百姓不親,五品不遜者有之,蓋因物有遷耳,是以違上所命,教令有所不行,從厥攸好,而放,僻,邪,侈,無所不爲,厥者,其也,指民,而言自狥已所好耳,以爲從上所好者,非也. 爾克敬典在德—Ts'ae makes this = 'If you can reverently observe all the duties of society, and that with a real virtue,' influenced no doubt by his view of 違上所命,從厥所好. Our safer plan is to take 敬典 accord. to its use in the 'Ann. to the prince of K'an,' where it twice occurs;—in parr. 19 and 24. 在德 will then be descriptive of the conduct of the people thus ruled over. So, Lin Che-k'e:—爾能敬典以導之,其所行惟在於德,則無有不變. 'If you can reverence the constant statutes, and so lead them on, what they do will be in *the way of* virtue, and so all will be changed.' 允升于大猷=信其能升進於大道. 其爾,云云,—all this belongs to Keun-ch'in. Ts'ae is wrong in making 終有辭于永世, belong both to him and the king.

THE BOOKS OF CHOW.

BOOK XXII. THE TESTAMENTARY CHARGE.

顧命

一節 惟四月、哉生魄、王不懌。○二節 甲子、王乃洮頮水、相被冕服、憑玉几。

1 I. In the fourth month, when the moon began to wane, the king
2 was indisposed. On the day Këă-tsze, he washed his hands and
face, his attendants put on him his cap and robes, and *he sat up*, lean-

INTRODUCTORY NOTE. This Book brings us to the closing act of the reign and life of king Ching. His reign, according to the current chronology, lasted 37 years, ending B.C. 1,079. The thing, however, is by no means certain. Nothing can be gathered on the point from the Shoo or from Sze-ma Ts'een. Between the appointment of Keun-ch'in, moreover, as related in the last Book, and Ching's death, the history is almost a blank. The only events chronicled, and which have the authority of Ts'een, are a coinage of round money, with a square hole in the centre, —the prototypes of the modern cash; and an enactment that the manufactures of cloth and silk should be two cubits two inches wide, in pieces of forty-four cubits long.

THE NAME OF THE BOOK.—顧命, 'The Testamentary Charge.' Dr. Medhurst has most unfortunately rendered these characters by 'Retrospective Decree.' 顧=還視, 'to turn round and look;' and 顧命 is 'The charge given, when turning round and looking.' K'ang-shing says:—囘首曰顧,臨死囘顧而發命. 'To turn round the head is called 顧. *The king*, when about to die, turned round and looked *at his ministers*, and so issued his charge.' The phrase is now generally employed for a 'testament,' or 'dying charge,' such application being derived from its use here in the Shoo. The Book is found in both the texts.

CONTENTS. King Ching, feeling that his end is near, calls his six principal ministers and other officers around his couch, and commits his son Ch'aou to their care and guidance. The record of all the circumstances and the dying charge form a chapter ending at par. 10 with the announcement of the king's death. The rest of the Book is occupied with a detailed account of the ceremonies connected with the publication of the charge, and the accession of Ch'aou to the throne. It is an interesting monument of the ways of that distant time on such occasions. M. De Guignes tells us that Father Gaubil said that if all the other Books of the Shoo had been filled with the names of instruments, dresses, arms, &c., like this, he would not have undertaken to translate the Work. The difficulties which it presents of this nature, however, are not greater than we had to encounter in translating 'The Establishment of Government.'

Ch. I. Pp. 1—10. THE SICKNESS; TESTAMENTARY CHARGE; AND DEATH OF KING CHING.

1. 哉生魄,—'at the beginning of the growth of darkness,'=when the moon began to wane, the 16th day of the month. See on the 'Completion of the War,' pp. 1, 2, and 4. 不懌,—'was not pleased.' The phrase =不豫 in VI, p. 1,—an euphemism, instead

○乃[三節]同召太保奭、芮伯、彤伯、畢公、衞侯、毛公、師氏、虎臣、百尹、御事。○王[四節]

3 ing on the gem-adorned bench. He then called for the Grand-protector Shih, the baron of Juy, the baron of T'ung, the duke of Peih, the prince of Wei, the duke of Maou, Sze, the master of the warders, the master of the guards, the Heads of the officers,—*all* the superintendents of affairs.

of saying directly that the emperor was unwell. Woo Ching observes that 'the emperor's being ill is expressed by 不懌 and 不豫, and his decease by 登遐 and 晏駕, because his ministers could not bear to name such things directly.' 2. 甲子,—'on the day Këă-tsze.' But what day of the month this was cannot be determined. Hëa Sëen observes that 'the historians of Han conclude that it was the same day intended by 哉生魄 in the 1st par., but it is to be presumed they are wrong. In the "Completion of the War," p. 1, we read—惟一月壬辰旁死魄越翼日癸巳, where the day intended by 旁死魄 is determined by its calendaric name preceding. In the text here there is no such name given, and we cannot say what day 甲子 was.' See the 集說. On the conclusion of the historians of Han, and the year of king Ching's death, Gaubil says:—'Lew Hin, who lived some years B.C., and Pan Koo (班固), the historian, who flourished 70 or 80 years after Christ, place the year of the death of king Ching in 1,079, B.C., and make him to have reigned 37 years; and they are followed in these points by the standard History (通鑑綱目). They add that, on this year of Ching's death, the day 庚戌, the 47th of the cycle, was new moon of the 4th month of the calendar of Chow, and that 甲子 was the day of full moon;—citing the text of this par. On the year B.C., 1,079, the day 庚戌 was the 28th February of the Julian year, but new moon was several days after; the day 甲子 was the 14th of March, and the full moon was not till several days after. Those two authors therefore make a false calculation, founded on their false principles of the motion of the sun and moon, and of the return of the period of seventy-six years. The year 1,068 (or 1,069) B.C. was the year of the death of king Ching; the 16th of March was the day 甲子, and also the day of full moon in the morning for China. The place of the sun shows that it was the 4th month of the calendar of Chow, because the equinox happened in the course of it.' The argument of Gaubil here agrees with that which I have presented on Bk. XII., p. 1; but the data are less sure, as we cannot be certain that 甲子 in the text should be connected with the date in the 1st par., as the reasoning supposes. I receive the impression that it should not be so connected. 王乃洮頮水=王乃用水盥手洗面. The meaning of 頮 (=靧), 'to wash the face,' is sufficiently established; and hence Ying-tă says it remains that 洮 be taken for 'to wash the hands.' Ma Yung made it = 'to wash the hair.' The 說文 has 沬 for 頮. 相被冕服,—it is not worth while to try and settle the question of what particular cap or crown and robes the king wore on this occasion. His 冕 or crowns were six, and for each there was the appropriate occasion. See on the duties of the 司服 in the Chow Le, Bk. XXI. The present was an extraordinary occasion, and no doubt his attendants settled on their principle of court etiquette the proper habit in which he should receive his ministers. The text determining nothing, however, on the point, critics are left to decide the questions which they raise, according to their several views. See Lin Che-k'e and Këang Shing, *in loc.* We must leave in the same way the question undetermined of who the 相 was or were. The 太僕 and officers of his dept. are probably intended. See the Chow Le, Bk. XXXI., *in* 太僕. Ts'ae would take the term more generally as = 扶相者, 'the supporters and assistants.' 被冕服=以冕服被(=加在)王身. Lin Che-k'e ingeniously refers to the practice of Confucius, Ana. X., xiii. 3,—'When he was sick, and the prince came to visit him, he had his head placed to the east, made his court robes be placed over him, and drew his girdle across them.' The sage would

曰、嗚呼、疾大漸、惟幾、病日臻、既彌留、恐不獲誓言嗣、茲予審訓命汝。○

4 The king said, "Oh! my illness has greatly increased, and it will soon be over with me. The malady comes on daily with more violence and without interruption. I am afraid I may not find another opportunity to declare my wishes about my successor, and therefore I now lay my charge on you with special instructions.

not receive a visit from his prince in his undress, even though he was sick; and in the same spirit king Ching would be properly arrayed on the occasion in the text. 憑玉几,—we are to conceive of the king seated on a mat, and leaning forward in his weakness on the bench or stool before him. The benches used at various imperial ceremonies were of five kinds, of which the 'gem-adorned' was the most honourable. See the Chow Le, Bk. XX., on the duties of the 司几筵. Difft. accounts are given of their size. They were all, acc. to Ma Yung, 3 feet long. Yuen Ch'in (阮諶) says they were '5 feet long, and 2 feet high.' 3. The duke of Shaou, and the other five ministers mentioned, were no doubt the six *K'ing* of Bk. XX. On the death of the duke of Chow, the duke of Shaou had succeeded him as 冢宰, or prime minister, retaining also his dignity of 'Grand-Guardian.'

A baron of Juy is mentioned in the prefatory notice to one of the lost Books, as having made the Ch'aou Ming (巢命), by order of king Woo. The one in the text may be the same, or a son of his. Juy is referred to the pres. dis. of Chaou-yih (朝邑), dep. of Se-ngan, Shen-se. The baron of Juy was minister of Instruction. The baron of T'ung was probably the minister of Religion. His principality of T'ung was in the sub. dep. of Hwa (華州), dep. of T'ung-chow. 'The duke of Peih,'—see Bk. XXIV. Ch'in Sze-k'ae says that he succeeded to the duke of Chow as chief of all the princes of the east, and in the office of Grand-Tutor. He was minister of War. 'The prince of Wei,'—see on the name of Bk. IX. He or his son was now the minister of Crime. 'The duke of Maou must have been the minister of Works. He is supposed to be called *Kung* or 'duke' here from having been appointed Grand-Assistant. Where Maou was is not certainly known. 師氏,—see on Bk. II., p. 2. By 虎臣 we are to understand the 虎賁 of Bk. XIX., p. 1,—the 虎賁氏 of the Chow Le, Bk. XXXI. 百尹=百官之長, 'the heads or chiefs of the various departments of officers;'—as frequently.

We may take 御事, with Woo Ch'ing, as a general designation of all the ministers and officers mentioned. It is said that the king sent 'a common summons' for them all to come to his presence (同召). On common occasions the order to repair to the imperial presence was given to the 'six K'ing,' who would 'lead on the officers belonging to their several departments' (see Bk. XX, p. 13); but on the present extraordinary occasion the order was sent directly to all, of whatever rank. Such at least is the explanation given of the phrase 同召.

Pp. 4—9. *The king's charge.* 4. *The severity and dangerousness of his illness, rendering it necessary for him to take that opportunity of making his wishes known to them.* 疾大漸惟幾,—疾 is the general name for sickness or disease. When the sickness is severe, the term 病 is used. 漸=進, 'to advance,' 'to grow.' 幾 is defined by 殆 or 危, 'perilous.' The 'Daily Explanation,' however, for 惟幾, gives 但幾希不絕耳, 'it wants only a little to the extinction of my breath.' 臻=至, 'to come on.' 彌=益, 'to increase,' or it may be construed with 留, in the sense of 終, 'to continue.' 恐不獲誓言嗣,—'I am afraid I shall not find *the opportunity* to speak solemnly and publicly about the succession.' This is the simplest way of construing this clause, and is that adopted by Woo Ch'ing and Këang Shing. Gan-kwŏ's method, followed by Ts'ae, is over ingenious:—恐遂死不得誓言以嗣續我志, 'I am afraid I shall forthwith die, and not be able to make a public declaration to develop continuously what I have in my mind.' 審訓=詳審發訓, 'with careful exercise of thought I issue instructions.' 5.

五節 昔君文王武王、宣重光、奠麗陳教、則肄肄不違、用克達殷、集大命。○在六節後之侗、敬迓天威、嗣守文武大訓、無敢昏逾。○

5 The former sovereigns, king Wăn and king Woo, displayed in
succession their equal glory, making sure provision for the support
of the people, and setting forth their instructions. *The people*
accorded a practical submission; they did so without any opposi-
tion, so that their influence extended to Yin, and the great
6 appointment *of Heaven* was secured. After them, I, the stupid one,
received with reverence the dread *decree* of Heaven, and continued
to keep the great instructions of Wăn and Woo, not daring blindly
to transgress them.

The brilliant and successful rule of Wăn and Woo. 昔君=先王, 'the former kings.' 昔 is used as an adj. 宣重光,—'published—manifested—their doubled light,'=相繼而能明其德, as Ch'in Ya-yen expresses it, 'continued one the other, and could make their virtue illustrious.' This is much better than to understand, with Ma Yung and Këang Shing, that 重光 is the light of the heavenly bodies combined together, and that 宣重光 is merely a figurative description of the virtue of Wăn and Woo, as like the brightness of the sun and moon. 奠(=定)麗,—comp. Bk. XVIII., p. 5. I take 麗 in the same way as there. The various views of its meaning taken by the critics all re-appear on this passage. 則肄肄不違,—肄 is found with the meanings of 習, 'to practise,' and of 勞, 'to toil.' Gan-kwŏ takes the latter meaning, and understands the characters of Wăn and Woo, = 'thus they toiled; and though they toiled, they did nothing contrary to what was right' (文武勤勞, 雖勞而不違道). So, Lin Che-k'e, as far as regards the meaning of 肄. The other meaning, however, is preferable. It was approved by Choo He, and adopted by Ts'ae. Acc. to it, 民, 'the people,' is understood as the subject of 肄. There is no difficulty in this way with 不違. Këang Shing also takes this view, and attributes the repetition of 肄 to the gasping utterance of the dying king. This is not necessary. The repetition of the character gives emphasis to its meaning. I put no comma after the 1st 肄, as is generally done. 用克達殷,—'thereby they could reach to all Yin,' *i.e.*, the whole empire came under their influence.

6. *How king Ching had endeavoured to discharge his kingly duties.* 在後之侗—'The stupid one who was after *them*.' So Ching designates himself. Gan-kwŏ and Woo Ch'ing find in 侗 the idea of 'youth' as well as of 'stupidity' (侗幼而未有知也); but there is no such idea in the term in Ana., VIII., xvi. Këang Shing, on the authority of the 說文, and partly also of Ma Yung, edits—在夏后之詷, from which he endeavours to force out the meaning of 承文武之業, 在中夏爲諸侯之共主, 'receiving the possession of Wăn and Woo, and being in the Central Great Land the common lord of all the princes!' 敬迓天威,—'I reverently met (=set myself to receive) *the* dread *decree of* Heaven.' By 天威 is meant, no doubt, the 大命 of last par.,—the appointment to the empire, enforced by the dread requirements of Heaven

七節今天降疾、殆弗興弗悟、爾尚明時朕言、用敬保元子釗、弘濟于艱難。○八節柔遠能邇、安勸小大庶邦、○九節思夫人自亂于威儀、爾無以釗冒貢于非

7 "Now Heaven has laid affliction on me, and it seems as if I
should not again rise or be myself. Do you take clear note of my
words, and in accordance with them watch reverently over my
eldest son, Ch'aou, and greatly assist him in the difficulties of his
8 position. Be kind to those who are far off, and help those who
are near. Promote the tranquillity of the States, small and great,
and encourage them *to well-doing*.
9 "I think how a man has to govern himself in dignity and with
decorum:—do not you allow Ch'aou to proceed heedlessly on the
impulse of improper motives."

from those who held it. 7, 8. *The general duties which the ministers would have to perform for his son and successor.* 今天至弗悟,—Ts'ae puts a comma at 疾, and joins 殆 with the words that follow, as an adverb, ='probably,' 'it is to be feared that.' Gan-kwŏ and Këang Shing put the comma after 殆, and make it an adj., descriptive of the sickness. I prefer the former construction. 弗悟;—'will not awake,' *i.e.*, to a conscious ability for my duties. 元子釗,—Ching thus declares his eldest son as his successor. Ch'aou was the son's name. He is known in history by his honorary title of K'ang (康). I have not been able to ascertain how old he was at his accession. 弘濟于艱難,—no particular hardships and difficulties are meant, in which the new emperor might be involved, but those of his position generally. As the 'Daily Explanation' has it:—以宗社之重,基業之大,付之一人,可謂艱難矣. 柔遠能邇,—see the 'Can. of Shun,' p. 16. On 安勸云云, Ying-tă says:—又當安勸小大衆國,安之,使國得安存,勸之,使相勸爲善, 'tranquillize them, making the States feel in a condition of tranquil safety; encourage them, making them emulate one another in well-doing.' 遠邇 and 大小庶邦 are composite designations for the whole empire. 9. *Special charge to them to watch over the character of his son.* 思夫人,—夫人, 'this man,' ='men' generally, or 'any man.' 自亂(=治)于威儀,—for 威儀 see on 'The Doctrine of the Mean,' xxvii., 3. 貢=進, 'to advance.' 非幾,—'improper springs,' *i.e.*, of action. Choo He was asked the meaning of this phrase by one of his disciples, who said that most critics took 幾 in the sense of 危, 'perilous,' but that he thought it should be taken as simply = 事, and 非幾=非所當爲之事, 'things which ought not to be done.' The master answered that 幾 meant 事之微, 'the small *beginnings or springs* of things.' Ching had in view, no doubt, the mind of his son, as the spring and regulator of all his conduct.

幾。○十節茲既受命、還、出綴衣于庭、越翼日乙丑、王崩。○十一節太保命仲桓南宮毛、俾爰齊侯呂伋、以二干戈、虎賁百人、逆子釗於南門之外、延入十二節翼室、恤宅宗。○丁卯、

10 Immediately on receiving this charge, the officers retired. The tent was then carried out into the court; and on the next day, *being* Yih-ch'ow, the king died.

11 II. The Grand-protector then ordered Chung Hwan and Nan-keung Maou to instruct Leu Keih, the prince of Ts'e, with two shield-and-spearmen and a hundred guards, to meet the prince Ch'aou outside the south gate, and conduct him to *one of* the wing apartments *near to that where the king lay*, there to be as chief mourner.

10. *The king's death.* 茲既受命還 (read *seuen*),—茲 is to be taken adverbially, =是時, 'then.' We must understand 羣臣, 'all the ministers,' as the subject of 受命. 還=退, 'retired,' *i.e.*, from the apartment where they had received the charge. Gan-kwŏ, as amplified by Ying-tă, makes the meaning to be that they retired from around the king to the ceremonial places in the apartment appropriate to their different ranks. In this way the interpreter only gives himself trouble. I prefer the simpler view. 出綴衣于庭,—we are obliged to seek a meaning for 綴衣 here quite diff. from that assigned to it in Bk. XIX., p. 1, where it denotes—'the keeper of the robes.' K'ang-shing would make the 衣 to mean the 'grave clothes,' and 綴衣='they made the grave clothes' (連綴小殮大殮之衣). But this view, though defended by Ming-shing, may safely be pronounced absurd. If it were to be admitted, we should have to find a third meaning for the phrase on its recurrence in p. 14. Ts'ae is right in defining it here, after Gan-kwŏ, by 幄帳, a kind of 'tent,' or curtains and canopy, set up over the emperor, when he held audiences. This had been prepared when he sent for his ministers to give them his last charge; and that ceremony over, it was now carried out into the court. Into what court? This question will be best answered, and the student prepared to understand the next chapter, if I refer to the form of the imperial palace in the time of Chow. It will easily be conceived by any one who has studied the architecture of the courts of the high officers throughout the empire at the present day.

The palace was much more long or deep than wide, consisting of five series of buildings, continued one after another, so that, if it had been according to etiquette, and all the gates had been thrown open, one might have walked in a direct line from the first gate to the last. The diff't. buildings were separated by courts partially open and embracing a large space of ground. The gates of the different divisions, had their particular names. The first or outer gate, fronting the south, was called 臯門; the second was called 雉門; the third, 庫門; the fourth, 應門; and the fifth 路門, called also 畢門 and 虎門. Outside the second gate—the 雉門—was held the 'outer levee,' (外朝) when the sovereign received the princes and officers generally. Outside the 5th gate—the 路門—was held the 'audience of government' (治朝), when the king met his ministers, to consult with them on the business of the State. Inside this gate were the buildings which formed the private apartments, called

路寢, in the hall of which was held 'the inner audience' (內朝), and where the sovereign on occasions feasted those whom he designed specially to honour.

[Such is the general view of the palace given by Choo He. Acc. to K'ang-shing, the second gate was the 庫門, and the 雉門 was the third. Into a discussion of this point we need not enter. The gates were only gates according to our idea, in name, and included a large space, covered by a roof supported on pillars.]

The place where Ching delivered his testamentary charge was probably the hall in front of his bed-chamber, a sort of throne with curtains and canopy—the 綴衣,—being provided for the occasion. When he had finished, either before or after the retirement of the ministers, he was removed back to his chamber, and the tent—so to name it—was carried out into the court within the 路門. Medhurst mistook the meaning, and translated 出綴衣于庭, with reference to the ministers,—'going out, they set up their tents in the courtyard.' Gaubil saw that 綴衣 should be referred to the king; but he translated the clause by—'On detendit les rideaux, et on les remporta,' taking no notice of the 于庭.

Ch. II. Pp. 11—29. PUBLIC DECLARATION OF THE KING'S CHARGE TO HIS SUCCESSOR, WITH THE VARIOUS CEREMONIES OBSERVED ON THE OCCASION. 11. *Immediate measure to recognize Ch'aou as the successor to the throne.* 太保至呂伋,—the Grand-Guardian being also the 冢宰, or 'prime minister,' the regulation of all matters fell to him. Of Chung Hwan and Nan-keung Maou, we know nothing more than is here related. They were, no doubt, officers of trust and distinction about the court. 俾爰齊侯 simply = 使齊侯, 'to cause,' or 'to instruct the prince of Ts'e.' 俾爰 = 俾於, but the 爰 has little independent meaning. Këang Shing would define it by 引, 'to lead,' after the 說文; but what then becomes of the 俾, to which 爰 is merely supplementary. The prince of Ts'e was the son of 太公, the friend and minister of king Wăn, who had been enfeoffed by Woo with the principality of Ts'e, the capital of which was Ying-k'ew (營邱), in the pres. dis. of Lin-tsze, dep. of Ts'ing-chow, Shan-tung. Keih is known in history as duke Ting (丁公 or 玎公). His place at court, say all the critics, was that of 虎賁氏, or master of the guards. If it was so, it shows the dignity of that office, that it should be held by one of the chief princes of the empire. 以二千戈虎賁百人,—Gan-kwŏ supposed that 'the two shield-and-spearmen' were Hwan and Maou themselves, and that the meaning is that these officers were sent to the prince of Ts'e to get from him a hundred of the guards under his command, whom they preceded with spear and shield, to meet the prince. But the text, as it stands, will not bear this interpretation. It does seem strange, indeed, that only two men thus armed should have been selected; but so the record says. Medhurst, by mistake, took 干 for 千 and has rendered—'two thousand spearmen.' The style might have suggested to him that he was in error. 逆子釗於南門之外,—逆 = 迎, 'to meet.' Ts'ae and most of the other critics suppose the 5th or the 路 gate to be that intended. They think also that Ch'aou had been by his father's side at the time of his death, and that he went out purposely from the buildings in the rear, that he might be met thus publicly, and conducted back to be near the corpse as chief mourner. I cannot help thinking that by the 'south gate' we are to understand the first or outer gate of all,—the 臯門. This is the view of Këang Shing, who thinks further that the prince had been absent on some expedition, and that he was now returning, just in the nick of time. This last supposition appears to me unlikely. The prince may have been absent from the palace, tho' not far off, when his father died, or he may have purposely gone outside, that his entrance in such a style, which was a public declaration that he had been appointed successor to the throne, might be seen by all. 延入翼室,恤宅宗,—翼室, 'a wing apartment.' On each side of the hall, immediately in front of the private apartments, called the 後堂, there was a 夾室, side chamber, or wing, only not spread out, as in our idea of the wings of a house. That to which the prince was conducted was the 東夾室, 'side chamber on the east.' 恤宅宗 = 爲憂居之宗主, 'to be the lord of the mournful dwelling.' The 'mourning shed' called 梁闇 was not yet erected. At the present stage the apartment indicated in the text was the proper one for the prince to occupy.

命作册度。○越(十三節)七日癸酉、伯相命士須材。○狄(十四節)設黼扆綴衣。○(十五節)牖間南嚮、敷重篾席、黼純、華玉仍几。○(十六節)西序東嚮、敷重底席、綴純、文貝仍几。○

2 On the day Ting-maou (*two days after the king's death*), he ordered a record to be made *of the charge*, and the ceremonies *to be*
3 *observed in publishing it.* On Kwei-yew, the seventh day after, as chief *of the west* and premier, he ordered the *proper* officers to provide the wood for *all* the requirements *of the funeral.*
4 The salvage men set out the screens ornamented with figures
5 of axes, and the tents. Between the window *and the door*, facing the south, they placed the different mats of bamboo basket-work, with their striped borders of white and black silk; and the usual

12. *The writing of the charge, and of the ceremonies to be observed.* The order here given is to be understood as from the Grand-Guardian. It would be given to the 內史, or 'Recorder of the Interior,' who was charged with the writing of the appointments of the emperor (內史掌書王命;—see the Chow Le, Bk. XXVI.). 作册度=爲册書法度, 'to make the writing on a tablet (or tablets), and the regulations.' For what was thus written see par. 24. The 'regulations' are all the ceremonies connected with conveying the appointment of Ching to his son. Few, if any, students, I apprehend, will be found to adopt Këang Shing's notion, that by 度 is intended 册長短之數, 'the measure of the length of the tablets.' 13. *An order to prepare wood.* 伯相,—no doubt the Grand-guardian is still intended. In the 1st par, of the next Bk. he is introduced as 'leading forward all the princes of the western regions,' and we have seen before that he and the duke of Chow were 'the two chiefs,' the one having under his jurisdiction the east of the empire, and the other the west. Shih is here designated accordingly, as uniting the dignities of Chief and Premier, though it is difficult to assign a reason why the compiler of the Bk. should vary his style in so perplexing a manner. Ts'ae defines 須 by 取, 'to take,' 'to procure;' but this meaning of the character is not found in the dict., nor is it necessary. We may take it as an adj.,='requisite,' 'necessary,' and 命士須材 will='required *from* the *proper* officers the necessary materials.' those materials being probably of wood, though that is not necessarily implied in the term. So Gan-kwŏ:—命士致材木須待以供喪用. Acc. to the usual custom, the deceased monarch had been shrouded and coffined on the day 壬申, the seventh after the day of his death. The duties to him, therefore, were so far forward, that they might proceed to the announcement of his testamentary charge. There were only the shell or outer coffin (槨), and what were called the 明器, to be further provided; and it was with reference to them, I suppose, that the order in this par. was given. On those 明器, see the Le Ke, Bk. 檀弓, 下, Pt. i., p. 44, *et al.* It is not easy, however, to say definitely all that we are to understand here by 材. Ming-shing goes more at length into an examination of the point than any other of the critics whom I have seen.

Pp. 14—18. *At four points, where the emperor had been wont to receive his guests, the arrangements are made as if he were still alive.* 14. 狄設,—in the Le Ke, Bk. 祭統, p. 22, we find—翟者,樂吏之賤者; and assuming that 翟 and 狄 are interchangeable, the 狄 here are commonly described as 'the

attendants on the musicians.' In the 喪大記, Pt. i., p. 3, again, we find 狄人設階, which is more to the point, showing that certain 狄 or 狄人 were employed in performing the more servile offices at the ceremonies of funerals and mourning. I suppose they were natives of some of the wild *Teih* tribes; and we know that some of the 虎賁, or 'guards' were taken from those people. I have ventured to translate the character by our old term 'salvage,' which seems to convey a less intense meaning than savage. 黼扆綴衣,—we have seen the meaning of 綴衣 on p. 10. What was called 黼扆 is represented as a screen, with axe-heads figured on it, which was placed under the canopy that overshadowed the emperor, and behind him. As to the meaning of the terms, the 爾雅, Bk. II., sect. 釋宮, says that 'the space, east and west, between the window and the door, was called 扆(牖戶之間謂之扆,注云,窗東戶西也). Here the screen in question was placed; and we may believe, with many of the critics, that from its place it took its name. [The only difficulty in the way of this is that in the 爾雅 the character is in the 1st tone; whereas in combination with 黼 it is pronounced in the 2d.] Anything painted or embroidered black and white alternately is said to be 黼. The 爾雅, sect. 釋器 says that 'an axe is called 黼, the wooden handle being black as compared with the glittering head and edge.' However this be, the screen about which we are concerned is called indifferently 斧扆 and 黼扆, the axe-heads on it being understood to be emblematic of the decision of the imperial determinations. We are to understand that four such screens and tents were arranged in the four positions immediately indicated. Gaubil is wrong in translating both 狄 and 黼扆, in the singular.—'L'officier appelle Tie eut soin de mettre en état l'ecran, sur lequel etoient représentées des haches.' We are to understand also that all these and other arrangements were made by the direction of the Grand-Guardian. The 命 of the preceding paragraphs is to be conceived to be constantly repeated.

15. The first tent and screen were placed in front of the 'rear hall' belonging to the private apartments, of course directly fronting the south. There the king was in the habit of giving audience to his ministers and to the princes (此平時見羣臣,覲諸侯之坐). 牖間 would seem, to mean 'between the windows;' but from the account of 扆, given above from the 爾雅, we must take 牖 as an abbreviation for 牖戶之間;—as in the translation. 敷重篾席,—敷=設, or 鋪, 'to spread out.' On these mats the king sat; there were three of them, one over the other; and the text would lead us to suppose that all those mentioned here were made of bamboo splints woven together, having the edges bound with silk stripes of black and white alternating (黼 is explained above; 純 [read *chun*, 2d tone)=緣, 'a border].' Ying-tă, however, quotes a passage of the Chow Le, Bk. XX., on the duties of the 司几筵, which, while it throws considerable light on the text, states that the three mats were each of a difft. material, and that each had its peculiar border.—凡大朝覲,大饗射,凡封國命諸侯,王位設黼依,依前南鄉,設莞筵紛純,加繅席畫純,加次席黼純,左右玉几. This passage, as translated (not quite accurately, but sufficiently so for my purpose) by Biot, is:—'En général, dans les grands réunions du printemps et de l'automne, dans les grands banquets, dans les cérémonies où l'on tire de l'arc, où un royaume est concédé en fief, où un grand dignitaire est nommé, il dispose le paravent brodé en noir et blanc, à la place que doit occuper l'empereur. Le devant du paravent fait face au midi. Il place la matte en joncs fins à bordure variée. Il ajoute la natte à lisière qui a une bordure peinte. Il ajoute la natte à rangées qui a une bordure mélangée de noir et de blanc. A gauche et à droite sont les petits bancs en jade pour s'appuyer.' Gan-kwŏ thinks that 篾 [this character is disputed] 席 is the 次席 of the above passage, the topmost of the three mats, the historian not thinking it necessary to describe the others particularly. Possibly it may be so; but the point is really not of much importance. 華玉仍几,—華玉=彩色之玉, 'gems of variegated colours.' The bench was adorned with such. 仍 is used as an adj., = 'usual,' 'ordinary;' intimating that the bench was the same which was used in such position by the living emperor (仍,因也,因生時所設). Woo Ch'ing, however, explains the term differently, but by no means in so satisfactory a manner. He says:—仍几謂雖飾之漆之,尙仍其質,其文不皆滅質也,吉事尙文,凶事尙質故爾, 'The benches are called 仍几, because, though they were ornamented and lacquered, their proper material could still be distinguished, its substance not all concealed by the ornamenting. The reason of this was

十七節 東序西嚮、敷重豐席、畫純、雕玉仍几。○ 十八節 西夾南嚮、敷重筍席、玄紛純、漆仍几。○

16 bench and adorned with different-coloured gems. In the side space
on the west, facing the east, they placed the different rush mats, with
their variegated border; and the usual bench adorned with veined
17 tortoise-shell. In the side space on the east, facing the west, they
put the different mats of fine grass, with their border of painted
18 silk; and the usual bench carved and adorned with gems. Before the
western side-chamber, facing the south, they placed the different
mats of fine bamboo, with their dark mixed border; and the usual
lacquered bench.

that in festive matters the ornamental takes the prominence; but on occasions of mourning and sorrow, the simple and substantial. Perhaps we ought to translate 几 in the plural, acc. to the pass. of the Chow Le just referred to.

16. 西序東嚮,—it is difficult without a picture to get for one's-self or to give the reader an idea of the 序. They were on the front hall (前堂) of the private apartments. The wall which was the boundary of this portion of the 'hall' did not extend all the way across, and from the extremity of it short walls were built towards the south, coming forward to about a line with the pillars that supported the roof. These walls were originally called the 序, acc. to the 爾雅;—東西牆謂之序. They were so called, as 'fencing or differencing between the inside and out' (所以序別內外). The screen and tent here spoken of were placed, I believe, in the side space between the 序 and outer wall of the hall. The 東嚮 is descriptive of the position of this space, and is not to be understood of the aspect of the screen and mats, which must always have been 'towards the south.' Gaubil translates 西序 by 'devant l'appartement occidental,' and Medhurst by 'in the western ante-chamber;' but both are wrong. The space was not an 'apartment,' but a portion of the hall with its own designation. Here the emperor, morning and evening, took his seat to listen to affairs of business (此旦夕聽事之坐也). 底席,—'bottom mats.' Ma Yung, Wang Suh, and Gan-kwŏ, all say that these mats (or at least the bottom one of them) were made of 青蒲, 'green rushes or reeds;' and I have so translated. K'ang-shing thinks that bamboo mats, the splints very fine, were intended (底,致也,篾織致席也). It is really all guess work. 綴 is supposed to have the sense of 雜彩, 'variegated.' 17. 東序西嚮,—comp. on last par. At this point the emp. feasted his ministers and the elders of the kingdom (此養國老,饗羣臣之坐). 豐席,—'great or superior mats.' Mats made of a kind of grass called 莞 *(hwan)* are probably meant;—why they were named 豐席 I cannot tell. The 集傳 calls them 筍席, by mistake apparently for 莞席. 畫=彩色, *i.e.*, silk painted in various colours. 18. 西夾南嚮,—this appears to have been the 西夾室, 'western side apartment,' *i.e.*, of the 'rear hall,' responding to that on the east, which was the 'wing apartment' (翼室), occupied for the time by prince Chaou as the place of mourning. Here the emperor had his private meals (此私燕之坐). 筍席,—筍 is commonly used for 'the young and edible shoots of bamboo;' here it is read *yun*, and means a soft, flexible species of bamboo, of which mats were made. 玄紛純,—'dark mixed border.' How it was mixed, I don't know. Perhaps the silk edging was all dark, but of different shades. The 'Daily Explanation' says:—其席之緣則以黑色之繪雜爲之. The reason, it is said, for preparing all these places, as if king Ching had been still alive, was to afford so many resting places for his spirit, which it was presumed would be present

十九節 越玉五重、陳寶、赤刀、大訓、弘璧、琬琰、在西序、大玉、夷玉、天球、河圖、在東序、胤之舞衣、大貝、鼖鼓、在西房、兌

19 They *set forth* also the five kinds of gems, and the precious things of display. There were the red knife, the great lessons, the large convex symbol of gem, and the rounded and pointed maces,—all in the side space on the west; the large gem, the gems from the wild tribes of the east, the heavenly sounding stone, and the river plan,—all in the side-chamber on the east; the dancing habits of Yin, the large tortoise-shell, and the large drum,—all

at the ceremony of communicating his dying charge to his son. They could not tell at what particular spot it would choose to be, and therefore would enable it to have a choice. As Ts'ae expresses it, 將傳先王顧命,知神之在此乎,在彼乎,故兼設平生之坐.

P. 19. *Display of various precious relics.* 越玉五重陳寶,—this clause covers the rest of the par., which gives in detail the gems and precious relics, with the places in which they were set forth. Ying-tă has noticed this construction of the par.:—此經爲下總目,下復分別言之. I take 陳 passively, and understand a 列 before 玉, governing both it and 寶. 赤刀,—'the red knife.' This was, no doubt, a knife which had been distinguished at some time in the history of the empire. It would be of no use wearying ourselves, as the critics have done in vain, to discover what knife it was. Concerning 'the great lessons' Gaubil enquires:—'Was this the history of the empire, or some Book of religion or morals? or the one and the other?' We might put such questions indefinitely. Wang Suh thought we were to understand the Canons and Counsels of Parts I. and II. Ts'ae would go farther back, to the 'Books of the three 皇 and five 帝,' mentioned by Gan-kwŏ in his Introduction to the Shoo; but he thinks the lessons of Wăn and Woo may also be included! 弘 (=大) 璧,—see on Bk. VI., p. 4, where also the duke of Chow is represented as holding a mace (珪) in his hand. To the imperial 珪, 'maces,' or 'sceptres,' belonged the 琬琰. From the text we should naturally have concluded that one article was intended by those terms; but from the Chow Le, Bk. XX., on the duties of the 典瑞, we learn that there was one 'gem-token' called 琬, and another called 琰. They were each 9 inches long:—the former rounded, expressive of good will; the other pointed, expressive of sharp severity against evil. All these articles were exhibited in 'the western side-space,' behind the screen, &c., of p. 16. 大玉至東序,—大玉, 'great gem-*stone*;' but said by K'ang-shing to be from mount Hwa. 夷玉, 'gem-*stones* contributed by the E, or wild tribes of the east.' Ts'ae would take 夷 as =常, 'common,' which does not seem at all so likely a meaning. 天球,—see for the meaning of 球, on the 'Yih and Tseih,' p. 9. Gaubil thinks that 天球 means 'the heavenly sphere, a celestial globe, or something else, to represent the movement of the stars.' But the use of the character 球 for 'a globe' is quite modern. 河圖,—this was some scheme to represent the first suggestions of the eight diagrams of Fuh-he. The fable was, that a dragon-horse came forth from the waters of the Ho, having marks or signs on his back, from which that emperor got his idea. See what is said on the 'Book of Lŏ,' p. 321. 胤之至西房,—胤, see on the name of Pt. III., Bk. IV. 大貝,—'great tortoise-shell.' Among the gifts by which the friends of king Wăn propitiated the tyrant Show, when he had confined the rising chief in prison, mention is made of a tortoise-shell curved as the pole of a carriage. There was a drum under the Chow dyn., called 鼖鼓, made 8 feet long. That in the text, however, would probably be a similar

之戈、和之弓、垂之竹矢、在東房。○二十節大輅在賓階面、綴輅在阼階面、先輅在左塾之前、次輅在右塾之前。○

in the western apartment; and the spear of Tuy, the bow of Ho, and the bamboo arrows of Suy,—all in the eastern apartment.

20 The grand carriage was by the guests' steps, facing the south. The next carriage was by the eastern steps, facing the south. The foremost carriage was in the front of the left lobby; and the next carriage was in the front of the right lobby.

instrument transmitted from former times. By the western and eastern apartments we are to understand two rooms, east and west of the 路寢, forming part therefore of the private apartments. They were behind the 夾室 of the 'rear hall,' and of larger dimensions. 兌之至東房,—Tuy, Ho, and Suy were, no doubt. famous artificers of antiquity. and distinguished respectively for the making of the several articles here mentioned. That is all we can be said to know of Tuy and Ho, but Suy is supposed to be the same with Shun's minister of Works.

Ts'ae suggests that the various articles here enumerated were set forth not merely as relics of the empire, but as having been favourites with king Ching;—to keep up the illusion of everything appearing as if he were there alive. He gives also a good remark from Yang She (楊時,中庸傳):—宗器,於祭陳之,示能守也,於顧命陳之,示能傳也, 'The articles of honour were set forth at the sacrifices, to show that the emperor could preserve them; they were set forth at the ceremonies of announcing a testamentary charge, to show that he could transmit them.'

P. 20. *Display of imperial carriages.* In the Chow Le, Bk. XXVII., on the duties of the 巾車, we have a full account of the imperial carriages, which were of five kinds,—玉, 金, 象, 革, and 木:—*i.e.*, the grand carriage ornamented with gems; the second, ornamented with metal (gold, we may suppose); the third, ornamented with ivory; the fourth with leather and lacquered; the fifth, a wooden carriage, lacquered. Ts'ae supposes that all the five carriages are included in the text, the grand carriage being the 玉輅 (or 路, which is the more common designation); 綴輅, 'the connected carriage,' being the 金輅; 先輅, 'the front carriage' the 木輅; and 次輅, 'the next carriage (or carriages) in order,' both the 象輅 and the 革路. In this view he differs from all the old commentators. Gan-kwŏ, Ma Yung, and Wang Suh took the carriages in the par. to be those of the Chow Le in the order of their rank, the fourth, or leather carriage—the chariot of war—being omitted, as inappropriate to the occasion. K'ang-shing had a view of his own. The 大輅 was with him, as the others, the 玉路, but the 綴輅 was also a 玉路 No. 2, while the 先輅 and the 次輅 were the 象路 and a 象路 No. 2 (玉路之貳,象路之貳). I should prefer to adopt the view of Gan-kwŏ and those who agree with him. There can be no satisfactory explanation given of the names 綴, 先, and 次, and our course is simply to translate them as we best can. The carriages were all arranged inside the Loo (路) gate; and this gives us some idea of the dimensions of the palace, or the ground which it inclosed, as two carriages could stand opposite to each other (and not close together, we may suppose) between the gate and the steps by which the hall was ascended. On the west of the hall were the guests' steps, those by which visitors ascended; on the east were those appropriate to the host, the 主階, called here 阼階. The front of those steps was of course towards the south. The 爾雅 says—門側之堂謂之塾, 'Halls by the side of the gate were called 塾.' We may translate 塾 by 'lobby.' Ts'ae observes that the carriages were thus displayed, as in the case of the screens, tents, and relics, that everything might be done as when the king was alive. The student will ask where they were brought from, and how they were brought inside the Loo gate. Of course

廿一節 二人雀弁、執惠、立于畢門之內、四人綦弁、執戈上刃、夾兩階戺、一人冕執劉、立于東堂、一人冕執鉞、立于西堂、一人冕執戣、立于東

21 Two men in brownish leather caps, and holding three-cornered halberds, stood inside the gate leading to the private *apartments*: Four men in caps of spotted deer-skin, holding spears with upturned blades, stood one on each side of the steps east and west, and near to the platform of the hall. One man in a great officer's cap, and holding an axe, stood in the hall *near the front* at the east *end*. One man in a great officer's cap, and holding a *somewhat different* axe, stood in the hall, near the front at the west *end*. One man in a great officer's cap, and holding a lance, stood at the

they were brought, by the officer called 典路, from their usual houses or repositories. How they were brought inside the Loo gate cannot be explained so clearly. Ming-shing says that from the Loo to the Kaou or outer gate there was a level way. This is not the case now in the structure of the large public buildings from which I have endeavoured to give a general idea of king Ching's palace.

P. 21. *Arrangement of guards about the gate and hall.* 二人至之內,—弁 is sometimes used as a general designation for all coverings of the head used in ancient times. Here it denotes a leathern cap worn by guards, and which is figured something like a 冕, having the surmounting cover, but no pendents attached. 雀弁,—'sparrow cap,' *i.e.*, acc. to K'ang-shing, with reference to the colour, which was like a male sparrow's head. The 惠 was a species of 矛, a kind of spear or lance, sharp-pointed, with hooks bending downwards (凡矛上銳而旁勾,上銳所以象物之芒,旁勾,所以象物之生). Gan-kwŏ says the 惠 was 三隅矛, 'a three-cornered *maou*.' I suppose the point above the 'hooks' was fashioned in this way, which would make it more a halberd than a spear. We have seen that 畢門 is another name for 路門. These two men stood, each on one side, inside the fifth gate, within which everything yet described had been transacted.

四人至階戺,—the 綦弁 was different in form from the 雀弁, in being without the surmounting cover. It was made of the skin of a spotted deer, probably the *axis*. The 戈 spear had a blade with upturned edge, projecting on one side from the base of the point. 堂廉曰戺, 'The side of the platform of the hall was called 戺.' 'The two stairs' are mentioned in the last par. We are to conceive of a guard accoutred as described, standing near the platform of the hall on each side of the steps by which it was ascended.

一人至西堂,—the 冕 here was of the same form as that worn by the emperor, but distinguished from it by the number of the pendents and the nature of the gems strung upon them. The critics are probably right in determining that the 冕 here was that worn by a 大夫 or 'great officer,' having 'five pendents with black gems.' 鉞 is the common name for 'a battle-axe.' The 劉 was a weapon of the same kind, but with some peculiarity of form, which it is difficult to ascertain. By 西堂 and 東堂 we are to understand the portion of the 'front hall' or platform east and west, in front of the two 序 described on par. 19. K'ang-shing says:—序內半以前曰堂,此立於東西堂者,當在東西廂近階而立也. 一人至西垂,—戣 and 瞿,

垂、一人冕執瞿、立于西垂、一人冕執銳、立于側階。○廿二節王麻冕黼裳、由賓階隮、卿士邦君、麻冕蟻裳、入卽位。○廿三節太保、太史、太宗、皆麻冕

front and eastern end of the hall. One man, in a great officer's cap, and holding a *somewhat different* lance, stood at the front and western end of the hall. One man in a great officer's cap, and holding a pointed weapon, stood by the steps on the north.

22 The king, in a hempen cap and a variously adorned skirt, ascended by the guests' steps, followed by the nobles and princes of States, in hempen caps and black ant-coloured skirts. Having
23 entered, they all took their places. The Grand-protector, the Grand-historiographer, and the minister of Religion were all in hempen

are described as being varieties of the 戟, 'a spear or lance with three points.' I do not think that their exact form can be determined. See the figures in Ch'ing Yaou-teen's (程瑤田) 考工創物小言, in the 皇淸經解, 卷五百三十七. The dict. defines 垂 by 堂之盡處, 近階者, 'the extremities of the hall, near the steps.' These men stood east and west respectively from the bearers of the 劉 and the 鉞. See Yaou-teen's 釋宮小記, 經解卷五百三十五. 一人至側階, —Ts'ae says that 銳 ought to be 鈗, after Ying-tă, and on the authority of the 說文, which, however, only defines the character as 'a weapon grasped by the imperial attendants' (侍臣所執兵). 側階,—'the side steps;' but both Ts'ae and Këang Shing agree in saying that the steps on the north of the hall, of which there was only one flight are to be understood. Shing says:—側階, 北下階也, 在北堂之下, 側之言特, 北堂惟一階, 故曰側階. So, also Ying-tă, who observes further, that 'of the seven weapons mentioned in this par. it is only the 戈 of which we have any particular account. Of the rest we have no description. The names and forms of ancient and modern weapons being different, we cannot arrive at any certain knowledge about the various arms here mentioned. Wang Suh contented himself with saying that the characters were names of ancient weapons.'

Pp. 22—24. *The announcement of the testamentary charge; and the manner of it.* All was now ready for the grand ceremony and all the performers, in their appropriate array, take their places in the hall. 22. 麻冕,—see Ana, IX., iii. 黼裳,—the skirt of the emperor's dress on sacrificial occasions was variously adorned. See the 'Yih and Tseih,' p. 4. The 'axe' (黼) was one of the figures upon it, and Ying-tă supposes it is mentioned here, by synecdoche, for all the others. It may be so; but I take 黼, as in p. 15. Ch'aou is here for the first time called 'king;' but still he goes up by 'the guests' steps,' not presuming to ascend by the others, while his father's corpse was in the hall. 隮=升. 蟻裳,—'ant skirts;' meaning dark, like the colour of ants. 'They all entered and took their places;' *i.e.*, the places proper to them, according to their various ranks. 23. 太保至彤裳,—we can easily see how the three dignitaries here mentioned should take the prominent part in the ceremony which they did. Their skirts were of a pale red colour (彤=纁),—the proper colour of their sacrificial dress. 介圭,—'the grand mace' (介=大), a cubit and 2 inches long, called also 鎭圭. See the Chow Le, Bk. XIII., on the duties of the 玉

彤裳、太保承介
圭、上宗奉同瑁、
由阼階隮、太史
秉書、由賓階隮、
御王册命。○廿四曰、
王后憑玉几、道
揚末命、命汝嗣
訓、臨君周邦、率
循大卞、燮和天
下。用答揚文武

caps and red skirts. The Grand-protector bore the great mace. The minister of Religion bore the cup, and the mace-cover. These two ascended by the eastern steps. The Grand-historiographer bore the testamentary charge. He ascended by the guests' steps, and advanced to the king with the record of the charge, saying,
24 "Our great lord, leaning on the gem-adorned bench, declared his last charge, and commanded you to continue the observance of the lessons, and to take the rule of the empire of Chow, complying with the great laws, and securing the harmony of the empire, so as to respond to and display the bright instructions of Wăn and Woo."

人. It belonged to the emperor, and was one of the emblems of his sovereignty. 上宗,—this was, no doubt, the minister of Religion, the 宗伯 of Bk. XX., p. 9. In the Chow Le he is called 大宗伯, and immediately subordinate in his department were the two 小宗伯. 'Thus,' says K'ang-shing, 'there were three 宗伯. By 上宗 here are intended the 大宗伯 and one of the 小宗伯, one of them carrying the 同, and the other the 瑁.' This view may be rejected without hesitation. 上宗 is the 宗伯 *par eminence*, so denominated probably as superior to the two 小宗伯. 同 is defined—爵名, 'the name of a cup.' It must have been some particular cup which the emperor only had the right to employ in sacrificing. 瑁,—see on the 'Can. of Shun,' p. 7. This was what I have called there 'a sort of frame by which the genuineness of the gem-tokens conferred on the difft. princes was tested.' We see here that it was itself made of gem. We can easily understand how the other tokens or maces could be tested by it; but it is not explained how it was applied to the 璧圭. The Grand-guardian and the minister of Religion ascended by the east or emperor's steps, because the authority of king Ching was, as it were, in their persons, to be conveyed in the present ceremony to his son. 書 is the testamentary charge which the historiographer had written or graved on tablets by the guardian's order;—see par. 12. He ascended by the guests' steps, being only an employé in the premier's department. Other reasons for his doing so have been assigned;—unsatisfactorily. 御 here is best defined by 進, and 御王册命=以册命進於王.

24. 曰,—'saying.' Some make 命 the nominative to this, as if what follows were what had been written. But this is not to be supposed. What was written was what the king had spoken, as recorded in parr. 4—9. In presenting the record the historiographer made the brief speech which is here given. 道揚末命=宣揚臨終之命. 命汝嗣訓=命汝嗣守文武之大訓, 'charged you to continue to keep the great lessons of Wăn and Woo.' 臨君周邦,—'to descend and be sovereign over the country (=empire) of Chow.' 大卞=大法, 'the great laws.' This clause seems to declare that the emperor was not

之光訓。○ 廿五節 王再拜、興、答曰、眇眇予末小子、其能而亂四方、以敬忌天威。○ 廿六節 乃受同瑁、王三宿、三祭、三咤、上

25 The king twice bowed *low*, and then arose, and said, "I am utterly insignificant and but a child; how can I be able to govern the four quarters *of the empire* with such a reverent awe of
26 the dread majesty of Heaven?" He then received the cup and the mace-cover. Thrice he advanced with a cup *of spirits;* thrice he sacrificed; and thrice he put the cup down. The minister of Religion said, "It is accepted."

absolute, but subject to certain constitutional laws. Sëě Ke-seuen, however, would make 'the great law' to be that delivered by Shun to Yu in Pt. II., Bk II., p. 15.

Pp. 25, 26. *Ch'aou's acceptance of the sovereignty.* 眇, derived from the *eye* and *small*, has the sense of 'little,' 'insignificant.' The repetition of it expresses that idea strongly. The whole expression—眇眇予末小子 is a very humble designation of himself by the new emperor. 而亂,—亂 is in the sense of 治. The critics nearly all take 而=如, and complete the meaning—其能如父祖治四方, 'can I govern the four quarters of the empire as my ancestors did?' This does not seem to be necessary. 其能而亂四方=其何能而治四方, according to a common usage of 而. 敬忌天威,—comp. 敬迓天威 in par. 6. 敬忌 occurred in Bk. IX., p. 19. 26. 乃受同瑁,—the king received these things from the minister of Religion, who had taken them up to the hall. 'He received them,' says K'ang-shing, 'one with each hand;' but we do not know the manner of the action. Nothing is said of his receiving 'the great mace,' which the guardian had borne up. No doubt he had received it, and disposed of it somehow. 三宿,三祭,三咤,—Ts'ae after Gan-kwŏ defines 宿 by 進爵, 'advanced the cup.' K'ang-shing says: —宿,肅也,徐行前曰肅,'宿 *i. q.* 肅, meaning to go gently forward.' The two definitions, it will be seen, may admit of a similar interpretation. When the king received the record of the charge he was standing at the top of the western steps a little eastwards, with his face to the north. The historiographer stood by king Ching's coffin, on the south west of it with his face to the east. There he read the charge, after which the king bowed twice, and the minister of Religion, on the south west of the king with his face to the north, presented the cup and mace-cover. The king took them, and having given the cover in charge to an attendant, advanced with the cup to the place between the pillars where the sacrificial spirits were placed. Having filled a cup, he advanced to the east of the coffin, and stood with his face to the west; then going to the spot where his father's spirit was supposed to be, he sacrificed, pouring out the spirits on the ground after which he put the cup on a bench appropriated for it. This he repeated three times. Such is the account of the ceremony given by Ying-tă, which must be nearly correct, if it be not so in every particular. He says three different cups were used, while we should rather suppose that the sacrifices were all made with one,—the 同 which is mentioned. The account in this point, however, agrees better with the 三咤, 咤 being taken in the sense of 奠爵, 'to set down a cup.' There is a difference of opinion both as to the form and meaning of this character. On these points Ch'in Leih has said:—'There are two explanations of 咤. Gan-kwŏ defined it as meaning 奠爵, "to put down a cup;" and most scholars have concurred in his view. Soo Shih, however, considered that it meant "to raise to the teeth without drinking," like 嚌, in the par. below. At first I was inclined to agree with Soo, principally because of the 'mouth' (口) at the side of the character. Subsequent examination altered this view. 咤 is a mistake for 詫, with which the 說文 quotes the passage. Gan-kwŏ's explanation ought not to be altered. If 咤 and 嚌 were the

宗曰饗。○廿七節太保受同、降盥、以異同秉璋以酢、授宗人同、拜、王答拜。○廿八節太保受同、祭、嚌、宅、授宗人同、拜、王答拜。○廿九節太保降、收、諸侯出廟門俟。

27 The Grand-protector received the cup, descended the steps, and washed his hands. He then took another cup, and in his hand a half mace, in order to make the responsive sacrifice. Having given the cup to an attending officer, he did obeisance. The king
28 returned the obeisance. The Grand-protector then took back the cup, and sacrificed with it. He then just tasted the sacrificial spirits, returned to his place, gave the cup to the attendant, and did obeisance. The king returned the obeisance.
29 The Grand-protector descended from the hall, when the various articles were removed, and the princes all went out from the temple gate and waited.

same in meaning, why should we not find one or the other of them in the two contiguous paragraphs?' See the 集說. 上宗曰饗,—both Gan-kwŏ and Wang Suh explain this—'The minister of Religion said to the king, "Drink now;"' referring to the custom for the offerer to drink some of the sacrificial wine, and so receive blessing from the spirit or spirits sacrificed to. I prefer to take the meaning as in the translation. The 'Daily Explanation' says:—宗伯乃傳神命而言曰，先王已饗之矣.

Pp. 27—29. *How the Grand-protector concluded the ceremony.* 27. 太保受同,—the 同 here must be that which the king had used. If we are to suppose with Gan-kwŏ that a difft. cup was employed for each libation, I should think that the 同 may have been used to fill them. 降盥,—'descended—*i.e.*, went down the steps, putting the cup back into a basket (下堂反于篚)—and washed his hands.' It was customary to wash the hands before offering sacrifice. The 璋 is described as a 'half mace carried by ministers' (半圭曰璋，臣所奉). Its make is called 邸剡, in the Chow Le, Bk. XX., 典瑞. With the new cup and this mace the guardian again ascended the steps—以酢=以報祭, 'to return the sacrifice;' here, it seems to me = 'to repeat the sacrifice,' 'to offer a second sacrifice.' The young king had in his sacrifice acknowledged to the spirit of his father that he had received his testamentary charge; it now belonged to the Grand-guardian to inform the same spirit that he had communicated that charge. 授宗人同拜=以授宗人而拜. By 宗人 we are to understand one of the employés in the dept. of the minister of Religion. The 'bowing' was to the spirit of the departed king, represented probably by a tablet, where it was supposed to rest. The guardian could not bow, and carry the cup and mace at the same time; he therefore handed them to the attendant. 王答拜,—the king returned the obeisance as for his father.

28. 嚌,—see on 咤 in the last par. 宅=居. The 'Daily Explanation' expands it into—退居其所立之位. 拜，王答拜,—as in the last par. Many critics, however, say that the bows were made to the new king, and returned by him for himself. I do not think this is unlikely. The critics have not borne sufficiently in mind that the service described in this Book was one of an extraordinary character. 29. 收=有

司收撤器用, 'the proper officers removed the apparatus of the service.' 廟門,—this is the Loo gate, The private apartments had for the time, through the presence of the coffin and by the sacrifices, been converted into a sort of ancestral temple. 俟,—'waited;' *i.e.*, they waited to have an audience of the new sovereign.

I append here the remarks of Wang Pih on this Book and the next. The difficult point on which he dwells will be found treated of on the last par. of the Announcement of king K'ang:—

當正多,大之服足天聖制公擁鎮公不人
只一不之氏成誠公,之事周宰,宜周而聖
書始,詞終蘇既言召下處盡,冢謂安,下,以
二其之始也,喪,此公天以未位下,之天亦
誥,正誥家可之也,周以所之也,天山待防,
之一命國事,年禮法,也,室,髮崩臨泰心之
王篇,開載敘三非世賢王毫之君如之疑
康一中紀之爲釋,萬聖輔無王以下人嫌
命,爲終,是謂以暫爲之夾當武主天聖爲
顧合其全典,論,而以下賢,義,當幼定以肯
嫌正,豈蠱成非出公外議,而之評,宜,而以後今已.
起至也,隙,乎,豈故召內可矣,卒議權變權,免古而
肯公者門變有,變,乎,使之窞倉之變處之不乎,人
不大忌俟大未之計施髮者於世處然謂猶用一
而以顧覦一所履之設一室儀後曰論,乃變,易尹
肉,之所孽,此古身患其無王禮免雖法是處可伊
骨行無餘倡命,日慮命,臣,定定不哉,常經,公權者,
待念,而究心,顧前危末之綏考終畏以其召議,權
心之然姦人之創防張大以暇而可易失公之用
之疑洞料惑王懲此恢小所不閒,吁未不周世善

BOOK. XXIII. THE ANNOUNCEMENT OF KING K'ANG.

康王之誥

一節 王出在應門之內、太保率西方諸侯入應門左、畢公率東方諸侯入應門右、皆布乘黃朱、賓稱奉圭兼幣、曰、一二臣衞、敢執壤奠、皆再拜稽首、王義

1 I. The king came forth and stood *in the space* within the fourth gate of the palace, when the Grand-guardian led in all the princes of the western regions by the left *half* of the gate, and the duke of Peih those of the eastern regions by the right *half*. They then caused their teams of light bay horses, with red manes and tails, to be exhibited; and the princes, raising aloft their sceptres and *other* presents, said, "We, your servants, defenders *of the throne*, venture to bring here the productions of our territories and set them forth." With these words, they did obeisance twice, bowing their heads to the earth. The king, righteously continuing the virtue *of his predecessors*, returned their obeisance.

THE NAME OF THE BOOK.—康王之誥, 'The Announcement of king K'ang.' We have seen, on par. 7 of the last Book, that K'ang was the honorary posthumous title conferred on Ch'aou, the successor of Ching, and third sovereign of the dynasty of Chow. In the dict. we find three explanations of the character, used with such an application. It may denote that the individual so denominated was 'an abyss, a fountain, sending forth its waters' (淵源流通曰康); or that 'he was gentle and mild, fond of happiness' (温柔好樂曰康); or that 'he caused the people to be tranquil and happy' (令民安樂曰康). Immediately on K'ang's accession, he made the Announcement

which is here recorded. The Book is found in both the texts; but something more must be said on this point.

The connection between this Book and the last. The Book is found in both the texts. In Fuh-shang's Shoo, however, this Book and the last formed only one Book. Yet the 'little preface' shows us that there were in Confucius' Shoo two Books, one called 'The Testamentary Charge,' and one, 'The Announcement of king K'ang.' We cannot but believe also that Fuh-shang's one Book contained the whole of them both. The only question is as to where the division of them should take place. Choo He says, 'Take away the prefatory notices, and we should not think of making any division. The one part runs naturally, by the connection of the style, into the other, (除却序文讀著,則文勢自相接連). All the old interpreters, excepting Gan-kwŏ,—K'ang-shing, Ma Yung, and Wang Suh,—extended the Testamentary Charge to par. 3 of the Announcement, and made the latter very brief indeed. Much more natural is the division as it stands in the *textus receptus*, and which I here assume was made by Gan-kwŏ, whether he acted merely on his own sense of fitness, or had special authority for the arrangement in the recovered tablets which were submitted to him. As the Books now stand, the first is complete, and the second. The portion which precedes the Announcement is a proper introduction to it, while it is out of place as an appendix to the Testamentary charge.

Tae Tung-yuen, of the present dynasty, pronounces both divisions wrong, but his own view, if he can be said to have one on the point in hand, is very unsatisfactory. Accepting Fuh-shang's arrangement of the whole in one Book, he would divide it into three parts:—the first, parr. 1—13, relating to the Testamentary Charge; the second, parr. 14—29, describing the accession of king K'ang, *the year after his father's death*; and the third, being all comprehended in the Announcement, relating all that took place at the first public audience or levee by the new monarch, immediately after the accession. Granting all this, he still divides the two Books at the same point as Gan-kwŏ. Of his view, that from p. 14 of the Charge the things described all belonged to the year after Ching's death, I shall speak on par. 1. See 戴東原集卷一.

Contents. The action of the Book follows immediately that of the last. A great assembly of princes do homage after their fashion to the new king, and caution and advise him on the discharge of the great duties to which he is called. He responds with the declaration which has given name to the Book, referring to his predecessors, and asking the assistance of all his hearers that his reign might be a not unworthy sequel of theirs. With this the proceedings terminate, and the king resumes his mourning dress which he had put off for the occasion. It will be seen that I have arranged the paragraphs in three chapters.

Ch. I. Pp. 1—3. First audience of the princes and ministers held by king K'ang. Their offerings; and advice. 1. 王出在應門之內=王乃出路(=廟)門,立于應門之內, 'The king went out from the Loo gate, and stood in the space between it and the Ying gate.' The 應 gate, we have seen, was the 4th of the palace gates. It took its name, according to Ch'in Sze-k'ae, from a drum near it which was called the 應鼓. Between it and the 5th gate was held the 治朝 or 'audience of govt.,' at which king K'ang on this occasion received the homage of all the princes, showing himself to them for the first time, as 'the son of Heaven.'

[Ts'ae, by mistake, calls this the 內朝. It would not be correct, however, to call it, with Sze-k'ae, the 外朝.]

On the Guardian and the duke of Peih's leading the princes of the west and the east respectively, see on the last Bk., p. 3. The princes of the west entered by the left or eastern side of the gate, and those of the east by the right or western side, and took their places accordingly. This appears to have been all according to rule. The Le Ke, Bk. 曲禮,上, Pt. ii., p. 29, says, 'The host enters on the right of the gate, and proceeds to the eastern steps; the guest enters on the left, and proceeds to the western steps.' From west to east and from east to west, therefore, was the rule. See Lin Che-k'e, *in loc.* 皆布(=陳)乘黃朱,—a team of four horses (馬四匹) was called 乘. Those horses were 黃朱, 'yellow and red.' The former character expresses the general colour of the animals. But 'yellow' in Chinese is applied to many shades; that intended here being, I apprehend, a 'light bay.' 朱 is understood to denote that their tails and manes were dyed this colour. This is inferred from a passage in the 左傳,定十年, which describes such an operation:—宋公子地,有白馬四,公嬖向魋,取而朱其尾鬣以與之. Ts'ae mentions that some interpret the 黃朱 of 'baskets of yellow and red silks,' such as are mentioned in 'The Tribute of Yu;' but such an interpretation is very unlikely in this passage. 賓稱奉圭兼幣=諸侯乃舉所奉之守圭及幣帛, 'The princes raised aloft the several maces which they kept, and their *other* presents.' 賓=諸侯;—see the Chow Le, Bk. XXXVIII., p. 1,—大行人掌大賓之禮, where by 大賓 is meant all the princes from the

嗣德、答拜。○（二節）太保暨芮伯、咸進相揖、皆再拜稽首、曰、敢敬告天子、皇天改大邦殷之命、惟周文武、誕受羑

2 The Grand-guardian and the chief of Juy, with all the rest, then advanced and bowed to each other, after which they did obeisance twice, bowing their heads to the ground, and said, 'O Son of Heaven, we venture respectfully to declare our sentiments. Great Heaven altered its decree in favour of the great empire of Yin, and Wăn and Woo of our Chow greatly received the same, and carried it out,

Yaou domain inwards. 奉圭,—these are the maces or gem-tokens conferred on them by the emp., and which they brought with them when they appeared at court. Ying-tă thought that by 幣 we were to understand the horses already exhibited—or a portion of them at least—in the courtyard; but I cannot believe so. A passage in the Book of the Chow Le just quoted, on the duties of the 小行人, beginning 合六幣, may be consulted. Other offerings, referred to in the address below, are no doubt intended. The princes, indeed, could not be raising them aloft themselves; but they had attendants with them who did so. 一二臣,—'we, one or two ministers.' Comp. the use of 二三 in the Ana., III., xxiv., *et al.* 執壤奠=執壤地所出之贄奠之. We are to suppose that one of the princes spoke in the name of all the others. 王義嗣德答拜,—the words 義嗣德 seem introduced by the recorder of the Book to explain how it was that the young king returned the obeisance of the princes. Lin Che-k'e observes that, as a rule, the sovereign does not return the 拜 of his ministers, yet K'ang was on this occasion the *host* and the princes all were his *guests*, and such an interchange of courtesies was according to etiquette. Ts'ae, Woo Ch'ing, and Kĕang Shing, all find a deeper meaning in the language. K'ang, they say, was now the declared successor to the throne, but until the year of his father's death was elapsed, his reign could not chronologically commence. His returning the obeisance, therefore, was a recognition by himself and all the princes that he and no other was to be their sovereign;—it was done 'in righteousness,' though not perhaps in rule. Ts'ae says:—答拜旣正其爲後，且知其以喪見. Shing's comment is:—誼 (so he reads) 德者，明王當喪，未嗣位，特以繼先王之體，誼當嗣先王之德，以諸侯之覲，故答拜，此之謂禮以誼起. If this criticism of Ts'ae &c. be correct, as I believe it is, it disposes of the view of Tae Tung-yuen, that all the ceremonies from par. 14 of the last Book took place in the year after Ching's death. There remains, indeed, the difficulty on which he insists.—How was it that the princes of the various domains happened to be at court with their offerings, &c., as if in readiness for the old king's death, and the accession of the new? The difficulty must be acknowledged; but perhaps it would disappear if we had fuller information about the time. To my mind it is not so great as that of supposing that the action is suddenly carried over many months, between parr. 13 and 14 of the last Book, without the slightest note of time in the text:—to say nothing of the conclusion of Ts'ae and others from these words —王義嗣德.

Pp. 2, 3. *The advice given by all the princes to the young king.* 太保暨芮伯,—the princes advanced in the last par. to present their offerings under the leading of the Guardian and the duke of Peih, as the Chiefs of the east and west respectively. Now the duke of Peih gives place to the baron of Juy, the minister of Instruction, and ranking among the six *K'ing* next to the prime minister. 咸進相揖,—it seems the simplest construction to take 咸 = the 皆, which immediately follows, meaning all the rest of the princes and ministers, who then 相揖, 'moved their left or right arms to one other,' as they took their several places in the order required by the court etiquette. See the account of Confucius' movements in the court of Loo, Ana., X., iii., 2. Ying-tă would confine 咸進 to the Guardian and the baron of Juy.—'These two made all the others advance, motion-

若、克恤西土。〇惟新陟王、畢協賞罰、戡定厥功。用敷遺後人休、今王敬之哉、張皇六師、無壞我高祖寡命。

3 manifesting their kindly government in the western regions. His recently ascended Majesty, rewarding and punishing exactly in accordance with what was right, fully established their achievements, and transmitted this happy state to his successors. Do you, O king, now be reverent in your position. Maintain your armies in great order, and do not allow the rarely equalled appointment of our high ancestors to come to harm."

ing to them with their arms to take their proper places, to which motion the princes responded.' Woo Ch'ing has still a difft. view, taking 相 as 相=儐相之人; but this only complicates the construction. 曰,—the Guardian was no doubt spokesman for all the others. 惟周至羑若,—the difficulty here is with 羑若, which Ts'ae acknowledges that he does not understand. He mentions the view of Soo Shih, that somehow there is an allusion to the confinement of king Wăn by the tyrant Show in 羑里; but I do not see how this is to be brought out of the text. He mentions also the conjecture of some that 羑若 is the same as 厥若 in p. 6, 羑 being an error of the text for 厥. Gan-kwŏ took 羑 as meaning 道. Ma Yung and Wang Suh did the same. Ying-tă observes that 羑 and 猷 are allied in sound, and that therefore we may explain 羑 by 道. I have translated accordingly (文武大受天道而順之), though I rather suspect that the text is corrupted. Këang Shing makes 羑=進, and says:—天改殷之命,惟文武大受,而進順之. There is no authority for such an interpretation of the char. 克恤西土,—the patrimony of the chiefs of Chow was in the west. It was in that part of the empire that their virtue was first recognized, and the foundations of their influence laid. 惟新陟王,—'the newly ascended king.' Ching was not yet buried, and had not received his honorary title. He could only be thus spoken of. 畢協至人休,—by the 'rewards and punishments,' which king Ching is said to have 'finished harmonizing,' *i.e.*, administering according to what was right, we are to understand probably the investitures of many princes, and the suppression of rebellions, with the punishment of the rebels, in which the duke of Chow played so conspicuous a part. These are all, allowably, attributed to the king himself; and by these he completed the work begun by Wăn and Woo, and the dynasty might be considered established in the possession of the empire. 戡=克, 'he succeeded in.' 敷遺後人休,—休 may be considered as in the objective gov. by 遺. 後人 is under the govt. of the preposition 於 understood. Woo Ch'ing gives the meaning of the whole very clearly:—賞當功,罰當罪,盡合其宜,克勝其任,安定文武之功,用能延及于今後人,有此休美. 張皇六師,—'Keep your six armies like a bent bow, and magnify them.' The duke of Shaou would seem to have in mind the counsel given to himself by the duke of Chow, Bk. XVI., p. 21, and also what was said by that duke to king Ching, Bk. XIX., p. 22. 無(=毋)壞我高祖寡命,—寡命 is defined by Ts'ae—艱難寡得之基命, 'the appointment difficult to be got, and such as is seldom to be got.' Këang Shing gives Wang Suh's account of 寡:—美文王少有及之,故曰寡命. The speaker, in 我高祖, '*our* high ancestor (or ancestors),' identifies himself with the imperial House. This gives some support to what is said, on p. 420, of the duke of Shaou's having been the son of king Wăn by a concubine.

○王若曰、庶邦侯甸男衞、惟予一人釗報誥。○昔君文武、丕平富、不務咎、底至齊信、用昭明于天下、則亦有熊羆之士、不二心之臣、

4 II. The king spoke thus:—"Ye princes of the various States,
chiefs of the How, Teen, Nan, and Wei domains, I, Ch'aou, the one
5 man, make an announcement in return *for your advice*. The former
sovereigns, Wăn and Woo, were greatly just, and enriched *the people*. They did not occupy themselves with people's crimes. Pushing to the utmost and maintaining an entire impartiality and sincerity, they became gloriously illustrious throughout the empire. Then they had officers brave as bears and grisly bears, and ministers of no

Ch. II. Pp. 4—6. REPLY OF THE KING TO THE PRECEDING ADDRESS; CALLED HIS ANNOUNCEMENT. 4. The *princes* do not appear as parties in the preceding address, nor are the *ministers* (羣臣) mentioned here. But we must suppose that the address emanated from the princes as well as the ministers, and that the reply was made to them equally. No mention is made of the domain which was between the Nan and the Wei; no doubt the chiefs from it were present, and they may have been present also from beyond the Wei, though the text says nothing about them. 予一人釗,—the emperor called himself—'I, the one man,' and did not add his name. It was the rule, however, for the successor to the throne to do so, while the period of mourning for the deceased sovereign lasted.—See the case of the young emperor 猛, mentioned in the 左傳, 昭二十二年. 報誥,—Lin Che-k'e expands this:—諸侯戒我,故我以誥報之. 5. *The merits of Wăn and Woo; and how they were supported by their ministers and officers.* 昔君,—as in the last Bk., p. 5. 丕平富,—'were greatly just and rich.' The critics are probably correct in interpreting the language of the govt. of Wăn and Woo,—that it was just, carefully guarding the rights of the people, and that it was liberal, making taxation light, so that the people had plenty for all their wants. The paraphrase of the 'Daily Explanation' is:—文武之爲君也,有溥博均平之德,輕徭役,薄賦斂,使天下家給人足,莫不富厚有餘,以豐民之財. Wang Suh's comment is brief and satisfactory:—文武道大,天下以平,萬民以富,是也. 不務咎,—'they did not bend their minds on—address their efforts to—the faults *of the people*.' The meaning seems to be that they were not on the watch to find out crime and punish it. To quote again from the Daily Explanation:—人或有非,不得已而用刑,則輕省而不務深刻,謹愼而不致錯誤,寧失出,毋失入,不專意求人之非惡而務置之于法. I can by no means accept Këang Shing's definitions of 務=趣, and 咎=災. He says:—文武大平,富天下之民,使不趣于咎災,言爲民除害. 底至齊信,—底至=推行而底其至, 'they pushed the practice and carried it to the utmost.' The question arises of what it was that they carried to the utmost? Was it the virtues indicated in the two previous parr, so that 齊 and 信 are merely adjectives? or are we to take those two characters as nouns, denoting other virtues, having a substantial meaning of their own? Lin Che-k'e, Ts'ae, and the Sung critics generally take the former view. Ts'ae says:—齊信者,兼盡而極其誠也,文武務德,不務罰之心,推行而底其至,兼盡

保乂王家、用端命于上帝、皇天用訓厥道、付畀四方。○六節乃命建侯樹屏、在我後之人、今予一二伯父、尚胥暨顧、綏爾先公之臣服于先王、雖爾

double heart, who *helped them to* maintain and regulate the royal House. Thus *did they receive* the true favouring decree from God; and thus did great Heaven approve of their ways, and give them
6 the four quarters *of the empire*. Then they appointed and set up principalities, and established bulwarks *to the throne*, with a view to us their successors. Now do ye, my uncles, I pray you, consider with one another, and carry out the service which the dukes, your predecessors, rendered to my predecessors. Though your persons be

而極其誠, 內外充實. Gan-kwŏ took the latter view, making 齊=中. He gives—致行至中信之道; and I have translated accordingly. Ma Yung likewise took 齊=中; but he put a stop there, and joined 信 as an adverb with the clause that follows, in which construction Këang Shing has followed him. 熊羆之士,—see Bk. II., p. 9. 用端命于上帝,—用='thus,' 'thereby.' 端=正直, 'correct.' We seem to be obliged to understand a 受 after 用:—'they thus received the right favouring decree from God.' Këang Shing is the only one who construes differently, saying—用能端直其命于上帝, 言正命以待天也. What follows, 皇天, 云云, is an expansion of this clause, a more accurate description of the 'favouring decree.' 訓=順, 'to accord with,'='to approve.' 6. *He appeals to the great princes to assist him as their fathers had assisted Wăn and Woo, and in accordance with the intention of their appointments.* 命建侯樹屏,—the subject of 命 is Wăn and Woo, as founders of the dynasty, so that the force of the term merges in that of 建 and 樹. This is much better than, with Këang Shing, to suppose the par. to begin at 皇天 above, and make 天 the nominative to 命.—乃命之建侯, 云云. The 'planting of defences or screens' (樹屏) is nothing different from the 'setting up of princes' (建侯). 在我後之人,—在 must be taken as='with reference to,' 'for the sake of.' 一二伯父,—一二, as in par. 1. Ying-tă observes that when the emperor was addressing princes of large States who bore the same surname with himself, he called them 伯父; and if their principalities were small, he called them 叔父. The princes of a different surname were addressed by him as 伯舅 and 叔舅. Here Chaʻou speaks more particularly to the great princes of his own surname. 尚胥至先王,—胥=相; 暨=與: 胥暨='with one another.' 顧=顧念而不忘, 'to think of and not forget.' 綏=安. According as we take this to mean 'to soothe,' 'to tranquillize,' or 'to pursue quietly and steadily,' we get two views of the passage. Lin Che-kʻe, after Soo Shih, adopts the latter view, and compares the sentiment with that in the 'Pwan-kăng,' Pt. i., p. 14, and Pt. ii., p. 14.—使諸侯能盡忠於王室, 如其先公之於先王, 則爾先公在天之靈於是安矣. If you, princes,

身在外、乃心罔不在王室、用奉恤厥若、無遺鞠子羞。○群公既皆聽命、相揖趨出、王釋冕、反喪服。

distant, let your hearts be in the royal house. Thus enter into my anxieties and act in accordance with them, so that I, the little child, may not be put to shame."

7 III. All the dukes, having heard this charge, bowed to one another and hastily withdrew. The king put off his cap, and assumed again his mourning dress.

can discharge all loyal service to the royal House, as your predecessors did to mine, then their souls will have repose in heaven.' I was at first inclined to this view, but a closer inspection of the text makes me prefer the former, which is that given by Ts'ae after Gan-kwŏ. 用奉恤厥若 may be taken as in the translation, after Ts'ae and Gan-kwŏ. The 'Daily Explanation' has:—用以此心,仰奉在上之憂勤,而順承毋違. Or we may translate—'Be thus reverently anxious to act in accordance with the requirements of your duty,' which is the view taken by Lin Che-k'e.—汝諸侯其職所當順者,當奉恤之,而不敢忽忘. 鞠子=稚子, 'a child,' one who has not yet left his mother's arms.'

Ch. III. P. 7. The audience closes, and the king resumes his mourning. The use of 相揖 here confirms the interpretation of the phrase which I have adopted in p. 2. The concluding statement, showing that the king and all the officers only assumed their mourning dress at the conclusion of this Announcement, has, since the time of Soo Shih, given rise to a controversy, which will probably be among Chinese critics interminable. According to Shih, everything about the publication of the Testamentary Charge and the subsequent proceedings ought to have been transacted in mourning garb; and the neglect of this was a melancholy violation of *propriety*. If the duke of Chow had been alive, Shih thinks that he would not have allowed it, and he wonders why Confucius selected the documents recording it to form a portion of the Shoo. In point of fact, it cannot be proved positively that any violation of the proprieties established by the duke of Chow was committed, for the ceremonies to be observed on various occasions in the imperial court have not been transmitted. But to a student from the west the controversy appears trivial. We are glad to have the ceremonies actually observed at so distant a date brought before our eyes so graphically as is done in 'The Testamentary Charge,' and 'The Announcement of king K'ang.'

THE BOOKS OF CHOW.

BOOK XXIV. THE CHARGE TO *THE DUKE OF* PEIH.

畢命

一節 惟十有二年、六月庚午朏、越三日壬申、王朝步自宗周、至于豐、以成周之衆、命畢公保釐東郊。○二節 王若曰、

1 I. In the sixth month of his twelfth year, the day of the new moon's appearance was Kăng-woo, and on Jin-shin, the third day after, the king walked in the morning from the honoured city of Chow to Fung, and there, with reference to the multitudes of Ching-chow, gave charge to the duke of Peih to protect and regulate the eastern frontier.

INTRODUCTORY NOTE. If that reign must have been happy which, extending over a considerable number of years, has yet left few or no memorials in history, that of king K'ang may be so characterized. It extended over twenty-six years, but no other event of it, after the Announcement of the last Book, is alluded to in the Shoo or by Sze-ma Ts'een, but that appointment of the duke of Peih, to which we have now arrived. Ts'een, indeed, tells us that 'during the time of kings Ching and K'ang, the empire was in a state of profound tranquillity, so that punishments were laid aside, and not used for more than forty years' (成康之際,天下安寧,刑錯四十餘年不用). Happy China!

THE NAME OF THE BOOK.—畢命, 'The Charge to *the duke of* Peih.' The territory of Peih was in the pres. dis. of Ch'ang-ngan (長安), dep. of Se-ngan. It was not a large principality, whose ruler was entitled to be styled duke or *Kung*. That title is employed here as a denomination of dignity or office, the chief of Peih having succeeded to the duke of Chow as Grand-Tutor;—see on Bk. XXII., p. 3. He was a scion of the House of Chow. This and his being Grand-Tutor may both be inferred from the manner in which king K'ang addresses him as 父師. Ch'in Sze-k'ae says that his name was Kaou (高). He must have been well advanced in years, when the 'Charge' recorded here was addressed to him, for, acc. to p. 5, he had played his part in the fortunes of his House from the time of king Wăn. The Book was not in the Shoo of Fuh-shang.

CONTENTS. 'King K'ang,' says Ts'ae, 'considering *the condition of* the multitudes of Ching-

chow, appointed the duke of Peih to protect and regulate *that district and its people.* This Book contains the charge to him as it was recorded on tablets.'

Keun-ch'in, who had succeeded to the duke of Chow in charge of Ching-chow, has followed him to the grave. By the labours of those two great ministers, a considerable change had been effected in the character of the people of Yin who had been transferred to that district. King K'ang appoints the duke of Peih to enter into and complete their work, adopting such measures as the altered character of the people, and altered circumstances of the time, called for. The charge occupies all the Book after an introductory paragraph, and may be divided into three chapters, each introduced by the words—'The king said.'

The first, parr. 2—5, speaks of what had been accomplished in Ching-chow, and the admirable qualities of Kaou which fitted him to accomplish what remained to be done. The second, parr. 6—11, speaks of the special measures which were called for by the original character and by the altered character of the people. The third, parr. 12—15, dwells on the importance of the charge, and stimulates the duke, by various motives, to address himself to fulfil it effectually.

Ch. I. P. 1. THE TIME; PLACE; AND GENERAL NATURE OF THE CHARGE. 惟十至壬申,—朏, see on Bk. XII., p. 2. As it denotes the third day of the moon, we are again enabled to bring the commonly received chronology to the test of calculation. Here I will give the note of Gaubil, as on par. 2 of 'The Testamentary Charge:'—'It is agreed that the day 庚午 here is the third day of the sixth moon of the calendar of Chow. Lew Hin and Pan Koo pretend that this was the year corresponding to B.C. 1,067, to which year they refer the twelfth year of king K'ang; and this chronology is followed in the 通鑑綱目. In the year B.C. 1,067, the 16th of May was, indeed, the day 庚午, or the 7th of the cycle, but the 14th of May was not the first day of the moon which did not happen till several days after; and that year therefore was not the 12th of K'ang's reign. Laying down the principle avowed by Pan Koo and Lew Hin about the third day of the moon, the cycle names in the text agree with the year B.C. 1,056. The 16th of May was the day of new moon in China; the 18th, the third day of the moon, was 庚午; and this month was the sixth in the calendar of Chow, since during it the sun entered the sign of the Twins. From "The Announcement of Shaou," "The Announcement about Lŏ," and this Book, we see that the Chinese astronomers of those times counted the day when the sun and moon were veritably in conjunction to be the first day of the moon. The time of a lunation was divided into the time of brightness and the time of obscurity; the passage from the obscure to the bright time was described as "the death of the obscure," and the passage from the bright to the obscure time as "the birth of the obscure;"—see "The Testamentary Charge." The standard History gives 26 as the years of K'ang's reign; if that be correct, his death took place B.C. 1,042, since we have found that B.C. 1,056 was his 12th year; and B.C. 1,067 was the first year of his reign.

'This year, B.C. 1,067, should be marked by the cycle characters 庚戌, the 11th year of the cycle. Now, the "Bamboo Books" do mark his first year so; but the year which they denote is that B.C. 1,007, differing from the true year, which appears to have been demonstrated, exactly an entire cycle of 60 years.'

[As the cycle names of the days here afford ground for such important conclusions, in which Gaubil, I may state, was anticipated by Chang Yih-hing (the Buddhist priest mentioned on page 19), under the T'ang dynasty, it becomes desirable to establish the genuineness of the par., which may be hastily thrown aside with the remark that it only occurs in one of the controverted Books. Now this we are able to do, so far as the year, month, and days are concerned, from a passage in the 漢律歷志,第一下, being that referred to by Gaubil, and which is to this effect:—康王十二年,六月戊辰朔,三日庚午,故畢命豐刑曰,惟十有二年六月庚午朏,王命作策豐刑. We do not know what to make of 豐刑 here; but it is plain that Lew Hin had seen a copy of the 'Charge to Peih,' in this par. substantially the same with what we have in the text before us.]

王朝至于豐,—朝步, see on Bk. III., p. 1. 宗周,—see on Bk. XX., p. 1. We are to understand Haou. 'The king went to Fung,' says Ts'ae, 'to give the charge in the temple of king Wăn, because the duke of Peih had been minister to him.' 成周,—this was what was called 下都, 'the lower capital,' See on Bk. XXI., p. 1., where also 東郊, 'the eastern frontier,' is explained. 保=安; 釐=理. The time had come to adopt a diff't. method with the people of Yin from those pursued by their former overseers, the duke of Chow and Keun-ch'in;—as is explained below.

嗚呼、父師、惟文王武王、敷大德于天下、用克受殷命。○惟周公（三節）左右先王、綏定厥家、毖殷頑民、遷于洛邑、密邇王室、式化厥訓、既歷三紀、世變

2 II. The king spoke thus:—Oh! Grand-tutor, it was when king
Wăn and king Woo had diffused their great virtue through the
empire that they were able to receive the appointment which Yin
3 had enjoyed. The duke of Chow acted as assistant to my royal
predecessors, and tranquillized and established their empire. Cautiously did he deal with the refractory people of Yin, and removed them to the city of Lŏ, that they might be quietly near the royal house, and thus be transformed by its lessons. Six and thirty years have elapsed, the generation has been changed, and manners

Ch. II. Pp. 2—5. FIRST PART OF THE CHARGE. HOW THE EMPIRE HAD BEEN GOT BY WAN AND WOO, ASSISTED BY THE DUKE OF CHOW; WHAT THE DUKE HAD DONE WITH THE PEOPLE OF YIN. NEW MEASURES WERE NOW CALLED FOR; AND THE CHARACTER OF THE DUKE OF PEIH, WHICH MARKED HIM OUT AS THE MAN FOR THE OCCASION. 2. 父師,—acc. to what was said on 一二伯父 in par. 6 of the last Book, we might translate this by 'Uncle and Tutor.' Lin Che-k'e, moreover, says that the duke of Peih was 'a son of king Wăn, a younger brother of king Woo and the duke of Chow, and an uncle of king Ching (文王之子,武王周公之弟,成王之叔父); but I do not know his authority for such a statement. Sze-ma Ts'een has given the names of Wăn's ten sons by his queen T'ae-sze, and this duke is not among them. I believe he was a scion of the House of Chow; but we may take 父師 here in the same way as in Pt. IV., Bk. XI., p. 1, as=太師. If he had really been a brother of the duke of Chow, we might have expected some reference to the fact in the course of the Charge. 3. 惟周公左右先王,—the critics generally understand by 先王 all K'ang's predecessors, —Wăn, Woo, and Ching. Lin Che-k'e contends with much force that the phrase should in this place be restricted to king Ching. It is hardly necessary to depart from the more common view. Ching must certainly be included. Gaubil gives—'le roi, mon pere;' Medhurst erroneously,—'these former kings.' 厥家=厥國家, 'their (or his) empire.' 毖殷至厥訓,—comp. Bk. XIV., pp. 18—21. 密邇王室,—comp. 密邇先王, Pt. IV., Bk. V., Pt. i., p. 9. The 王城 or 'imperial city' of Lŏ was the place where the 'nine vases' of the empire were deposited, and where it was intended that the emperor should give audience to all the princes. The people of Yin in Ching-chow and the country about might very well be said to be near the 'royal house.' The 'Daily Explanation' expands 式化厥訓 into 日聞我周之仁聲善政,日親我周之仁人君子,由是潛消其悍暴之習,而漸化于德義之訓. 既歷三紀,—'there have elapsed—been gone through—three *Ke*, or periods of twelve years.' A period of twelve years was denominated a 紀, acc. to Ying-tă, because in that period the planet Jupiter completed a revolution in his orbit, and the cycle characters of the 地支, or 'earthly branches,' had also run their round. We do not know exactly from what year we are to reckon these 36 years. If, as is commonly believed, the reign of Ching lasted 37 years, and we add 12 years of K'ang's reign to them, we obtain four duodenary periods, and not three. Even

風移、四方無虞、予一人以寧。○四節道有升降、政由俗革、不臧厥臧、民罔攸勸。○五節惟公懋德、克勤小物、弼亮四世、正色率下、罔不祗師言、

have altered. Through the four quarters of the empire there is no occasion for anxiety, and I, the one man, enjoy repose.

4 The prevailing ways now tend to advancement and now to degeneracy, and measures of government must be varied according to the manners *of the time.* If you do not manifest your approval of what is good, the people will not be led to stimulate themselves
5 in it. But your virtue, O duke, is strenuous, and you are cautiously attentive to small things. You have been helpful to and brightened four reigns, with deportment all-correct, leading on the inferior officers, so that there is not one who does not reverently take your words as a law. Your admirable merits were that of many in the

if we reckon from the date of the 'Announcement about Lŏ,' we have more than 40 years. A supposition of Gaubil, that king K'ang intends the time which had elapsed from the death of the duke of Chow, seems to me very likely. 世變,—our word 'generation' answers to 世. Ts'ae says;—父子曰世, 'Father and son are called a 世.'—'One generation passeth away, and another cometh.' 四方無虞,—see the use of 無虞 in Pt. II., Bk. IV., p. 6.

P. 4. *Govt. must be varied according to the character of the people; the time was come for discriminative measures.* 道有升降,—it would be hard to say how Gan-kwŏ understood this clause. His comment on it is—天道有上下交接之義, which Ying-tă only makes more dark by his expansion of it. I have followed Ts'ae who observes that 有升=有隆, 'generous,' 'affluent,' 'good;' and 有降=有汚, 'foul,' 'impure;' and then illustrates this clause and the next by saying that, when the duke of Chow took charge of Ching-chow, the character of the people, with their evil habits all-unchanged, rendered a firm and cautious dealing with them necessary. When Keun-ch'in took charge, the people were considerably improved, and hence he was enjoined to be forbearing with them, and promote harmonizing measures. 不臧云云,—the people, we are to suppose, were now in that state, that the good of many of them deserved to be acknowledged, and that acknowledgement would act as the best stimulus to others. The paraphrase of the 'Daily Explanation' is:—至于今日,善者固多,而不善者亦容或有之,務必寬嚴竝施,興起其爲善者,且懲治其爲不善者,庶幾殷民有所畏慕,益相勸而化耳. 臧=善. In the first case it is a verb; in the second, a noun in the concrete. 5. *The great virtue of the duke of Peih.* 克勤小物,—小物, 'little things,'='small matters' (細行).

By 四世, 'four generations,' we are to understand the reigns of Wăn, Woo, Ching, and the existing reign of K'ang. Ying-tă refers to a passage in the 國語,晉語四 (near the end), about king Wăn, how he 詢於八虞,而咨於二虢......而訪於辛尹,重之以周,召,畢,榮, which shows that in the 8th cent. B.C., it was the current belief that the duke of Peih had been a minister of king Wăn.

正色率下,—'with correct countenance

嘉績多于先
王、予小子垂
拱仰成。○王六節
曰、嗚呼、父師、
今予祗命公
以周公之事、
往哉。○旌七節別
淑慝、表厥宅
里、彰善癉惡、
樹之風聲、弗

times of the former kings; I, the little child, have but to let my robes hang down, and fold my hands while I look up for the complete effect *of your measures*."

6 III. The king spoke, "Oh! Grand-tutor, I now reverently
7 charge you with the duties of the duke of Chow.—Go! Signalize the good, separating the bad from them; give tokens of your approbation to their neighbourhoods, distinguishing the good so as to make it ill for the evil, *thus* establishing the influence and reputation *of their virtue*. Where the people will not obey your lessons and statutes,

leading on those below you.' But by 色 we are to understand all the deportment. Lin Che-k'e refers, aptly enough, to the words of Confucius about the man in authority, Ana. XX., ii., 2,—君子正其衣冠,尊其瞻視,儼然人望而畏之,不亦威而不猛乎. 祗師言=祗敬而師法公言. The 師 is a verb, ='to imitate,' 'to take as a model.' 嘉績多于先王,—this clause is in a measure opposed to the next.—'Even under my predecessors your admirable merits have been many; how much more must I be indebted to you!' 予小子,云云,—we must not understand 'the robes let down and the hands folded' as expressive of idleness and indifference. The king figures himself in the ancestral temple, in his robes and attitudes of reverent ceremony, happy in the thought that he had so able a minister on whom he might entirely depend. Compare the same language in the conclusion of Bk. III., p. 10.

The king certainly is not sparing in his laudation of the minister.

Ch. III. Pp. 6—11. SECOND PART OF THE CHARGE:—THE SPECIAL DUTIES WHICH THE DUKE WAS TO DISCHARGE: THE DIFFICULTIES WITH WHICH HE WOULD HAVE TO CONTEND; AND THE METHOD BY WHICH HE MIGHT BE SUCCESSFUL. 6. 祗命,—'reverently charge.' The charge being so great, being communicated in the temple of king Wăn, having respect to the completion of the work of the duke of Chow, king K'ang could not but have a feeling of reverence in delivering it. The work that Keun-ch'in had done is not mentioned, but he appears in p. 13. 7. Many of the people of Yin had profited so much by the labours of the duke of Chow and Keun-ch'in with them, that they might be pronounced reformed, and should receive marks of favour, while those who continued obstinately bad should be made to feel that they were marked. 旌別 (low. 4th tone) 至風聲,—these clauses show how the good should be dealt with. 旌 is the name of a peculiar kind of flag, used among other purposes to mark out places or paths; as a verb here, it = our 'to signalize.' 旌別淑(=善)慝(=惡)=旌善別惡, with the meaning in the translation. 表厥宅里=表異善人之居里. 表,—'a signal,' 'to set up a signal;'—akin to 旌. 彰善癉惡=彰顯其善以病其爲惡者. The two parts of the clause are connected as in the first clause. 樹之風聲,—with 樹之 comp. the expression 死之, Ana., XIV., xvi. The whole ='planting—setting up—for them, *i.e.*, the good, their influence and reputation.' The 'Daily Explanation' gives for it—善者之風聲,使之卓然樹立,顯于當時,傳于後世. 弗率至畏慕,—these three clauses describe how the bad

率訓典、殊厥井疆、俾克畏慕、申畫郊圻、愼固封守、以康四海。○八節政貴有恆、辭尚體要、不惟好異、商俗靡靡、利口惟賢、餘風未殄、公其

mark off the boundaries of their hamlets, making them fear *to do evil* and desire *to do good.* Define anew the borders and frontiers, and be careful to strengthen the guardposts through the territory, in order to secure the tranquillity of the whole empire.

8 "In measures of government to be consistent and constant, and in proclamations a combination of completeness and brevity, are valuable. There should not be the love of what is extraordinary. Among the customs of Shang was the flattery of superiors. Sharp-tonguedness was the sign of worth. The remains of these manners are not yet obliterated. Do you, O duke, bear this in mind.

should be dealt with. 殊厥井疆＝殊別其井居疆界. 井,—'the wells,' about which their farms were distributed. It may be translated here by 'hamlets.' We see how the people—the peasantry—of Yin were distributed over the country of which Ching-chow might be considered the centre. 申畫郊圻,—Ts'ae says that 圻 and 畿 are the same; but the meaning of 界, given for 圻 in the dict., answers very well. Wang Ts'ëaou says:—'The city of Lŏ and the honoured capital of Chow were the two centres of the imperial domain. The honoured capital of Haou might be considered to have a square of 800 *le*, or 64 squares of 100 *le* each, attached to it; and Lŏ or Ching-chow to have a square of 600 *le*, or 36 squares of 100 *le* each. The extent from east to west was greater than from north to south, but altogether there was as much as a square of 1,000 *le*. Thus the borders of Lŏ were also the borders of Haou.' See the 集說. 固封守, 'strengthen the *places of* ward within the boundaries over which you are appointed.'—封域之內, 高深險阻已設守禦者, 益謹飭之. Wang Ch'ung-yun observes that, while the separation of the good from the bad was calculated to have a beneficial moral effect upon the people, these latter measures were a safeguard against any attempts at insurrection.

Pp. 8—11. *The difficulties the duke would have to contend with; and how to contend with them.*

8. 恆 is defined as the opposite of 暫 or 'what is brief.' 辭＝辭令, 'proclamations,' 'govt. orders.' 體要＝理完言簡, 'complete in principle, and compendious in expression.' We may take 貴 and 尚 as synonyms. 靡靡 is taken as having the meaning of 隨順, 'ready acquiescence,' *i.e.*, of inferiors with their superiors. Ying-tă shows that this was the meaning given to the phrase in the time of Confucius, by quoting the remarks of Han K'e (韓起), a statesman of Tsin, contemporary with the sage:—韓宣子稱紂使師延作靡靡之樂, 靡靡者, 相隨順之意. [I have tried without success to verify this reference. Han K'e appears repeatedly in the 左傳, 昭公, but I have not met with the remark attributed to him. Ying-tă has probably confounded 韓宣子 with the scholar 韓非子, in the 3d Bk. of whose Works (十過第十) mention is made of 師延, who 與紂爲靡靡之樂.] The sharp-tonguedness of the times of Yin is indicated in Pt. IV., Bk. V., Pt. iii., p. 9, and Bk. VII., Pt.

念哉。○我(九節)聞曰、世祿之家、鮮克由禮、以蕩陵德、實悖天道、敝化奢麗、萬世同流。○茲(十節)殷庶士、席寵惟舊、怙侈滅義、服美于人、驕淫矜侉、將由惡終、雖收放心、閑

9 I have heard the saying—'Families which have for generations
enjoyed places of emolument seldom observe the rules of propriety.
They become dissolute and do violence to virtue, setting themselves
in positive opposition to the way of Heaven. They ruin the
formative principles of good; encourage extravagance and display;
10 and tend to carry all *future* ages on the same stream with them.' Now
the officers of Yin had long relied on the favour which they enjoyed.
In the confidence of their prideful extravagance they extinguished
their *sense of* righteousness. They displayed before men the beauty
of their robes, proud, licentious, arrogant, and boastful;—the
natural issue was that they should have ended in being thoroughly bad. Although their lost minds have been *in a measure*

i., p. 17. 9. On the general lesson of this par., comp. various passages of Bk. XV. 由禮=從禮, 'to pursue the course of propriety.' 陵=犯, 'to violate,' or 侵, 'to invade,' 'encroach upon.' 敝化,—'they injured transforming changes,' *i.e.*, they corrupt the public manners, acc. to which the characters of individuals are moulded. 敝=壞. 10. 席寵惟舊,—席, is used in the sense of 因 or 藉, 'to depend on.' Their 'favour' had been to them the mat on which they rested. The dict. gives on the character a note of Yen Sze-koo:—席猶因也, 言若人之坐於席也. For 怙侈 the 'Daily Explanation' gives—怙恃其驕侈. 侈 is 'extravagance' taking its rise from pride. 服美于人,—Lin Che-k'e understands this as meaning—'They tried to surpass other men in the beauty of their dress' (美于他人); but it is better to take the 于 after the adj. as in p. 5,—嘉績多于先王. Luh Këen (陸鍵; Ming dyn.) defines 驕 as=心肆, 'the dissoluteness of the mind;' 淫=心佚, 'the voluptuousness of the mind;' 矜=心傲, 'the arrogance of the mind;' 侉=心浮, 'the froth of the mind.' 將由惡終,—the 將 shows the natural issue of the various ways and attributes which have been described, and attributed to the officers of Yin. It would be wrong to translate it as an historical future. We find a portion of this par., without any note of quotation, in the 左傳, where 必 appears instead of 將.—襄, 二十七年, 叔孫曰, 服美于人, 必以惡終. 雖收, 云云,—it is here that the phrase, 放心, 'the lost mind,' to which so much importance was subsequently attached by Mencius, occurs for the first time in the classics. 閑之,—'to bar them.' 'The root of evil,' says Ch'in King, 'might still be present; and though the lost mind has been recovered, it may be carried off again on the occurrence of temptation.' 11. 資(=貨財, 'goods,' 'pro-

之惟艱。○十一節資富能訓、惟以永年、惟德惟義、時乃大訓、不由古訓、于何其訓。○十二節王曰、嗚呼、父師、邦之安危、惟茲殷士、不剛不柔、厥德允修、○十三節惟周公克慎厥始、惟君陳克和厥中、惟公克成厥終、三后協心、同厎于道、

11 recovered, it is difficult to keep them under proper restraint. If with their property and wealth they can be brought under the influence of instruction, they may enjoy lengthened years. Virtue and righteousness!—these are the great lessons. If you do not follow with them *these* lessons of antiquity, wherein will you instruct them?"

12 IV. The king said, "Oh! Grand-tutor, the security or the danger of the empire depends on these officers of Yin. If you are not *too* stern with them nor *too* mild, their virtue will be truly cultivated.

13 The duke of Chow was able to exercise the necessary caution at the beginning *of the undertaking;* Keun-ch'in displayed the harmony proper to the middle of it; and you, O duke, can bring it at last to a successful issue. You three princes will have been one in aim, and have equally arrived at the proper way. The penetrating power of your principles, and the good character of your

perty.') 富能訓,惟以永年,—it is difficult to say whether we should understand 資富能訓 as meaning, 'Having property and wealth, if they can also be instructed,' or 'Notwithstanding their property and wealth, if they can be instructed.' I think the former view is preferable, as Ch'in King says:—既富以養其身,又訓以養其心,全正性,所以順正命,此所以永年也. 時乃大訓,—時=是. 'The lessons of antiquity' can only mean those of 'virtue and righteousness.' The crowding of difft. subjects into one short paragraph is annoying and perplexing.

Ch. IV. Pp. 12—15. THE CONCLUSION OF THE CHARGE:—IMPORTANCE OF THE WORK ENTRUSTED TO THE DUKE; AND MOTIVES TO MAKE HIM EXERT HIMSELF. 12. 邦之安危,—by 邦 here we must understand the whole empire. The king had said in par. 3 that he had no occasion for anxiety about anything in the empire. His language here is different. 'It shows,' says Ts'ae, 'that he was one who could not rest easily in small achievements.' He would make assurance doubly sure. 不剛不柔,—this is the rule of conduct for the duke of Peih. He was to pursue the right medium in dealing with the officers of Yin. 13. 惟周公至厥終,—comp. Bk. XXI., p. 7. 三后協心,同厎于道,—Wang Ts'ëaou says:—三后之政,前後以相濟爲心,是曰協心,適因革之宜,各行其所當然,是曰同厎

道洽政治、澤潤生民、四夷左衽、罔不咸賴、予小子永膺多福。○ 十四節 公其惟時成周、建無窮之基、亦有無窮之聞、子孫訓其成式惟乂。○ 十五節 嗚呼、罔曰弗克、惟既厥心、罔曰民寡、惟慎厥事、欽若先王成烈、以休于前政。

measures of government, will exert an enriching influence on the people, so that the wild tribes, with their coats buttoning on the left, will all seek their dependence on them, and I, the little child,
4 will long enjoy much happiness. Thus, O duke, here in Ching-chow will you establish for ever the imperial possession *of Chow*, and you will have an inexhaustible fame. Your descendants will follow your perfect pattern, governing accordingly.

5 "Oh! do not say, 'I am unequal to this;' but exert your mind to the utmost. Do not say, 'The people are few;' but attend carefully to your business. Reverently follow the accomplished achievements of the former kings, and complete the excellence of the government of your predecessors."

于道, 'The govt. of the three princes differing as this earlier and that later, yet each aiding the others, is what is called 協心; their measures, different as the change of manners and times required, yet always right in their own circumstances, is what is called 同底于道.' 道洽,—comp. 洽於天下, Mencius, II., Pt. I., i., 7. 道洽 and 政治 are one thing, or the course and the issue of the rule of Ching-chow. 生民,—see Bk. V., p. 12. 左衽,—see Ana., XIV., xviii., 2. 予膺多福,—see Bk. XXI., p. 14. 14. 公其至之基,—Gan-kwŏ expounds this—公其惟以是成周之治爲周家立無窮之基業. 子孫訓(=順)其成式惟乂,—the 'Daily Explanation' gives for this:—公之子孫, 有治民之責者, 亦遵守成法, 以致治安, 譽流奕世, 謀詒後昆, 皆于公今日基之矣. 15. 惟既厥心,—既=竭盡, 'to exert to the utmost.' The duke ought not to shrink from his duty, because it was arduous. 罔曰至厥事,—neither might he trifle with his work, thinking it easy. 欽若,—comp. in the 'Can. of Yaou,' p. 3. By 'the former kings' we are to understand Wăn, Woo, and Ching. 以休于前政,—the 'former government' is that of the duke of Chow and Keun-ch'in. The clause will bear to be translated,—'that you may realize an excellence superior to the govt. of your predecessors;' but we have two instances of 于 after an adj. in this Book, and not indicating comparison. I prefer to consider 休 as an active verb, and the whole = 以休美周公君陳之政.

THE BOOKS OF CHOW.

BOOK XXV. KEUN-YA.

君牙

王(一節)若曰、嗚呼、君牙、惟乃祖乃父、世篤忠貞、服勞王家、厥有成績、紀于太常。○惟(二節)予小

1 The king spoke thus:—"Oh! Keun-ya, your grandfather and your father, one after the other, with a true loyalty and honesty, laboured in the service of the royal House, accomplishing a merit

INTRODUCTORY NOTE. In the note at the commencement of the last Book, I have said that the annals of king K'ang are peculiarly barren. No other event of his reign is commemorated but the appointment of the duke of Peih to the govt. of Ching-chow. During his time, however, several worthies of whom we have had occasion to speak passed off the stage. In Loo, Pih-k'in, the son of the duke of Chow, died B.C. 1,062 (or 1,063), and was succeeded by his son Ts'ew (酋), or duke K'aou (考公), who gave place in the king's 20th year to duke Yang (煬公). Yang died in the last year of the reign, and was followed by his son Tsae (宰), or duke Yew (幽公). To the same year is assigned the death of Shih, the duke of Shaou, the co-worker with the duke of Chow in the establishment of the dynasty.

The viscount of Wei, the prince of K'ang, and Chung of Ts'ae have all likewise their deaths chronicled in this reign.

King K'ang was succeeded by his son Hëa (瑕), known as king Ch'aou (昭王), to whom the standard History assigns a very long reign of 51 years. The Shoo, however, is silent about him. The appointment of Keun-ya to be minister of Instruction, in the Book to which we have now arrived, was made by king Muh (穆), Ch'aou's son and successor, the first year of whose reign is commonly placed in B.C. 1,000 (or 1,001). The brief notices of Ch'aou and his reign which we find in Sze-ma Ts'een and other authors are unfavourable to him. The first symptoms of decay in the dynasty date, indeed, from his time. In B.C. 1,038 the duke of Loo was murdered by a younger brother, who established himself in his room, while the king could do nothing to avenge so great an outrage.

Ch'aou died in a hunting expedition to the south, according to most accounts, being drowned in the river Han, which he was crossing in a boat, whose planks were only glued together! This account is no doubt fabulous.

THE NAME OF THE BOOK.—君牙, 'Keun-ya.' The name is taken from that of the person whose appointment to be minister of Instruction forms the subject of the Book. Keun-ya's surname is not known. His father and grandfather, it appears, had been in the same office before him; and hence it is conjectured that he may have been the grandson of the Chief of Juy, who was minister of Instruction at the commencement of king K'ang's reign. This is possible; but we cannot say more, for, acc. to the received chronology, the commencement of Muh's reign was separated from that of K'ang by nearly 80 years.

The Book was not in Fuh-shang's Shoo.

CONTENTS. The Book is short, containing only seven paragraphs. The 4th and 5th parr.

子、嗣守文武成康遺緒、亦惟先王之臣、克左右亂四方、心之憂危、若蹈虎尾、涉于春冰。○三節今命

2 which was recorded on the grand banner. I, who am but a little child, have inherited the charge of the line of government transmitted from Wăn and Woo, from Ching and from K'ang, and keep also thinking of their ministers who were able to aid them in the good government of the four quarters *of the empire;*—the trembling anxiety of my mind makes me feel as if I were treading

speak of the duties of the minister of Instruction. The other paragraphs stimulate Keun-ya to the discharge of them by motives drawn from the merits of his forefathers, and the services which he would render to the empire, making his sovereign no unworthy descendant of Wăn and Woo.

Pp. 1—3. *The king speaks of the merits of Keun-ya's grandfather and father; of his own anxiety to get ministers equal to those of his ancestors; and of his hope that Keun-ya would render him services which should prove that he was the worthy scion of a good stock.* 1. 世篤至王家,—Ma San (馬森; Ming dyn.) gives the following definitions of 忠 and 貞:—盡心之謂忠,無一念之不實也,守道之謂貞,無一事之不正也, 'The putting forth one's whole mind is called 忠; there is not in it the insincerity of a single thought: holding firm the way of principle is called 貞; there is not in it the incorrectness of a single action.' We must understand a preposition, 於 or 爲, between 勞 and 王. 紀於太常,—太常 is the name of the grand imperial banner. The Chow Le, Bk. XXVII., makes mention of the 司常, or 'superintendent of banners,' who had charge of all the 'nine flags or banners' (九旗). 常, therefore, is in that passage used apparently as synonymous with 旗. Commonly, however, we find it used with reference to the grand standard, on which were figures of the sun and moon, with figures of dragons, lying along its breadth, one over the other head above tail. The sun and moon, however, were the distinctive figures of the grand banner. It was borne aloft when the emperor went to sacrifice;—see the same Bk. of the Chow Le, on the duties of the 巾車, p. 2. The names of meritorious ministers, moreover, were inscribed on it during their life time, preparatory to their sharing in the sacrifices of the ancestral temple after their death;—see the Chow Le, Bk. XXX., on the duties of the 司勳, p. 3. 2. 惟予至遺緒,—it is inferred, and with reason, from the language of this clause, that the king had lately succeeded to the throne, and that this Charge to Keun-ya was delivered in the early part of his reign. Chronologists generally refer it to his 3d year. But how is it that while speaking of the line or clue of govt., as being transmitted to him from Wăn and Woo, Ching and K'ang, he makes no mention of K'ang's successor, his own father? The prefatory note expressly assigns the charge to king Muh. 亦惟至四方,—the meaning of this is, that while the king felt that he himself could not follow his predecessors *passibus æquis*, he thought also how they, so superior to him, had yet been assisted by very able ministers. What cause was there then for anxiety to him! 惟=思. In the edition of the 'Thirteen *King*,' for 先王之臣 we have 先正之臣. But Gan-kwŏ's comment—亦惟父祖之臣—shows that he must have read 先王. 先正 probably crept into the text from Bk. XXVIII., p. 1, *q. v.* 亂四方,—see 'The Testamentary Charge,' p. 25. 蹈虎尾,—this representation of perilousness is also found in the Yih King, under the diagram

爾予翼、作股
肱心膂、纘乃
舊服、無忝祖
考。○四節弘敷五
典、式和民則、
爾身克正、罔
敢弗正、民心
罔中、惟爾之
中。○五節夏暑雨、
小民惟曰怨

3 on a tiger's tail, or walking upon spring ice. I now give you charge
to assist me; be as my limbs to me, as my heart and back-bone.
Continue their old service, and do not disgrace your grandfather
and father.
4 "Diffuse widely *the knowledge of* the five invariable relations
of society, and reverently seek to produce a harmonious observance
of the duties belonging to them among the people. If you can
be correct in your own person, none will dare to be but correct.
The minds of the people cannot attain to the right Mean *of*
5 *duty*;—they must be guided by your attaining it. In the heat and
rains of summer, the inferior people may be described as murmuring

履. 3. 今命至心膂, comp. the various ways in which Kaou-tsung spoke of Yuĕ's relations to him, IV., Bk. VIII., Pt. i., pp. 5—8; and also par. 11 of the 'Yih and Tseih.' 舊服=先公之舊職, 'the old office of your fathers.' The only difficulty is with the 乃. It would seem to be =汝, and then 乃舊服, is 'the old duties which would almost seem hereditary in your family.' Ying-tă ingeniously says—繼汝先世舊所服行. This par. and the next show that Keun-ya's father and grandfather had been the ministers of Instruction.

P. 4. *The special duties of Keun-ya, and the importance of his exemplifying himself the lessons which he taught.* 弘敷五典,—comp. Shun's charge to Sëĕ, his minister of Instruction,—敬敷五教. 五教 embraces what are here called 五典 and 則. 典 denotes the social relations, with their obligations, as so many *canons* or unchanging rules of life; 則 denotes those obligations recognised and obeyed as practical duties or laws of conduct. 式=敬, 'reverently.' 爾身,云云,—comp. Ana. XII., xvii., 子帥以正,孰敢不正. The paraphrase of the 'Daily Explanation' is interesting:—至于立教之本,則在爾之身與心,典則欲其至正而無偏,爾身不先自正,求民之正,難矣,蓋上之于下,猶表之于景,源之于流也,表曲而求景之直,源濁而期流之淸,必無之事矣,爾身能先自正,而民敢有不正者乎,典則欲其至中而不悖,然民心不能自卽于純粹無疵之地,惟視爾之中,以爲化導,爾心微有不中,而望民之中也,得乎. 5. *How sympathy for the hardships of the people should move Keun-ya to labour for their good.* 小民惟曰怨咨,—'the inferior people may be described as murmuring and sighing.' 惟曰 is to be taken as in Bk. XIII., p. 12,—儀不及物惟曰不享. 祁=大, 'great.' 厥惟艱哉,—'theirs indeed are hardships!' As the 'Daily Explanation' says, 小民終歲勤動,求溫飽而不可得,饑寒切身,怨咨無告,何其

咨、冬祁寒、小民亦惟曰怨咨、厥惟艱哉、思其艱、以圖其易、民乃寧。○嗚六節呼、丕顯哉、文王謨、丕承哉、武王烈、啟佑我後人、咸以正罔缺、爾惟敬明乃訓、用奉若于

and sighing. And so it is with them in the great cold of winter. How great are their hardships! Think of their hardships in order to seek to promote their ease, and the people will be tranquil.
6 Oh! how great and splendid were the plans of king Wăn! How greatly were they carried out by the energy of king Woo. They are for the help and guidance of us their descendants;—all in principle correct and deficient in nothing! Do you with reverence illustrate your instructions, and enable me to honour and follow

生理之艱哉. 思其,云云,—the advice here given to Keun-ya is substantially the same with that given to T'ae-këă by E Yin,—無輕民事惟難. The student will say, 'But Keun-ya was the minister of Instruction, whose province was the minds of the people, whose business was their moral training:—how is it that he is here directed to think of the difficulties of their lot, and to provide for their material well-being?' In answer to this, there may be quoted first the remarks of Chang Urh-këa (張爾嘉; Ming dyn.):—'When the nourishment of the people is provided for, their moral training may be carried on with advantage. While they are groaning amid their sufferings from hunger and cold, it is vain to require from them to pursue the Mean, and discharge all the duties belonging to their various relations.' See the 集說. Next we may refer to the exposition of the duties of the minister of Instruction in the 9th Bk. of the Chow Le, from many parts of which we might suppose that he was the minister of Agriculture, and charged with the care of the material well-being of the people, rather than with what is commonly understood as the business of their education. That poverty tends to crime, and competency to virtue is a maxim recognised in China from its earliest history. These remarks seem to explain sufficiently anything that might seem incongruous in this par. There is no necessity to suppose with Lin Che-k'e that it is spoken to Keun-ya, not as minister of Instruction merely, but as uniting with that office the dignity of one of the *Kung*, and so charged with 'the harmonizing and regulating of the operations of Heaven and Earth' (Bk. XX., p. 5), able somehow therefore, and bound, to moderate the heats of summer and the cold of winter.

[In the Le Ke, Bk. 緇衣, p. 17, we have most of this par., with some trifling variations:—君雅曰,夏日暑雨,小民惟日怨資,冬祈寒,小民亦惟日怨.]

P. 6. *The king mentions the achievements of the dynasty in the past, and hopes not to come short of his predecessors by the help of Keun-ya, who likewise will thus be shown no unworthy son of his fathers.* 丕顯至罔缺,—see all this quoted by Mencius, III., Pt. VI., ix., 6. 用奉若于先王,—by 先王 we are probably to understand kings Ching and K'ang. 若=順. The whole=使予得奉順成康之舊. 對揚文武之光命,—compare 答揚文武之光訓, Bk. XXII., p. 4. 訓, however, indicates what issued from Wăn and

先王、對揚文武之光命、追配于前人。○七節王若曰、君牙、乃惟由先正舊典時式、民之治亂在茲。率乃祖考之攸行、昭乃辟之有乂。

the example of my *immediate* predecessors, to respond to and display the bright decree conferred on Wăn and Woo:—so shall you be the mate of your by-gone fathers."

7 The king spoke thus:—"Keun-ya, do you take for your rule the lessons afforded by the former courses of your excellent fathers. The good order or the bad of the people depends on this. You will thus follow the practice of your grandfather and father, and make the good government of your prince illustrious."

Woo; 命, what was conferred on them. 追配于前人,—this clause must have reference to Keun-ya, and not, as Gan-kwŏ supposed, both to the king and the ministers. 前人 are the grandfather and father of Keun-ya, already referred to. Literally the clause is—'Going back, you will match your former men.'

P. 7. *The king finally urges Keun-ya to follow the example of his father and grandfather in the same office.* 君牙至時(=是)式(=法),—先正, comp. the same phrase in IV., Bk. VIII., Pt. iii., p. 10. There, however, it denotes 'the former premier,' or chief of the administration of Shang, while here we can only understand it of Keun-ya's father and grandfather. 在茲,—'on this;' *i.e.*, your thus following your fathers. 率乃,云云,—the 'Daily Explanation' has for this:—爾亦惟率由乃祖考之行事以正民之德,厚民之生,俾安養遂教,化行以顯乃辟政治之美,不亦休哉.

[The whole of this Charge appears forced and exaggerated.]

THE BOOKS OF CHOW.

BOOK XXVI. THE CHARGE TO KEUNG.

冏命

一節 王若曰、伯冏、惟予弗克于德、嗣先人宅丕后、怵惕惟厲、中夜以興、思免厥愆。○二節 昔在

1 The king spoke thus:—"Pih-keung, I come short in virtue, and have now succeeded to the former kings, to occupy the great throne. I am fearful and conscious of the peril *of my position.* I rise at midnight, and think how I can avoid falling into faults.

THE NAME OF THE BOOK; AND DATE.—冏命, 'The Charge to Keung.' The prefatory note says that king Muh appointed Pih-keung to be the 太僕正, and thereupon was made the 'Charge to Keung.' From par. 1 we learn that Pih-keung (伯冏) was the name of the individual to whom the charge was given; the title therefore might have been 伯冏之命, or simply 伯冏, after the analogy of the title of the last Book. No reason can be given for the form of the name as we have it, but that it was the fancy of the compiler to call it so. As Lin Che-k'e says, 此篇與君牙,皆是命體,君牙之命篇,則但以其名,此則去伯而加以命字,是亦各其史官一時之意也.

As to the office which Pih-keung was appointed to fill, there are two opinions. In the preface it is called 太僕正; and in the Book, p. 1, 太正. He is no doubt included among the 僕 of p. 6, and we must admit, therefore, the designation in the preface as correct. Now 僕 is used first for 'servant,' without reference to the nature of the service. The dict. gives the definition of the 說文,—給事者, 'one who renders services,' and illustrates this by a passage from the Le Ke, 禮運,—仕于公曰臣,仕于家曰僕, 'a public officer is called 臣; an officer in the family is called 僕.' But the character also means 'a charioteer' (御車曰僕). The difft. views depend on whether the general meaning or the special be supposed to predominate in the case before us.

When we refer to the Chow Le, we find many officers in the dept. of the minister of War denominated as 僕. In Bk. XXXI., we have the 太僕,祭僕,御僕, and 隸僕; and in Bk. XXXII., we have the 太馭(馭 is taken here to=僕),戎僕,齊僕,道

文武聰明齊聖小大之臣咸懷忠良其侍御僕從罔

2 Formerly, Wăn and Woo were endowed with all intelligence, august and sage, while their ministers, small and great, all cherished loyalty and goodness. Their servants, charioteers, attendanst,

僕, and 田僕. The student naturally, and I think correctly, supposes that he has in the 太僕 of Bk. XXXI. the office of Pih-keung; but Gan-kwŏ and Ying-tă, whose views Lin Che-k'e approved of, were of opinion rather that he should be identified with the 太馭 of Bk. XXXII. The duties of the 太僕 are described in many parr. He, or they—for there were two officers so denominated—regulated the dress of the emperor on difft. occasions, and the positions where he should stand or sit. He received the great commands of the emperor, and delivered them to those for whom they were intended; and conveyed on the other hand to the emperor memorials from without. He went before the emp. to and from andiences. These details are sufficient to show how close were his relations with the emperor, and how intimate were the services which he rendered.

The 太馭, under whom (though this point is not so clear) appear to have been the 戎僕, &c., mentioned above, had charge of the grand carriage of the emperor, and drove him in it to sacrifices. So far they were close enough together, but their relations were by no means so numerous and intimate as those of the emp. and the 太僕. Why should we suppose that Pih-keung was appointed 太馭 and not 太僕?

The only reason is that the 太馭 were great officers of the second degree (中大夫) while the 太僕 were only of the third (下大夫). There would be force in this, if the one office had been under the other. But there is no evidence to show that this was the case. The two K'ungs erroneously supposed it was, and hence they were led to a wrong conclusion about the office of Pih-keung.

There were two 太僕, under whom were 4 petty servants (小臣), 6 servants for sacrifices (祭僕), 12 special servants (御僕), 2 treasurers (府), 4 clerks (史), 2 helps (胥), 20 waiters (徒), with perhaps others. Pih-keung must have been the senior or chief of the two. Biot translates the term by, 'Grand Domestique.' 'High Chamberlain' is the nearest I can come to it in English.

[This long investigation of the office of Pih-keung may be wearisome to some readers. I thought it worth while to enter on it, because many Chinese critics have professed themselves unable to determine the point. M. de Guignes, who had certainly read the Shoo with care, at least in Gaubil's version, strangely says, in his summary of the Book, that 'Keung was one of the great officers of king Muh. He is named Pih-keung (伯冏), because he was chief of several vassal princes!' So difficult is it, without prolonged and close study, to interpret correctly documents in this language.]

The Book is only found in the 'old text.'

CONTENTS. King Muh represents himself as conscious of his own incompetencies, and oppressed with a sense of the important duties devolving on him. His predecessors, much superior to himself, were yet greatly indebted to the aid of the officers about them;—how much more must this be the case with himself! He proceeds to appoint Keung to be the High Chamberlain, that he may guide correctly all the other servants about the imperial person, and so promote his virtue; telling him the manner of men whom he should employ, and the care which he should exercise in the selection of them.

Pp. 1—3. *Preliminary to the appointment.* 1. *The king's great anxiety in the thought of his own incompetency and his high position.* 予弗克于德,—'I am not competent in the point of virtue.' Compare Kaou-tsung's 台恐德弗類 in 'The Charge to Yue,' Pt. i., p. 2. 嗣先人宅丕后,—宅=居; 丕=大. Ts'ae gives for the whole. 繼前人居大君之位. 怵惕,—see Mencius, II., Pt., I., vi. 3. Ying-tă says here, that the phrase denotes 'the commotion of the heart (心動之名. 厲=危, 'perilousness.' 中夜以興,—以 perhaps has an adverbial force, = 'thereupon.' 2. *Wăn and Woo, sage as they were, were yet greatly aided by the servants about them.* 齋=莊, or 肅, 'grave,' 'august.' 侍御僕從,—侍=給侍左右, 'those who were about them, on the right and left, min-

匪正人、以旦夕承弼厥辟、出入起居、罔有不欽、發號施令、罔有不臧、下民祗若、萬邦咸休。○三節惟予一人無良、實賴左右前後有位之士、匡其不及、繩愆糾謬、格其非心、俾克紹先烈。○四節今予命汝作大正、正于群僕

and followers, were all men of correctness, morning and evening waiting on their sovereign's wishes or supplying his deficiencies. *Those kings*, going out and coming in, rising up and sitting down, were thus made reverent. Their every warning and command was good. The people yielded a reverent obedience, and the
3 myriad regions were all happy. But I, the one man, am destitute of goodness, and really depend on the officers who have places about me to help my deficiencies, applying the line to my faults, and exhibiting my errors, thus correcting my bad heart, and enabling me to be the successor of my meritorious predecessors.
4 "Now I appoint you to be High Chamberlain, to see that all belonging to your department and my personal attendants are correct,

istering and waiting; 御=御車者, 'charioteers;' 僕=太僕羣僕, 'the chamberlains and all their subordinates;' 從=凡從王者, 'all in close attendance on the sovereign's person.' Choo He remarks that anciently and in the Han dyn., 'all who were even in mean offices about the sovereign were officers of some rank' (士, 大夫). 承=順, 'to accord with,' 'to obey.' 弼=匡正, 'to support and correct.' 出入至不欽,—this is to be understood of the sovereigns. 發號施令,—Wang Gan-shih observes that 'intimations of the imperial will to serve as warnings were called 號, while such as were to have the force of laws were 令' (發之以爲警戒之謂號, 施之以爲法守之謂令).

3. *The king declares how much more he must be dependent on the good services of those about him.*

繩愆糾謬,—繩 is the 'line' by which things are made straight. We naturally look for a corresponding figure in 糾, but we do not have it. It is taken here by Gan-kwŏ, as = 舉, 'to raise up,' 'to exhibit.' Lin Che-k'e understands by 繩, the 'thread which is used in mending rents;' and he takes 糾 in the sense of 察, 'to examine.' 先烈, 'the former ardent and meritorious ones' are Wăn and Woo.

Pp. 4—8. *The appointment of Pih-keung.—His duties, and rules for their discharge.* 4. 大正=太僕正;—see the note on the name of the Book. 正于至之臣,—the 于 need not be translated. It merely carries on the action of 正 to 臣. 羣僕侍御 are all the officers of the High Chamberlain's department mentioned in the said note. Ts'ae taking 大正 as=太僕,

侍御之臣、懋乃后德、交修不逮。○五節愼簡乃僚、無以巧言令色便辟側媚、其惟吉士。○六節僕臣正、厥后克正、僕臣諛、厥后自聖、后德惟臣、不德惟臣。○七節爾無昵于憸人、充耳目之官、迪上以非

that you may strive to promote the virtue of your sovereign, and
5 together supply my deficiencies. Be careful in choosing your
officers. Do not employ men of artful speech and insinuating
looks, men whose likes and dislikes are ruled by mine, one-sided
6 men and flatterers; but employ good men. When these household
officers are correct, their sovereign will be correct; when they are
flatterers, the sovereign will consider himself a sage. The sovereign's virtue and his want of it depend equally on those officers.
7 Cultivate no intimacy with flatterers, nor get them to fill the
offices of my ears and eyes;—they will lead their sovereign to

would yet include among them the various officers of the carriages who were under the 太馭, which, I said, we saw to be wrong. The 御 here can have nothing to do with the carriages. I have my doubts, indeed, whether it should be translated 'charioteers' in p. 2. 交修,—'cultivate together.' 交 is used as in 上下交征利, Mencius, I., Pt. I., i., 3. Wang Ts'ëaou says on it:—言左右前後非一人,交以修君之所不逮爲事也. 5. *How Keung should be careful in selecting his officers.* 愼簡乃僚,—僚=朋, 'friends,' 'companions,' 'brother officers.' But we must take the term here as meaning the subordinate officers of the Chamberlain's dept. It would appear from this that, under the Chow dyn., it was the business of every head of a dept. to select all the members of it. There were, no doubt, general principles for his guidance, but it was his to choose the men. 巧言令色,—see 'The Counsels of Kaou-yaou,' p. 2. 便僻,—see Ana., XVI., iv. Ts'ae defines them here:—便者,順人之所欲.辟者,避人之所惡. 吉士,—as in Bk. XIX., p. 9, =善士 or 君子. 其惟吉士=所用者惟吉士而已. 6. *The importance of having correct men about the sovereign.* 僕臣, we may translate this here by 'household officers.' 后德惟臣,不德惟臣,—Gan-kwŏ says for this:—君之有德,惟臣成之,君之無德,惟臣誤之,言君所行善惡,專在左右. 自聖,—'sages himself,'=自以爲聖. 7. *The king warns Keung again against having anything to do with flatterers.* 昵,—see Pt. IV., Bk. VIII., Pt. ii., 5. 憸人,—see Bk. XIX., p. 20. 充耳目之官,—'*to get them* to fill the offices of the ears and eyes.' The king must in a great measure hear with the ears and see with the eyes of those about him. See the phrase 耳目之官

先王之典。○八節非人其吉、惟貨其吉、若時、瘝厥官、惟爾大弗克祗厥辟、惟予汝辜。○九節王曰、嗚呼、欽哉、永弼乃后于彝憲。

8 disregard the statutes of the former kings. If you choose your men not for the goodness of their personal qualities, but for the sake of their bribes, the offices will thus be all made of no effect. Your great want of reverence for your sovereign will be apparent, and to you I will impute the blame."

9 The king said, "Oh! be reverent! Ever help your sovereign to follow the regular laws of duty *which he should exemplify*."

in Men., VI., Pt. I., xv., 2. 8. *Let Keung choose his officers on the ground of what they are, and not for what they have or can give him.* 貨 is here = 賂, 'to bribe,' 'a bribe.' 非人其吉, 惟貨其吉,—this is addressed directly to Pih-keung.—'If it be not the man in whom is the excellence, but it is the bribe in which *you see* the excellence.' Gan-kwŏ missed the point and terseness of the language:—若非其人實吉良, 惟以貨財配其吉良, 以求入于僕侍之中, 若時=如是, 'thus.' 瘝=曠, 'to make void,' 'to leave as it were empty.' This is difft. from its use in Bk. IX., pp. 6, 17. Perhaps 瘝在, Bk. XII., p. 10, should be explained in accordance with this text.

P. 9. *The conclusion.* 彝憲=常法, 'the regular or constant laws of conduct,' which the sovereign should observe.

Concluding Note. The character of king Muh does not stand high with Chinese historians. Towards the end of his long reign, for 55 years are assigned to him, he took it into his head that he should travel, without any definite purpose of usefulness, all over the empire, wherever he could go. He did not prove the man that the critics say might have been expected from the language of his Charges to Keun-ya and Pih-keung. Lin Che-k'e thinks his fallings off have been exaggerated. To my mind these two addresses betray a tendency to exaggeration, and betoken a feebleness of mind.

THE BOOKS OF CHOW.

BOOK XXVII. *THE PRINCE OF* LEU UPON PUNISHMENTS.

呂刑

一節 惟呂命、王享國百年耄、荒度作刑、以詰四

1 I. In reference to the charge to *the prince of* Leu:—When the king had enjoyed the throne till he was the age of a hundred years, he gave great consideration to the appointment of punishments, in order to restrain *the people of* all quarters.

Introductory Note. The two last Books, there was reason to believe, were to be referred to the commencement of king Muh's reign; this, we learn from the Book itself, was the work of its close, when the king was not less than a century old. During the half century that he occupied the throne, the House of Chow went on to decline. Acc. to Sze-ma Ts'een, the king would engage in hostilities with the wild tribes round about, contrary to the counsels of his advisers, losing consequently the former reverence with which they had regarded the sovereigns of Chow, and the good-will also of many of the princes. As to the character of his enactments about punishments, which were the work of his hundredth year, opinions are greatly divided, some critics condemning it so much that they cannot understand why Confucius gave the Book a place in the Shoo. I will reserve the expression of a judgment in the case till we have considered its different parts in detail.

The Name of the Book.—呂刑, '*The prince of* Leu upon Punishments,' or 'The Punishments *of the prince* of Leu.' The Prefatory note says that 'Leu received the orders of king Muh to set forth the lessons of Hea on the redemption of punishments, and there was made Leu on Punishments' (see page, 13., n. 64). We can hardly say that any of this appears in the Book, for Leu, or the prince of Leu, is mentioned only once. The king is the speaker throughout. Nothing is said of Hea. We may accept the tradition, however, that Leu was Muh's minister of Crime, and that the regulations which the king announces had in the first place been digested by him.

呂 is to be taken as = 呂侯, 'The prince of Leu,' being itself the name of a principality, the place of which cannot be clearly ascertained. The Book is quoted in the Le Ke several times, and in other works, by the name of 甫刑, 'The Punishments of *the prince* of Foo.' Indeed this was the prevailing name of it during the Han dynasty. The truth seems to be, that the descendants of the prince of Leu were appointed to the principality of Foo, and their territorial title was transferred to him and to this Book. The Houses of Ts'e (齊), Shin (申), Heu (許), and Foo (甫), all traced their descent to Yaou's president of the Four Eminences, surnamed Keang (姜氏). He or his son was to the great Yu 'a minister who served the purpose of his heart and backbone' (心呂之臣). In this way the surname of 呂 arose among his descendants, and was retained by the princes of Ts'e, the most distinguished family of them. Possibly the prince of Leu, with whom we have here to do, may have had the same title from his importance to king Muh. However this may be, 呂刑 was the older and the proper title of this Book. Mih Teih quotes it by that name. It was found in both the texts.

CONTENTS. I confine myself for the present to the account of these given in the 'Complete Digest.'—'Par. 1 is the historiographer's account of the circumstances in which these lessons on punishments were made. Parr. 2—12 relate the lessons of antiquity for the information of the judges and princes, being a historical resumé which it was important for them to be acquainted with. Par. 13 is addressed specially to the princes, admonishing them of the diligence and carefulness to be employed in the use of punishments. Parr. 14—20 tell them how they should proceed in that use so as to make punishments a blessing. Par. 21 insists again on the reverence with which punishments should be employed. The last par. is addressed to future generations, and directs them to the ancient models, that punishments may never be but a blessing to the empire. Throughout the Book, "virtue" and "exact adaptation" are the terms which carry the weight of the meaning. *Virtue* must underlie the use of punishments, and *exact adaptation* will be the manifestation of it' (通篇以德與中爲主,德其本也,中其用也).

It will be seen that I have divided the king's address into six chapters, each of which commences with the words—'The king said.' This differs only in one trifling point from the arrangement of the 'Complete Digest.'

Ch. I. P. 1. INTRODUCTION:—THE TIME AND OBJECT FOR WHICH THE ANNOUNCEMENT ABOUT PUNISHMENTS WAS MADE. 惟呂命,—this clause has no syntactical connection with the rest of the par. Ts'ae says that the characters are used in the same way as 惟說命 in 'The Charge to Yuĕ,' Pt. ii., p. 1; but the student will perceive that the cases are not at all analogous. 惟說命 is an integral part of the par. where it stands, and supplies the nominative to the first verb in the par. which follows. We may suppose that the prince of Leu had received charge to digest the subject of punishments in acc. with his own views and those of king Muh; that he had done so; and that the king published the result as is subsequently narrated. In this way we may give 惟呂命 the meaning which appears in the translation.

It is not certain how the rest of the par. ought to be pointed. Should 耄 and 荒 be joined together and stand intermediately between what precedes and what follows, qualifying more especially what follows? or should we put a stop at 耄, joining it to 享國百年, and make 荒 an adv., qualifying 度? Gan-kwŏ took the former method, in which he is followed by Ts'ae, who says that 耄 is the designation of one who is old, with the weakness and mental disorders of age (老而亂之稱). 荒 he defines, after Gan-kwŏ, by 忽, 'sudden,' 'neglectful,' and subjoins Mencius' account of it,—從獸無厭謂之荒, 'Pursuing the chase without satiety is what I call being wild;'—see Men. I., Pt. II., iv. 7. On this construction, the two characters are strongly condemnatory of the king's character, and would go to show that the enactments about punishment which the Book relates were stigmatised by the historiographer as made by him in his dotage, and the licentiousness of his reign. Leu Tsoo-hëen and Ch'in Leih, whose opinions are appended in Yung-ching's Shoo, construing 耄 and 荒 together like Ts'ae, yet endeavour to make them have a difft. bearing on the statement 度作刑 which follows;—but unsuccessfully.

Soo Shih adopted the second method of pointing which I have indicated. He put a stop at 耄, and joined 荒 to the verb 度 as an adv., signifying 'greatly;'—referring, in support both of the construction and of that meaning of 荒, to the words of Yu in the 'Yih and Tseih.,' p. 8, 惟荒度土功, 'I kept planning with all my might my labour on the land.' I have followed this view in the translation. Ts'ae admits that it is ingenious and admissible (亦通), saying, however, that 'the character 耄 alone is one of condemnation' (耄亦貶之之辭). But in this latter criticism he is incorrect. We have the character used by Shun of himself in 'The Counsels of Yu,' p. 9, where it simply expresses the fact of his great age, and I do not think that we are to seek for any other meaning for it in the text.

The general rhythm of the par. also satisfies me that Shih's construction is to be preferred, unless indeed we should introduce a 詳 before 刑, as Këang Shing does, but on insufficient authority. Thus taken, the historiogaprher in this par. indicates neither censure nor approbation of king Muh's labours on the subject of punishments; and this is a recommendation of the view.

It still remains to direct attention to the peculiarity of the language—享國百年耄, which, on the analogy of Bk. XV., p. 4, *et al.*, and most naturally too, would be understood as saying that king Muh occupied the throne for a hundred years. Such a view has its supporters. Wang Ch'ung, for instance, maintains it, in his 論衡卷一,氣壽篇, adding that Muh lived altogether to the age of about 140. This cannot be admitted. Szema Ts'een says he was 50 when he succeeded to the throne, and that he reigned 55 years. 詰 has a meaning here intermediate between that in Bk. XX., p, p. 22, and that in XX., p. 11, = 禁.

方。○（二節）王曰、若古有訓、蚩尤惟始作亂、延及于平民、罔不寇賊、鴟義姦宄、奪攘矯

2 II. The king said, "According to the teachings of ancient times, Ch'e-yew was the first to produce disorder, which spread among the common people, till all became robbers and murderers, owl-like in their conduct, traitors and villains, snatching and filching, dissemblers and oppressors.

Ch. II. Pp. 2—11. THE FIRST PART OF THE KING'S ADDRESS;—INTRODUCTORY. THE FIRST RISE OF DISORDER IN THE EMPIRE; THE CASE OF THE PEOPLE OF MEAOU; HOW SHUN DEALT WITH THEM; AND HOW HE WENT ON TO LABOUR BY HIS MINISTERS FOR THE PEOPLE, ENDING WITH THE SUBJECT OF PUNISHMENTS. 2. *Ch'e-yew, the first author of disorder in the empire.* 若古有訓,—this clause is equivalent to the 曰若稽古, with which the Canons of Yaou and Shun commence. 若 may be taken with Woo Ch'ing, as 'an introductory particle.' Then 古有訓='From of old there are the lessons.' Gaubil translates—'*Selon les anciens documents.*' But that is more than the text says. He adds in a note,—'These ancient documents are without doubt some books of history which subsisted in the time of king Muh.' Possibly so; but then we know nothing about them, their author, or their authority. There has been no allusion hitherto in the Shoo, if we except the words of Shun in the 'Yih and Tseih,' p. 4, to anything anterior to the time of Yaou; and here all at once king Muh carries us, as will be seen, three centuries farther back, even to before the year 1 of the calendared history of the empire. 始作亂,—'first produced disorder.' 亂 indicates that the 'disorder' was 'rebellion,' resistance to the Powers that were of the time. 平民,='the quiet orderly people.' 寇賊姦宄,—see the 'Can. of Shun,' p. 20. 鴟義,—'the 鴟 (probably the owl) watches its opportunity,' says Ch'ing, 'to dart on its prey. So vividly are the ways of those robbers and murderers represented.' 矯=詐, 'dissemblers.' 虔 has several meanings in the dict., one or two of which would suit the connection here, while others are of an antagonistic meaning. Ts'ae and Woo Ch'ing accept that of 劉=殺, 'murderers,' which I have modified to distinguish it from 賊.

Ch'e-yew, to whom the bad eminence of being the first rebel is here assigned, can hardly be considered a historical personage. The two characters of the name may be translated—'The Stupid and Extraordinary.' According to Sze-ma Ts'een, when the power of the descendants of Shin-nung, the second of the five *Tes*, with whom he commences his history, was declining, great confusion prevailed, and the princes all turned their arms against one another. Then the star of Hwang-te began to rise, and the well inclined gathered around him as their leader. Of all the princes Ch'e-yew was the most violent and oppressive. He attempted to seize the imperial power, when Hwang-te took the field against him, and put him to death after three engagements, and himself superseded the House of Shin-nung. Many fables about dragons, mists, and the invention of the compass, have been mixed up by subsequent writers with the struggle between Hwang-te and Ch'e-yew.

One tradition, indeed, makes Ch'e-yew later than Hwang-te. Gan-kwŏ says he was 'the ruler of Kew-le' (九黎之君); and in the 國語, 楚語, 下, we read that 'Kew-le became disorderly and vicious during the decay of Shaou-haou' (及少皞氏之衰也, 九黎亂德). Now Shaou-haou was the son of Hwang-te. It is true that Gan-kwŏ says, on the next par., that 'Ch'e-yew was destroyed by Hwang-te;' but the impression which we get from the 國語 is that the speaker conceived of the first interruption of good order and vritue as having taken place in the time of Shaou-haou.

The authority of Confucius again is pleaded for making Ch'e-yew a common man, and the greediest of all men (蚩尤庶人之貪者). See Wang Ming-shing, *in loc.* See also the 16th chapter of Premare's preliminary discourse, prefixed to Gaubil's Shoo-king, where he has given all the information that Lo Peih (羅泌) has collected about Ch'e-yew in his 路史.

I pass on from this par. to the next with two remarks.—First, It is not clear for what purpose king Muh commences his discourse of punishments with this mention of Ch'e-yew.

虐。○三節苗民弗用靈、制以刑、惟作五虐之刑、曰法、殺戮無辜、爰始淫爲劓刵椓黥、越茲麗刑、并制罔差有辭。

3 "Among the people of Meaou, they did not use the power of good, but the restraint of punishments. They made the five punishments engines of oppression, calling them the laws. They slaughtered the innocent, and were the first also to go to excess in cutting off the nose, cutting off the ears, castration, and branding. All who became liable to those punishments were dealt with without distinction, no difference being made in favour of

Perhaps he meant to indicate, as the 'Daily Explanation' says, that it was this rebel who first gave occasion for the use of punishment at all. (言古人制刑之由). Second, It is plain that at the commencement of human history Chinese tradition placed a period of innocence, a season when order and virtue ruled in men's affairs.

Pp. 3, 4. *The wickedness of the people of Meaou; and the excessive use of punishments among them.* The king appears to pass over a period of three or four hundred years; and from the time of Ch'e-yew, anterior, acc. to the prevailing accounts, to the invention of the cycle by Hwang-te, he comes down to the time of Shun. So, it will be seen, we must understand these and the following paragraphs. 苗民,—I do not see how we can take these characters otherwise than in the translation. K'ang-shing says that they mean 'the ruler of Kew-le.' 'The prince so denominated,' he says, 'giving trouble in the days of Shaou-haou, was dealt with by Chüen-heuh (顓頊),—afterwards the successor to the throne,—who put Kew-le to death, and removed a portion of his family to the outskirts of the empire on the west. There they reappeared as the chiefs of San-mëaou, and in the reign of his successor Kaou-sin (高辛氏) or the emperor Kuh (帝嚳), B.C. 2,431, displayed their hereditary wickedness, when it devolved finally on Yaou to take them in hand. (苗民謂九黎之君也,九黎之君,于少昊氏衰,而棄善道,上效蚩尤重刑,必變九黎言苗民者,有苗,九黎之後,顓頊代少昊誅九黎,分流其子孫,居于西裔者爲三苗,至高辛之衰,又復九黎之惡,堯興又誅之). This pedigree of the chiefs of the Meaou is ingenious, but I can only regard it as a fancy of the learned scholar. Equally fanciful is his explanation of the character 民 as applied to the ruler of the Meaou, that it is indicative of contempt, and stigmatises him as no better than one of the common herd. Gan-kwŏ, who is followed by Woo Ch'ing, for 苗民 gives 三苗之君, 'the ruler of San-meaou.' As I said above, I do not see how this can be allowed. Of course it is the ruler or rulers who are spoken of, and this can be indicated, as I have done, by using the indefinite *they* as the subject of 用. 弗用靈, 制以刑,—the meaning of this seems to be that given by Gan-kwŏ,—不用善化民, 而制以重刑, 'they did not use what was good to transform the people, but restrained them by heavy punishments.' 惟作五虐之刑,—we cannot be surprised that some of the critics should argue from this that the invention of 'the five punishments' is here attributed to the chiefs of the Meaou. But the conclusion is not warranted by the language, nor by history. 'The five punishments'—cutting off the nose, and the ear, castration, branding, and death—are all recognised by Shun (Can. of Shun, p. 11). They used those same punishments in Meaou, but excessively and more barbarously. The use of 虐 and 淫 sufficiently show this to be all that is taught in this par. See the remarks of Ch'in Leih in the 集說. 曰法=名之曰法; or, as Woo Ch'ing gives it, 非法而爲之法也. 殺戮 ('they killed and slaughtered') 無辜,—this was the way in which they abused the heaviest punishment, that of death.

四節 ○民興胥漸、泯泯棼棼、罔中于信、以覆詛盟、虐威庶戮、方告無辜于上、上帝監民、罔有馨香德、刑發聞惟腥。五節 ○皇帝哀矜庶戮之不

4 those who could offer some excuse. The mass of the people were gradually affected by this state of things, and became dark and disorderly. Their hearts were no more set on good faith, but they violated their oaths and covenants. The multitudes who suffered from the oppressive terrors, and were *in danger of* being murdered, declared their innocence to Heaven. God surveyed the people, and there was no fragrance of virtue arising from them, but the rank odour of their *cruel* punishments.

5 "The great emperor compassionated the innocent multitudes who were *in danger of being* murdered, and made the oppressors feel the

椓＝去陰之刑, 'castration.' The char. was originally written 斀. 越茲,云云,—this was the way in which they abused the four punishments just mentioned. K'ang-shing takes 麗 here＝施,—于此施刑幷制; but I prefer to retain the meaning of 附, as in the translation. 民興胥漸,—on the extent of 民 here, see on the next par. 漸 (read *tsëen*, 1st tone)＝漸染, 'were soaked and dyed.' The 胥,＝相, shows how the influence was communicated from one to another. 泯泯＝昬. 棼棼 (Shing edits 紛紛)＝亂. 罔中于信,—中 is here ＝心, 'the heart;' the centre of the man. Ch'in King says:—罔中于信,無中心出於誠信者,信不由中也. 以覆詛盟,—覆, 'to turn upside down,' governs 詛 and 盟. I hardly know how to construe Ts'ae's 相與反覆詛盟而已. Shing quotes, in illustration of the sentiment, from the 左傳,隱三年, these words,—信不由中,質無益也. 虐威庶戮＝其被虐威而陷于刑戮之衆. 罔有,云云,—Comp. Bk. X., p. 11. On the meaning of 馨, see XXI., p. 3. 刑發聞惟腥,—'what the punishments sent forth to be smelt was only a rank odour.' Ts'ae says:—而刑戮發聞,莫非腥穢.

[For the first part of par. 3, we find in Mih's 尙同中—呂刑之道曰,苗民否用練折則刑,惟作五殺之刑曰法. The critics say that 練 and 靈, 弗 and 否, 折 and 制 were all sounded like each other. Even if we should admit this, how do we have 則 for 以, and 殺 for 虐?

The same pass. appears in the Le Ke, Bk. 緇衣, p. 3, in a form which is somewhat different still:—甫刑曰,苗民匪用命,制以刑,惟作五虐之刑,曰法.]

Pp. 5—11. *How the Meaouites were dealt with; the evils produced by them remedied; and the system of punishments in the empire put into a satisfactory state.* 5. The important question in connection with this paragraph is as to the emperor whom we are to understand by 皇帝. K'ang-shing, followed of course by

辜、報虐以威、遏絶苗民、無世在下。○(六節)乃命重黎、絶地天通、罔有降格、群后之逮在下、明明棐常、鰥寡無蓋。○(七節)皇帝清問下民、鰥寡有辭于苗、德威惟畏、德明惟

terrors of his majesty. He restrained and *finally* extinguished the people of Meaou, so that they should not continue to future generations.
6 Then he commissioned Ch'ung and Le to make an end of the communications between earth and heaven, and the descents *of spirits* ceased. From the princes down to the inferior officers, all helped with clear intelligence *the spread of* the regular principles of duty,
7 and the solitary and widows were no more disregarded. The great emperor with an unprejudiced mind carried his inquiries low down among the people, and the solitary and widows laid before him their complaints against the Meaou. He sought to awe *the people* by his virtue, and all were filled with dread; he proceeded *also* to

Këang Shing and Wang Ming-shing thought that in this par. and the next it was Chuen-heuh who was the subject, after which the discourse turns to Yaou. Gan-kwŏ, who is foll. by Woo Ch'ing, makes the emperor to be Yaou all through. Neither view is admissible. The things spoken of in parr. 8, 9, can only be ascribed to Shun. 乃命 at the beginning of p. 8, connects it so closely with p. 7, that we can only understand Shun to be the 皇帝. And as there is no intimation of that 皇帝 being difft. from the person indicated by the same title in par. 5, we must believe that Shun who is the principal subject in all the rest of this chapter is there intended. This is the view of Ts'ae, after Lin Che-k'e.

We get from what is said of the Meaou in these parr. a higher idea of them and their prince than is commonly entertained. From king Muh's language I judge that Shun had in him a powerful rival, and that the struggle which lasted through the reigns of Yaou, Shun, and Yu was of a dynastic nature. The chief of San-meaou was more than the head of a barbarous horde. He was a dangerous rival for the throne. The 'people' mentioned in p. 4, were probably the people of the empire generally. 皇帝至不辜,—we must take 庶戮 here as in the last par. 遏絶云云,—the measures referred to in the 'Can. of Shun,' pp. 12 and 27, are thus described. The 'Daily Explanation' gives:—竄其君于三危、分北其黨、以遏絶有苗之民、而不使其繼世在下國、以貽百姓之害焉.

6. 乃命至降格,—this par. seems to interpose a difficulty in the way of the view which I have adopted above, that it is Shun who is to be understood as 'the emperor' in all this chapter. We read nothing in the Shoo of his appointing any ministers to do the work here spoken of. No Ch'ung and Le were officers of his. Nor do they appear among the ministers of Yaou, though it is attempted to identify Ch'ung with He (羲) and Le with Ho (和).

The passage formed the subject of a conversation in the lifetime of Confucius, between king Ch'aou (昭王; B.C. 514—488) of Tsoo and one of his ministers, called Kwan Yih-foo (觀射父). 'What is meant,' asked the king, 'by what is said in one of the Books of Chow about Ch'ung and Le, that they really brought it about that there was no intercourse between heaven and earth? If they had not done so, would people have been able to ascend to heaven?' (周書所謂重黎實使天地不通者何也、若無然、民將能登天乎). The minister replied

that that was not the meaning of the language at all, and he proceeded to give his own view of it at great length, and to the following effect:—Anciently, the people attended to the discharge of their duties to one another, and left the worship of spiritual beings—seeking intercourse with them, and invoking and effecting their descent on earth—to the officers who were appointed for that purpose. In this way things proceeded with great regularity. The people minded their own affairs, and the spirits minded theirs. Tranquillity and prosperity were the consequence. But in the time of Shaou-haou, through the lawlessness of Kew-le, a change took place. The people intruded into the functions of the regulators of the spirits and their worship. They left their duties to their fellow-men, and tried to bring down spirits from above. The spirits themselves, no longer kept in check and subjected to rule, made their appearance all irregularly and disastrously. All was confusion and calamity, when Chuen-heuh took the case in hand. He appointed Ch'ung, the minister of the South, to the superintendency of heavenly things, to prescribe the rules for the spirits, and Le, the minister of Fire (or of the North), to the superintendency of earthly things, to prescribe the rules for the people. (命南正重司天以屬神,命火正(=北正)黎司地以屬民). In this way both spirits and people were brought back to their former regular courses, and there was no unhallowed interference of the one with the other. This was the work described in the text,—'the bringing to an end the communication between earth and heaven.' Subsequently, the chief of San-meaou showed himself a Kew-le *redivivus*, till Yaou called forth the descendants of Ch'ung and Le who had not forgotten the virtue and function of their fathers, and made them take the case in hand again.

From the details of this strange passage of which I have given a summary, it would appear that the speaker considered that the Ch'ung and Le of the text were ministers of Yaou, descended from those of Chuen-heuh; and this has given rise to the opinion which I have alluded to on p. 3. of 'The Canon of Yaou,' that this was the ancestry of the minister He and Ho who are mentioned there.

That opinion is without a tittle of satisfactory evidence. Acc. to Yih-foo's statements, Ch'ung's function was that of the minister of Religion, and Le's that of the minister of Instruction, while He and Ho were simply ministers of astronomy, and their descendants continue to appear as such in the reign of Ch'ung-k'ang, the grandson of Yu, long after we know that men of other families were appointed to the two important ministries in question. Gaubil's speculations about the employment of the astronomer in the time of Yaou, not only to calculate and observe the motions of the heavenly bodies, but also to do away with conjurors, false worship, &c., fall to the ground;—see 'Le Chou-king,' p. 292, n. 1. He says also, that as Chung and Le are the same as He and Ho, if we suppose that Shun is the emperor spoken of here, we must assume that he gave those officers a new commission. But if we were to allow that it is Yaou who is spoken of, which I have shown on the last par. to be inadmissible, we should have the same difficulty with the statement of which I began this note. Ch'ung and Le are nowhere in the previous parts of the Shoo, or in any other reliable documents of history, mentioned as officers of his, any more than of Shun. I do not see that any light can be thrown on the passage. The statements of Kwan Yih-foo in the 國語 are entitled to little or no consideration.

羣后之逮在下,—I have translated this and the rest of the par. after Ts'ae. The 'Daily Explanation' gives for it:—當其時有土之諸侯,及在下之百官,皆精白其心,輔助常道,民之順是道者,則嘉與之,悖是道者則匡正之,以慶賞刑威之典,爲輔助常道之具,其時好惡明,賞罰當,雖鰥寡之無告,爲善則必蒙福,亦未有蔽而不得伸者. The meaning is, that through the reforms introduced by Ch'ung and Le, a general reformation among all the higher classes was produced. Princes and inferior officers co-operated with those ministers, and the way was opened for the poorest and most helpless of the people to make their complaints and distresses known to the emperor. A foundation is thus laid for the 皇帝清問下民, with which the next par. commences. It will be observed how all this agrees with the view of little less than a dynastic struggle between Shun and the Meaou.

[Këang Shing follows 罔有降格 with 皇帝清問, and edits to the end of p. 8 on a very unsatisfactory authority, that of Mih Teih, in whose 尙賢,中, we read;—呂刑道之日,皇帝清問下民,有辭有苗,日羣后之肆在下,明明不常,鰥寡不蓋,德威維威,德明維明,乃名三后,恤功於民,伯夷降典,哲民維刑,禹平水土,主名山川,稷隆播種,農殖嘉穀,三后成功,維假於民.]

P. 7. *How Shun proceeded to remedy and remove the evils inflicted by the Meaou.* 清心,—'with a clear mind.' Ts'ae gives 虛心 for it,—'with an unprejudiced mind.' 辭 is here = 訟辭, 'pleas,' 'accusations.' 德威,云云,—this is understood to be a de-

明。○乃(八節)命三后、恤功于民、伯夷降典、折民惟刑。禹平水土、主名山川、稷降播種、農殖嘉穀、三后成功、惟殷

8 enlighten them by his virtue, and all were enlightened. And he charged the three chiefs to labour with compassionate anxiety in the people's behalf. The baron E delivered the statutes *of ceremony*, to prevent the people from rendering themselves obnoxious to punishment. Yu reduced to order the water and the land, distinguishing by name the hills and rivers. Tseih spread abroad a knowledge of husbandry, so that *the people* could largely cultivate the admirable grains. When the three chiefs had accomplished their

scription of Shun's method of governing the people, in opposition to the wicked ways of the Meaou. Ts'ae says:—苗以虐爲威,以察爲明.帝反其道.以德威.而天下無不畏.以德明.而天下無不明. These clauses are quoted in the Le Ke, Bk. 表記, p. 34, where it is added 非虞帝其孰能如此乎. Ch'in Sze-k'ae remarks that this is a clear testimony that Shun is the emperor spoken of. It certainly shows that that opinion has the 表記 on its side, whatever weight may be attached to it.

P. 8. *How Shun proceeded in the work of government by means of his ministers.* The 'three 后,' princes or chiefs, are those immediately mentioned. 恤功于民=致憂民之功, 'to carry out their merits in painful anxiety for the people.' This is Ts'ae's explanation of the phrase, and is better than Woo Ch'ing's, who says:—恤功.以民事爲憂也. 伯夷至惟刑,—伯夷, see 'The Can. of Shun,' p. 23. The 'statutes' which E delivered were of course those of what are there called 'the three ceremonies,'—all the canons of religious worship. I am not able to construe 折民惟刑. Gankwŏ defines 折 by 斷, 'to decide,' and gives for the whole:—伯夷下典禮教民,而斷以法, understanding 刑 to mean 'the laws' of propriety or ceremony. But such a meaning of 刑 may be at once rejected in this place. Soo Shih, Wang Kang-chin (王綱振). and a host of critics, go about in vain to defend it by trying to show that rules of propriety and penal laws are essentially the same thing;—see the 集傳 and the 集說. Ma Yung and K'ang Shing seem to have read 悊 (=哲) 'wise,' 'knowing.' Taking that term here as a verb, we get the meaning—'and made the people wise on the subject of punishments;' in which interpretation few will acquiesce. Wang Mingshing, defending this reading, says:—智民者,民愚無知,今道之以禮,是智其民. But he thus avoids saying anything on 惟刑. Ts'ae gives for the clause—以折民之邪妄, 'to cut off the perversity of the people,' in the same way eschewing the most perplexing characters. The 'Daily Explanation,' however, after extending his words just quoted, adds—使不入于刑辟. Woo Ch'ing comes nearest to an admissible construction of the passage:—伯夷教民以禮,民入于禮,而不入于刑,折絕斯民入刑之路, 'The baron E taught the people the rules of ceremony, so that they were observers of propriety, and did not pursue punishable ways, thus shutting up the path by which the people, entering on it, would have been led to punishment.' The translation follows this interpretation. 主名山川,—'superintended the naming of the mountains and rivers.' Këang Shing gives a more specific meaning to 主, making it=立山川之主, 'he appointed the spirits who should preside

于民。○九節士制百姓于刑之中、以教祗德。○十節穆穆在上、明明在下、灼于四方、罔不惟德之勤、故乃明于刑之中、率乂于民

9 work, it was abundantly well with the people. The minister of Crime
exercised among the people the restraint of punishments, in exact
10 adaptation to each offence, to teach them to reverence virtue. The
greatest gravity and harmony in the sovereign, and the greatest in-
telligence in those below him, thus shining forth to all quarters *of the
empire*, all were rendered diligent in cultivating their virtue. Hence,
if anything more were wanted, the clear adjudication of punishments
effected the regulation of the people, and helped them to observe the

over the mountains and rivers, and arranged their sacrifices.' This is not necessary. Ying-tă observes that the hills and rivers being as old as heaven and earth themselves, they ought to have had names before this; but Yu's regulation of the waters constituted a new era. Old things were passed away, and the names of those objects were perhaps lost, so that Yu named them anew! Certainly, the oldest names of the mountains and streams of a country are those given by the first inhabitants; as the Chinese believe that their hills and rivers got their names from Yu, this is to us a strong evidence that the country was first peopled, or began to be occupied, in his time. On the work of Tseih, see 'Can. of Shun,' p. 18. His appointment there has precedence of that of the baron E, and so has that of Kaou-yaou as the minister of crime. This is a not unimportant point of difference between the more ancient document and these statements of king Muh. 降,—'sent down;' here = 'taught the knowledge of.' 農 is taken = 厚, as in 'The Great Plan.' 殖 = 生. 惟殷于民,—殷 = 盛, 'affluent,' 'abundant,' or, as a noun, 'affluence,' 'prosperity.' The 'Daily Explanation' says:—殷,富庶之意也.

P. 9. *The appointment of the minister of Crime, and the object of it.* The minister of Crime was Kaou-yaou. In the 'Can. of Shun,' p. 20, as here, he is simply called 士. [Under the Han dynasty, however, the passage appears with 爰 instead of 士.] 制百姓于刑之中,—'restrained—regulated—the people in the midst of punishments;' *i.e.*, surrounded them with punishments. This was done, however, not with the design of punishing them, but, as is subjoined, 'to teach them to reverence virtue,' so that punishments should be unnecessary. Keang Shing edits 衷; and he and others make the word emphatic, meaning 'punishments exactly adapted to the degree of the offence' (不輕不重之謂,輕重適中之誼). This is refining; but it may be admitted.

From king Muh's thus separating Kaou-yaou from the 'three princes' in the last par., both emperors and people have at diff. times been led to place the minister of Crime on a lower level than the other great ministers of State. Kaou-yaou was certainly no inferior man with Shun. Nor was he so in the estimation of Muh. He is mentioned by him last, as it was his object to make all his previous statements converge to the subject of punishments.

P. 10. *The happy results of this govt. of Shun.* 穆穆在上 is descriptive of Shun; 明明在下, of his ministers. These two clauses are the subjects of the next—灼于四方; and the effects on all the people are told in 罔不惟德之勤. Notwithstanding all this happy influence on the people, there was yet room for the warning use of punishments, as intimated in 故乃明,云云. This is the common interpretation of the paragraph. The 刑之中 here is more favourable to the pregnant meaning of the 中, on which I have spoken in the last par. The only critic of note who takes a diff. view of the several clauses is Woo Ch'ing. He takes them all after 明明在下, as

棐彝。○典獄、非訖于威、惟訖于富、敬忌、罔有擇言在身、惟克天德、自作元命、配

11 regular duties of life. In examining criminal cases, the officers executed the law not only against the powerful, but also against the wealthy. They were all reverence and caution. They had no occasion to make choice of words in reference to their conduct. The virtue of Heaven was attained to by them; from them was the determination of so great a matter as the lives of men. In their low sphere they yet corresponded to *Heaven*, and enjoyed its favour."

descriptive of the ministers and princes:—四方諸侯皆惟德之勤,故能明于皐陶制刑之中,導民爲善,禁民爲惡,民之棐彝者,皆順法而刑不用. This is ingenious; but the ordinary view is to be preferred.

P. 11. *The impartiality of the administration of justice under Shun.* 典獄=典獄之官, 'the officers presiding over criminal causes,' under Kaou-yaou. 非訖(=盡)于威,惟訖于富=非惟得盡法於權勢之家,亦惟得盡法於賄賂之人,言不爲威屈,不爲利誘. 'they not only carried out the law against the powerful, but also against those who offered bribes, *i.e.*, they were neither bent by terrors nor seduced by gain.' This seems to be the meaning, tho' the language has been variously interpreted. Lin Che-k'e, for instance, makes it an indignant expression of contempt against minions of justice, especially among the Meaou, who gratified their own spleen and pride by the terrors with which their office invested them, or sought to enrich themselves by taking bribes.—凡典獄之吏,非欲誅殺以立威則欲納賄以致富,若苗民之臣,所謂庶威者,訖于威也,所謂奪貨者訖于貨也,威者貨者,此皆獄吏之常態也. 罔有擇言在身=在躬無一不可以告人,有不必擇而後言者, 'in their persons—conduct—there was nothing which they could not tell, nothing about which it was necessary first to make choice of words, and then to speak.' 惟克,云云,—it would seem necessary to explain these clauses of the officers in criminal causes. Gan-kwŏ did so, and expounds:—凡明於刑之中,無擇言在身,必是 (it will be seen he does not interpret the par. historically) 惟能天德,自爲大命,配享天意在於天下. This is not very perspicuous, but by the help of Ying-tă's paraphrase and glosses we can see that the pass. was supposed to say 'that all judges, with the reverence and caution mentioned, being just and impartial like Heaven, made for themselves a great decree, securing long life and other prosperity, responding to (享=當) the mind of Heaven, throughout the empire.' This is very vague and unsatisfactory. Ts'ae interprets of the 典獄之官, after Gan-kwŏ, but confines himself, as is too much his wont, to vague and general phrases, so that we cannot tell what he understood by 大命, and 配享在下. I have translated after the 'Daily Explanation,' which may be supposed to give the more definite expression of Ts'ae's views. Its language is:—夫天德無私,能制人死生之大命,今典獄者亦無私,則爲能克天德,而死生人之大命,乃不在天而在我矣,德自我克,命自我作,則雖在下,而豈不可配享于天哉. Wang Ch'ung-yun has called this interpretation in question, and instead of referring the clauses to 典獄, would refer them to Shun as the emperor who appointed Kaou-yaou, and whose careful provision for the administration of justice, was to be rewarded by the

享在下。○王曰、(十二節)嗟、四方司政典獄、非爾惟作天牧、今爾何監、非時伯夷播刑之迪、其今爾何懲、惟時苗民、匪察于獄之麗、罔擇吉人、觀于五刑之中、惟時庶威

12 III. The king said, "Ah! you who superintend the government and preside over criminal cases throughout the empire, are you not constituted the shepherds of Heaven? Whom ought you now to survey as your model? Is it not Pih-e, spreading among the people his lessons to avert punishments? And from whom ought you now to take warning? Is it not from the people of Meaou, who would not examine into the circumstances of criminal cases, and did not make choice of good officers who should see to the right apportioning of the five pnnishments, but chose the violent and bribe-snatch-

possession of the empire long continued, and the favour of Heaven. He supports his explanation of 元命 as = 國, by 厥惟廢元命, in Bk. XIV., p. 5., and that of 配享在下 by 克配上帝 in 'The T'ae-këă,' Pt. iii., p 3, and by 配天其澤, in Bk. XIV., p. 8. The editors of Yung-ching's Shoo mention his view with approbation, but do not positively decide in favour of it. His interpretation of 元命 is better supported than that in the translation; but I cannot bring myself to admit that king Muh turns here to speak, either historically or by way of admonition, of sovereigns generally.

Ch. III. P. 12. THE KING ADDRESSES THE PRINCES AND OFFICERS OF JUSTICE ON THE GROUND OF THE STATEMENTS WHICH HE HAS MADE, AND URGES THEM TO TAKE THE BARON E AS THEIR MODEL, AND TO LOOK TO THE MEAOU AS A BEACON. 四方司政典獄,—from Gan-kwŏ downwards, the critics all take this as a designation of the 諸侯, or 'princes,' so that the king is addressing not them and their officers of justice, but them only. The view is to my mind very questionable. It is grounded on the appellation of 'shepherds of Heaven,' which follows. That is often given, no doubt, to the princes who rule,—to the sovereign *par eminence*, and to all who hold appointments under him; but why may we not suppose that it is here extended to judges also, whose decisions should always be according to the truth,—according to the mind of God? 監=監法 'to consider and imitate.' This determines the meaning of 懲, which is in opposition to it, as = 懲戒, 'to condemn and beware of,' 'to take as a warning.' 非時(=是)伯夷播刑之迪,—there is here the same difficulty which we found in trying to explain the 折民惟刑 of par. 8. Perhaps the 迪, in the sense of 'leadings' (開導), is appropriate to the functions of E, whose rules of ceremony and propriety might be considered as designed to avert men from punishments and punishments from them. So, it will be seen, I have translated 刑之迪. This is putting some stress on the characters, but it gives a more satisfactory explanation of the text than any of the constructions proposed by the critics. Gan-kwŏ takes 迪=道, and gives for the whole:—言當視是伯夷布刑之道而法之. So, Këang Shing:—非是伯夷施刑之道乎. The 'Daily Explanation' seems to get, by a roundabout process, to the same conclusion with myself:—惟時伯夷制爲典禮,折民之入于刑,而開導之者無不至,是所謂播刑之迪者,此克作天牧,爾之所當監也. 惟時(=是)苗民,

奪貨、斷制五刑、以亂無辜、上帝不蠲、降咎于苗、苗民無辭于罰、乃絕厥世。○十三節王曰、嗚呼、念之哉、伯父、伯兄、仲叔、季弟、幼子、童孫、皆聽朕言、庶有格命、今爾罔不由慰日勤、爾罔或戒不勤、

ers, who determined and administered them so as to oppress the innocent, until God could not hold them guiltless, and sent down calamity on Meaou, when the people had no plea to urge in mitigation of punishment, and their name was cut off from the world?"

13 IV. The king said, "Oh! lay it to heart. My senior uncles, and all ye my brethren and cousins, my sons and my grandsons, listen all of you to my words, in which, it may be, you will receive a most important charge. You will tread the path of satisfaction only by being daily diligent;—do not have occasion to beware of the want of diligence. Heaven, in its wish to regulate the people, allows us for a day to make use of punish-

—I have translated interrogatively here, in response to the previous question. 匪察于獄之麗,—this has reference to the 越茲麗刑幷制 of p. 3. Literally the characters mean—'they did not examine into the obnoxiousness of criminal cases,' *i.e.*, they did not seek to find out either the real criminals or the degree of guilt. From this to the end of the par., we have a striking instance of the *long sentences* of the Shoo. 罔擇至無辜,—Keang Shing's comment on this is brief and clear:—不選擇善人,使覲于五刑之中正,惟是衆恃威奪貨之人任之,使斷制五刑,以亂罰無辜. 上帝不蠲,—蠲=潔, 'clean;' as a verb, 'to consider clean,' 'to acquit.' 乃絕厥世,—this has reference to the 遏絕苗民,無世在下, of p. 5. What was there ascribed to Shun is here ascribed to God; 'showing,' says Sun Ke-yew, 'that Shun was only the minister of Heaven's justice.'

Ch. IV. P. 13. The king addresses himself to the princes of the same surname with himself, and calls them to co-operate with him in the diligent and careful administration of punishments. 伯父,—see on Bk. XXIII., p. 6. 伯兄,仲叔季弟,—these were all the king's cousins, his 兄弟. Brothers may also be included. On 伯,仲,叔, and 季, see Con. Ana., XVIII., xi. Both Gaubil and Medhurst are wrong in taking 仲叔 together, as meaning 'junior uncles,' 'mes oncles paternels cadets.' 幼子童孫,—when we consider that king Muh was now a hundred years old, he may very well have had grand-children who were high in office or rulers of States. [Këang Shing reads 僮 and not 童, arguing that 童 was properly the designation of 'a menial' or 'servant,' and 僮 that of 'a young person.' There is a note in the dict., under 僮, to the same effect, where it is added that in the lapse of time, through inadvertence and error, the characters have changed meaning.] 庶有格命,

天齊于民、俾
我一日、非終
惟終、在人、爾
尚敬逆天命、
以奉我一人、
雖畏勿畏、雖
休勿休、惟敬
五刑、以成三
德、一人有慶、
兆民賴之、其

ments. Whether crimes have been premeditated, or are unpremeditated, depends on the parties concerned;—do *you deal with them so as* reverently to accord with the mind of Heaven, and serve me, the one man. Though I would put them to death, do not you therefore put them to death; though I would spare them, do not you therefore spare them. Reverently apportion the five punishments, so as to complete the three virtues. Then shall I, the one man, enjoy felicity; the people will look to you as their sure dependence; the repose of such a state will be perpetual."

—Ts'ae, after Gan-kwŏ, defines 格 by 至,=至善 or 至當; and I have translated accordingly. Këang Shing, after K'ang-shing, defines 格 by 登, so that 格命=壽考, 'longevity.' This view may be rejected without hesitation. Nor does another advocated by Soo Shih and Sëĕ Ke-seuen, to which the editors of Yung-ching's Shoo are not disinclined, seem worthy of much more attention. According to it, the 命=天命, and 庶有格命=庶幾可以格于上帝, as in Bk. XVI., p. 7. Ts'ae explains 爾罔不由慰日勤 by 爾所用以自慰者無不以日勤, 'Let the method which you employ to find satisfaction—ease of mind—to yourselves be only that of daily diligence.' The 'diligence' must be understood with reference to the investigation of criminal cases and the administration of punishments; and hence it is added—爾罔或戒不勤. When punishment was once wrongly inflicted from a want of carefulness, the evil was done; regret and repentance would be of little avail. Lin Che-k'e interpreted 由 and 慰 differently, but not, I think, so well. He says:—爾當無不由朕之言,相慰勉而日愈勤, 'you should stimulate one another from my words, and be daily more diligent.' [Gan-kwŏ read 日勤, which Këang Shing still edits. See Ying-tă's explanation of this text.] 天齊至在人,—these clauses have been variously pointed and interpreted. 天齊于民 is spoken of the design of Heaven in the use of punishments. It is to bring the people to a state of adjustment and good order. So far, all agree; but here agreement ends. I have put a comma with Ts'ae after 日, and 俾我一日=俾我爲一日之用耳, as in the translation.

Then 非終 and 惟終 are interpreted after the analogy of the same expressions in Bk. IX., p. 8; and it is very natural to do so, because the discourse there is all on the subject of the administration of the penal laws; and the meaning thus obtained well suits the general tenor of the paragraph. Gan-kwŏ pointed—天齊于民,俾我,一日非終,惟終在人; but his explanation of this is hardly intelligible:—天整齊於下民使我爲之,一日所行,非爲天所終,惟爲天所終,在人所行. Of all who have adopted this pointing, Ch'in King may be said to have succeeded best; and the editors of Yung-ching's Show commend his interpretation, which is given in the 附錄, and is to this effect:—'Heaven would by punishments regulate the people, and not being able to do so itself, entrusts the work to me. But Heaven's heart of love for the people is inexhaustible, and I also cannot in one day complete the thing. For associates to complete it, I must look to others, and depend on them.' On other attempts to give a consistent meaning to the

寍惟永。十四節 ○王曰、吁、來、有邦有土、告爾祥刑、在今爾安百姓、何擇非人、何敬非刑、

14 V. The king said, "Ho! come, ye rulers of States and territories, I will tell you how to make punishments a blessing. Now it is yours to give repose to the people:—what should you be most concerned about the choosing of? Should it not be proper men? What should you deal with the most reverently? Should it not be punishments? What should you calculate the most? Should it not be to whom they should reach?

passage on this construction, I need not dwell. Ts'ae has here outstript all the other commentators. 敬逆天命,—'reverently anticipate—meet—what Heaven has appointed;' *i.e.*, do you seek simply to do justice This will be to fulfil the mind of Heaven, and also the best service you can render to me. 雖畏勿畏,雖休勿休,—the advice here is the same with that given by king Ching to Keun-ch'in, Bk. XIX., p. 8; 畏 taken as = 威, and then as = 辟, 'punishment,' being the putting forth of the terrors of rule. It is here again—'many men, many minds.' Most critics do not admit any reference in the words to the king's own wishes; and take the meaning to be substantially as Ch'in King gives it:—'In using punishments, although people seem to give a dread submission, do not you think that realized; though they praise you, do not you think what you have done worthy of praise. Never be weary or satisfied, and so your way and mind will be in accord with the inexhaustible heart of love belonging to the sovereign and to Heaven.' Këang Shing edits 祗事不怠 after 勿宥, and would exclude 惟敬五刑;—on very poor authority. 以成三德,—the 'three virtues' are those of 'The Great Plan,' p. 17,—the virtues of 'correctness and straightforwardness,' of 'strong government,' and of 'mild government.'

As Wang Yen says in the 集說:—'Punishments being light when they ought to be light, this would be "mild govt.," and the mildness would not be weak indulgence. Being severe when they ought to be severe, this would be "strong govt.," and the strength would not be oppression. Being intermediate between light and heavy, this would be "correct and straightforward govt.," and the correctness and straightforwardness would not degenerate to one-sidedness' (刑當輕而輕,以成柔德,而柔不至於縱弛,當重而重,以成剛德,而剛不至於苛暴,介輕重之間,以成正直,而正直不至於偏倚). The three concluding clauses all show the happy result of the princes' listening to the king's advice. Gan-kwŏ is wrong in taking 一人有慶 = 天子有善, and then making the other two clauses dependent on this.

Ch. V. Pp. 14—20. THE KING SHOWS ALL HIS PRINCES AND CHIEFS HOW THEY SHOULD PROCEED IN THE ADMINISTRATION OF JUSTICE SO AS TO MAKE PUNISHMENTS A BLESSING. This chapter must be considered the most important of the Book. Its contents are what is intended by the 荒度作刑 of par. 1. I suppose that the various things here announced in a general way by the king were all drawn out, and had been published, with the necessary details and explanations, by the prince of Leu.

P. 14. *Preliminary address to all the princes.* 吁來有邦有土,—吁 is called in the dict. 疑怪之辭, 'a particle of doubt and surprise.' We have had it seven times already in the Shoo, where our 'alas!' was always suitable. But that expression of feeling is not what we should expect here. Lin Che-k'e makes the term on the contrary here expressive of joyful alacrity (吁來者歡而呼之使前也). We have the different readings of 于 and 於 (*woo*). 有邦 (another reading is 國) 有土 may be considered as descriptive of the princes of the empire generally,—of the imperial surname and of others. Këang Shing says that 有國 (so he reads) indicates the princes outside the imperial domain, and 有土, those having appanages within it; but I do not think we can thus discriminate the phrases. 告爾

何度非及。○（十五節）兩造具備、師聽五辭、五辭簡孚、正于五刑、五刑不簡、正于五罰、五

15 "When both parties are present, *with their documents and witnesses* all complete, let all the judges listen to the five-fold statements which may be made. When they have examined and fully made up their minds on those, let them adjust the case to one of the five punishments. If the five punishments do not meet it, let them adjust it to one of the five redemption-fines; and if these

祥刑,—祥='felicitous'; here, as a verb, 'to make felicitous.' 'Punishments,' says Ch'in Ya-yen, 'used not to distress or oppress the people, but to give them repose, are called 祥刑.' K'ang-shing read 詳, and interpreted it by 審察之, 'discriminating examination.' The two characters, 祥 and 詳, might very easily be confounded. [Mih Teih quotes the passage with 訟刑, which is evidently an error.] 何擇,云云,—we have here three questions, with the answers to them, given also interrogatively, as in the translation. To quote again from Ya-yen,—三言何者,設爲問辭,以致其疑,三言非者,設爲答辭,以致其決. 何度非及=當何所謀度乎,豈非刑之所當逮及者乎, 'what ought you to deliberate about and calculate? Should it not be as to those to whom punishments should reach?'

[Këang Shing, professing to follow the text of Mih Teih, reads—在今而安百姓,何擇非人,何敬非刑,何度不及. But Mih has—女何擇言人,何敬不刑,何度不及. Ming-shing says that Mih's writings are too full of erroneous characters to allow his text to be relied on, and that 非刑,非及 is no doubt the true reading. That Mih did read the last clause—何度不及, however, is plain from the comment which he subjoins,—能擇人而敬爲刑,堯,舜,禹,湯,文,武之道可及也. 何度不及 would mean—'what can you plan which you may not reach?' This shows clearly one of the differences between the usages of 非 and 及.]

P. 15. *The manner of proceeding in hearing cases, and adjudicating upon them.* 兩造具備,—造=至, 'to come,' 'to appear;' and 兩造='the two parties interested—the plaintiff and defendant—having both appeared.' 具=俱='all,' 'completely;' 具備,='being fully provided,' *i.e.*, having set forth all the particulars of their several cases. Ts'ae says:—具備=詞證皆在, '具備 means that the representations and witnesses are all there.' 師聽五辭—師 is defined in the 集傳 by 衆, 'all.' Këang Shing defines it by 士師, 'judges,' of whom there were four, mentioned in the Chow Le, Bk. XXXIV., and who rank immediately after the 'assistant minister of Crime.' Gan-kwŏ for 師聽 gives 衆獄官共聽, 'let all the judges hear in common.' The proper construction seems to be to take 師 in the meaning of 'judge,' but in the plural. Chang Kew-shing says:—'The parties concerned should not be one-sided in their representations, and the judges should not be one-sided in listening to the case. If only one listened to it, his intelligence might be unequal to it, and his deliberations might be inadequate, and therefore the rule was made that all the judges should hear the case in common.' See the 集說.

五辭,—'the five pleadings,' *i.e.*, the statements, with the evidence, on both sides, whether incriminating or exculpating. They are called 'five,' as the penalty might be one or other of the 'five punishments.' It is important to bear in mind that it is of cases of a serious nature, and punishable with these penalties that the king is speaking. Ts'ae says:—五辭麗於五刑之辭也. 五辭簡孚,—簡=核其實, 'being

罰不服、正于五過。○十六節五過之疵、惟官、惟反、惟內、惟貨、惟來、其罪惟均、其審克之。

again are not sufficient for it, let them reckon it among the five cases of error.

16 "In *settling* the five cases of error there are evils *to be guarded against*;—being warped by the influence of power, or by private grudge, or by female solicitation, or by bribes, or by applications. *Where such things are*, the offence becomes equal to the crime *before the judges*. Do you carefully examine, and prove yourselves equal *to every difficulty*.

searched out to the very truth of them;' 孚=無可疑 'with no room for doubt.' 正于五刑,—正, 'to lay down straight,' here ='to determine or adjust correctly,' *i.e.*, with reference to the penalty with which the particular crime should be visited. Fan Sze-lin observes that this does not intimate the ordering of the punishment to be inflicted forthwith, but the registering of the sentence in a book (非便用五刑,只以此情辭質正于刑,書當於何等刑加之也). 五刑不簡,—the meaning is, no doubt, what appears in the translation; but the exact force of the 簡 does not readily appear. Këang Shing, defines it, both here and above, by 誠, 'sincere,' 'true,' and explains here by 所犯非其誠,無惡意,而所爲惡也, 'the crime was not really intended. There was the criminal act, but not the evil intention.' The text, however, does not say anything so specific; and such a case, we may judge, should at once be referred to the 'five cases of error.' Literally we may translate the clause—'If the five punishments be not examined out;' meaning—if the result of investigation do not show that one of those punishments should be employed. 五罰,—'the five fines,'—the five redeemable cases. These are detailed below. The king speaks evidently of a system that had been established. We cannot infer from the text that it had been established by himself, though it may have been so. This point will be considered by and by. 五罰不服,—'if the five fines will not produce submission;' *i.e.*, if such a sentence will not be acquiesced in as just. 五過,—'the five classes of error,' *i.e.*, the various cases of inadvertence. What should ensue on the adjudication of any charge to be so ranked, does not appear. Ts'ae, after Gan-kwŏ, says the result would be pardon and dismissal (質于過而宥免之). Such was the rule prescribed to Kaou-yaou by Shun. See 'The Counsels of Yu,' p. 12,—宥過無大, 'you pardon inadvertent faults however great.' The rule of the Chow dynasty seems to have been more stringent. Wang Gan-shih, as quoted in the 集說, says that various penalties mentioned in the Chow Le, such as the stocks, exposure on a public stone, labouring on public works, were the punishments for crimes of error, which were not freely pardoned. Some degree of criminality must have been supposed to attach to the cases which were thus punished.

P. 16. *Caution to the judges against being warped in their decisions.* The text speaks only of offences that might be committed in the last of the proceedings described in the prec. par.; but the same influences might work their evil effect in the other measures as well. The judges might reduce crimes from any one grade to that beneath, or raise them, making them out greater than they really were, from the same improper motives. The warning is given with reference to the classing offences as cases of error merely; but it was intended to be understood with a general application. 五過之疵,—'the maladies of the five cases of error.' Evidently what is intended are the evil influences by which offences that were not cases of error were yet determined and registered as such. Gaubil mistook the meaning entirely, and rendered—'Ces cinq sortes de fautes sont occasionnées, 1°, parcequ'on craint un homme en place,' &c. 惟官至惟來,—the 'maladies' are here stated so concisely that it does not seem possible to give anything like a literal translation of the text. The nearest I can come to it would be—'The maladies that may affect *the determining of* the five cases of error are *the influence of* authority, revenge, closet *influence*,

○五(十七節)刑之疑有赦、五罰之疑有赦、其審克之、簡孚有衆、惟貌有稽、無簡不聽、具嚴天威。○(十八節)墨辟

17 "When there are doubts as to the infliction of any of the five punishments, that infliction should be forborne. When there are doubts as to the infliction of any of the five fines, it should be forborne. Do you examine carefully, and overcome every difficulty. When you have examined, and many things are clear, yet form a judgment from studying the appearance of the parties. If you find nothing on examination, do not listen to the case any more. In everything stand in awe of the dread majesty of Heaven.

bribes, and solicitations.' The 'Daily Explanation' for 官 gives—畏他人之權勢而不敢爭執; for 反, 報復己之恩怨, 而不本公平; for 內, 聽受女謁之言; for 貨, 廣開貨賄之門; for 來, 凡有干求請囑, 不能謝絶. 其罪惟均=其罪與犯人同, 'the offence of this is to be classed with that of the criminal in connection with whom it is shown.' 其審克之,—'do you distinguish and overcome it;' *i.e.*, judge carefully, and so that your judgments shall be correct, superior to all difficulties and temptations. Woo Ch'ing says:—審克謂審之而能得其審也.

P. 17. *The care which should be exercised in coming to a conclusion in doubtful cases.* 五刑之疑有赦,—if we give to 赦 here its full meaning, as Woo Ch'ing and some other critics do, and say that where it was doubtful whether a crime should be adjudicated to one of the five punishments, it was to be absolutely pardoned, and the charge dismissed, we go against the rule in p. 15, 五刑不簡, 正于五罰, and the direction moreover would be against all reason. With Gan-kwŏ, Lin Che-k'e, Ts'ae, and the host of commentators, therefore, I adopt a lighter meaning of 赦, as in the translation. Lin says:—五刑之疑, 尙不免於罰, 而謂之赦者, 蓋雖以金自贖, 而幸其不至殘潰其肌體, 是亦赦也. 簡孚有衆,—'the points on which certainty has been attained by investigation may be many.' This construction seems preferable to that adopted by Gan-kwŏ,—簡核誠信, 有合衆心, 'the investigations, conducting to an assured faith, may agree with the views of the multitude.' Notwithstanding this result, the king would still have the judges carefully study the countenance and demeanour of the accused. Those may convey an impression of innocence, which will outweigh contrary appearances and presumptions. 無簡不聽—'if there be no *result from* examination, there should be no more listening to the case.' As Ts'ae puts it 然聽獄, 以簡核爲本, 苟無情實, 在所不聽. [Këang Shing, on the authority of the 說文, instead of 貌 reads 緢, which he makes out to mean 'carefully,' 'minutely' (微細). This leads him to construe the clauses 其審克之, 簡孚有衆, and 惟緢有稽, 無簡不聽. But 其審克之 is more suitable as the termination of a par. or sentence, than at the commencement.] 具嚴天威—具=俱, 'all,' 'in all.' 嚴=敬, 'to revere.' Chang Kew-shing says:—具, 俱也, 謂上所言, 皆敬天威.

疑赦、其罰百鍰、
閱實其罪、劓辟
疑赦、其罰惟倍、
閱實其罪、剕辟
疑赦、其罰倍差、
閱實其罪、宮辟
疑赦、其罰六百
鍰、閱實其罪、大
辟疑赦、其罰千
鍰、閱實其罪、墨

18 "When in a doubtful case the infliction of branding is forborne, the fine laid on instead must be 600 ounces *of copper*; but you must first have satisfied yourselves as to the crime. When the case has reference to the cutting off the nose, the fine must be double this, the same care having been taken to determine the crime. Where the penalty would be cutting off the feet, the fine must be 3,000 ounces;—with the same careful determination of the crime. Where the penalty would be castration, the fine must be 3,000 ounces;—with the same careful determination of the crime. Where the punishment would be death, the fine must be 6,000 ounces;—with the same careful determination of the crime. Of crimes that

P. 18. *The law of the redemption of punishments.* 其罰百鍰,—'the fine is a hundred *hwan*.' The *hwan* was equal to six *leang, i.e.*, six Chinese ounces. Some uncertainty attaches, however, to this estimate. Këang Shing inclines to the view that 100 *hwan* were equal only to 3 *kin*, or Chinese pounds. The coins or metal in which this and all the other fines were paid is called by Gan-kwŏ 黃鐵, 'yellow iron.' Ying-tă observes that 'anciently, gold, silver, copper, and iron, all went by the general name of *kin* (金). Gan-kwŏ calls the metal spoken of here 黃鐵, and that intended in 'The Can. of Shun,' p. 11, 黃金; but in either case he means copper' (銅). It was that metal which was required anciently in all redemption payments. Medhurst makes the metal to be '*silver*,' for which he has no authority. Gaubil says he knows nothing about whether the fine was paid in copper or in some other metal. There has never been but one opinion on the subject, so far as I am aware, among the Chinese themselves.

其法惟倍,—倍='double,'—1,200 ounces. 剕=刖足, 'cutting off the feet.' This was the third of the five punishments, and not 刵, or 'cutting off the ear,' as we might perhaps infer from p. 3, if there be no error of the text there. Cutting off the ear would not be a greater penalty than cutting off the nose. 倍差=倍而又差. But the amount is not at all certain. Ts'ae says it is 500 *hwan*,—double the previous fine, and a degree (次) more. Ma Yung makes it 533 *hwan* and one third of a *hwan* (倍者倍二百爲四百,差,又加四百之三分一,凡五百三十三鍰,三分鍰一也). Këang Shing thinks this estimate excessive, and reduces it to 333 *hwan* and a third (倍差者于倍百鍰爲二百之外,又差出二百之三分二,凡三百三十三鍰三分鍰之一). The truth is, we do not know certainly the proportion denoted by 差. I apprehend that 倍蓰 in Men., VI., Pt., I., xi., 7, is another form of the 倍差 here, and therefore agree with Ts'ae. 宮辟 is called the 淫刑, 'punishment of illicit intercourse.' It was inflicted on the male by castration, and on the female by close confinement (男子割勢,婦人幽閉). 五刑之屬三千,—'pertaining to the five punishments

罰之屬千、劓罰之屬千、剕罰之屬五百、宮罰之屬三百、大辟之罰、其屬二百、五刑之屬三千、上下比罪、無僭亂辭、勿用不行、惟察惟法、其審克之。○十九節 上刑適輕下服、下

may be redeemed by the fine in lieu of branding there are 1,000, and the same number of those that would otherwise incur cutting off the nose. The fine in lieu of cutting off the feet extends to 500 cases; that in lieu of castration to 300; and that in lieu of death to 200. Altogether, set against the five punishments there are 3,000 crimes. *In the case of others not exactly defined*, you must class them with the *next* higher or *next* lower offences, not admitting assumptive and disorderly pleadings, and not using obsolete laws. Examine; act lawfully:—judging carefully, and proving yourselves equal to every difficulty.

19 "Where the crime should incur one of the higher punishments, but there are mitigating circumstances, apply to it the *next*

there are 3,000 crimes.' Acc. to the Chow Le, Bk. XXXVI., on the duties of the 司刑, the crimes to be visited with the five punishments are stated to be 2,500, 500 being assigned to each penalty. By king Muh's enactments the total number of crimes was increased, but at the same time a larger number were classed as liable to the lighter penalties and fines, and a smaller number as liable to the heavier punishments. Thus the Chow Le makes 500 offences punishable with death; king Muh, only 200; against the 500 of the former, punishable with branding or cutting off the feet, he assigned in each case 1,000. 上下比罪,—'above and below compare the offence.' This is understood to be spoken with reference to offences which did not come exactly under any statutory definitions. Their proper place must be sought by comparison with other recognised offences of a heavier and a lighter character. The 'Daily Explanation' says:—法之所定有限,而人之所犯無窮,其有犯無正律者,則以上下刑而比附其罪,如罪疑于重,則以上刑比之,罪疑于輕,則以下刑比之. In such cases special caution was necessary, and therefore it is added—無僭亂辭,勿用不行. Ts'ae says he does not understand these clauses, but they will admit the interpretation which appears in the translation. 不行=已革之法, 'annulled laws' (舊有是法而今不行者). 惟察,云云,—Even Këang Shing reads 其審克之 as the concluding clause of the paragraph, thereby admitting the force of the remark which I made on his mode of pointing par. 17.

P. 19. *General principles affecting the determination of crimes and the adjudication of the punishment due to them* 上刑至有權.—上刑 denotes a crime, which, on a first and superficial view, would seem to require to be dealt with by one of 'the higher penalties;' but there are circumstances discovered on examination which 適輕, 'tend to a lighter *consideration of it*.' It must then 下服, 'be adjudicated to the penalty for offences of the next lower class.' The 'Daily Explanation'

刑適重上服、輕重諸罰有權、刑罰世輕世重、惟齊非齊、有倫有要。二十節○罰懲非死、人極于病、非佞折獄、惟良折獄、罔非在中、察辭于差、

lower. Where it should incur one of the lower punishments, but there are aggravating circumstances, apply to it the *next* higher. The light and heavy fines are to be apportioned *in the same way* by the balance of circumstances. Punishments and fines should *also* be light in one age and heavy in another. To secure uniformity in this *seeming* irregularity, there are certain relations of things *to be considered*, and the essential principle *to be observed*.

20 "The chastisement of fines is short of death, yet it will produce extreme distress. They are not *therefore* persons of artful tongue who should determine criminal cases, but really good persons, whose awards will hit the right mean. Examine carefully where there are any discrepancies in the statements; the view which you were

defines 服 by 受刑, 'to receive punishment.'

權 denotes properly 'the weight of a steelyard,' moved backwards and forwards along the arm as the thing weighed is light or heavy. This original meaning of the char. appears clearly in 輕重諸罰有權. Kēang Shing's exposition of the meaning is here terse and perspicuous:—本在上刑之科，而情適輕，則減一等治之，本在下刑之科，而情適重，則加一等治之，宜輕宜重，有權焉，不可執一也. 刑罰世輕世重,—the different circumstances of different times form the weights to be employed in determining the penalties to be adjudicated to crimes committed in them. The adjudicating minds, however, will be found to come to different conclusions. Thus Ying-tă quotes from the Chow Le, Bk. XXXV., near the beginning, that 'in a new country—*i.e.*, immediately after a revolution—the punishments should be light; in a well-ordered country, moderate; and in a rebellious country, heavy' (刑，新國，用輕典，平國，用中典；亂國，用重典). Kēang Shing, again, quotes from Seun K'ing, 正論篇, that 'when a State is well governed, the punishments should be severe, and light when it is in disorder' (治則刑重，亂則刑輕). This will always be; but an approximation to uniformity may be obtained by what is said in conclusion,—惟齊非齊，有倫有要. Wang Gan-shih, correctly and ingeniously, defines 倫 by 先後之序, 'the order of precedence and sequence,' and 要 by 衆體所會, 'that in which all the different members meet.'

P. 20. *General observations on the character of the men who should act as judges, and on points to which they should specially direct their attentions.* 罰懲至在中,—良, as opposed to 佞, evidently denotes what we mean by 'good and honest.' 罔非在中 may be understood either of the awards of such men (輕重出入，不失乎中), or of their character in judging (公正不偏，無不在中). Kēang Shing takes the latter view, but the former is to be preferred. 察辭于差,—'examine pleas in difference;' *i.e.*, where a prisoner or a witness is making false statements, he will probably not be long or perfectly consistent with himself. Let the judge mark any discrepancy, and follow up from it his quest of the truth. 非從

非從惟從、哀敬折獄、明啟刑書胥占、咸庶中正、其刑其罰、其審克之、獄成而孚、輸而孚、其刑上備、有并兩

determined not to follow you may see occasion to follow; with compassion and reverence settle the cases; examine clearly the penal code and deliberate with all your assessors, that your decisions may be all likely to hit the proper mean and be correct:—whether it be the infliction of a punishment or a fine, examining carefully, and mastering every difficulty. When the case is thus concluded, all parties will acknowledge the justice of the sentence; and when it is reported, the sovereign will do the same. In sending up reports of cases, they must be full and complete. *If a man have been tried on* two counts, his two punishments *must be recorded*."

惟從,—非從 may be considered as governed by 從. A judge should ever be open to the evidence, and not allow the impressions which he receives to be affected by foregone conclusions in his own mind. Gan-kwŏ connected this clause closely with the preceding, as does Këang Shing:—'Follow up the inquiry from the point where discrepancy of statement has arrested your attention, and find out the truth. Having got the truth, do not follow the statement, but follow the truth' (既得其情,非從其辭,惟從其情.) This view has nothing to recommend it. 明啟刑書胥占,—'clearly open—(*i.e.*, lay open, unfold. The literal signification is not that intended)—the book (or books) of punishment, and mutually deliberate.' 占=度, 'to deliberate,'—as if they were considering the oracles of divination.' 獄成而孚=若是則獄成於下,而民信之, 'in this way the case will be concluded below, and the people will believe—have confidence in—the judgment.' 輸 (=奏, 'to report, send up a statement of the case') 而孚=獄輸於上而君信之, 'when the case is reported, the sovereign will believe—have confidence in—the judgment.' Këang Shing, after Gan-kwŏ, takes the second 而 as=汝, and interprets the whole:—獄成而信矣乃輸汝信于上, 'when the case is thus concluded, and you have got to the truth of it, then present a memorial of your assured conclusion to the sovereign.' This is very harsh and unnatural. 其刑上備,有并兩刑,—the 'Daily Explanation' expounds this:—獄辭又不可遺漏,當其上奏,須備載其情辭,或一人而犯兩刑,雖從重問擬,亦必將輕罪開列,取自上裁,方見精詳謹慎之意.

[In this chapter there are many good advices concerning the care and the methods with which justice should be administered. The principal thing, however, on which the king dwells is the redemption of punishments, and I fear he must be left with the obloquy generally attaching with Chinese writers to his memory, as having been the first to introduce, at least on an extensive scale, the system of accepting money as a compensation for the most heinous offences. He says, indeed, that the fine was to be exacted only where there was some doubt as to the justice of inflicting the punishment itself. China certainly, within the range of its history, was never the country where a government would, openly and without some glossing of the fact, take money as a satisfaction for transgressions of the law; but it is easy to see how grossly the regulations of king Muh were sure to be abused. I cannot conceive the scheme here set forth to have emanated save from a weak and needy monarch. The prefatory note says that this Book developes and explains the laws of the Hea dynasty for the redemption of punishment; but there is no intimation in the Book itself of such a thing, nor is the statement supported by any other authority. The student meets with

刑。○王曰、嗚呼、敬之哉、官伯族姓、朕言多懼、朕敬于刑、有德惟刑、今天相民、作配在下、明清于單辭、民之亂、罔不中聽獄之兩辭、無

廿一節

21 VI. The king said, "Oh! let there be a feeling of reverence. Ye judges and chiefs, and all ye who my relatives are of the royal House, *know all* that I speak in much fear. I think with reverence of the subject of punishment, for the end of it is to promote virtue. Now Heaven, wishing to help the people, has made us its representatives here below. Be intelligent and pure in *hearing* one side of a case. The right ordering of the people depends on the impartial hearing of the pleas on both sides;—do not seek for private

the assertion continually; but there is really no evidence for it whatever;—it rests merely on the dictum of that note, for which moreover it would not be difficult to find another explanation.

The Book grounds itself in the history of Shun, and especially on his establishment of penal laws and the administration of them. Now, the redemption of punishments is mentioned by him. The notice is very brief. We are told that 'he gave delineations of the statutory punishments, and enacted banishment as a mitigation of the five great inflictions; with the whip to be employed for short-coming officers, and the stick for offending teachers, and money to be received for redeemable offences.' (See 'The Can. of Shun,' p. 11.) Whatever the offences were that might be redeemed with Shun, those deserving or seeming to deserve any of the five punishments were not among them. Nor does the Chow Le contain anything to indicate that prior to Muh the redemption of punishments was recognised by the emperors of the dynasty. To him belongs the bad distinction of this legislation.

Once introduced into China, however, the redemption of punishments has entered into the penal code of every subsequent dynasty. Two tables will be found in the preliminary matter to Sir George Staunton's translation of the Penal Code of the present Mwan-chow rulers of the empire, pp. 72, 73, giving the scale, first, of the pecuniary redemption of necessary redeemable offences, and second, of the redemption of others not necessarily redeemable, but made so on petition. According to the latter, the punishment of death may be compounded for on a graduated scale, according to the rank of the offender, rising from 1,200 ounces of silver for a private individual to 12,000 for an officer above the 4th rank. The scale for redemption from perpetual banishment is between 720 and 7,200 ounces. And that for temporary banishment and blows with the bamboo is between 480 and 4,800 ounces. Great official corruption and depravation of the general morality must connect with such a code.]

Ch. VI. P. 21. THE KING AGAIN ADDRESSES THE PRINCES AND JUDGES GENERALLY, AND EXHORTS THEM TO REVERENCE, IMPARTIALITY, AND PURITY, IN THE ADMINISTRATION OF JUSTICE. 官,伯,族,姓,—by 官 and 伯 we may understaud the 典獄 and 司政 of p. 12. Ying-tă endeavours to show that 族姓 are to be taken, the former as meaning the princes who were cadets of the royal House, and the latter as those who were of other surnames. He says:—襄,十二年,左傳,哭諸侯之例云,異姓臨于外,同族于禰廟.是相對,則族爲同姓,姓爲異姓. But the *whole* of the passage will not support his inference. It is—凡諸侯之喪,異姓臨於外,同姓於宗廟,同宗於祖廟,同族禰廟. There is thus no opposition in the passage between 姓 and 族. By 族姓 we are to understand the 伯父,伯兄,仲,叔,季弟,幼子,童孫, of p. 13. The passage in the 左傳 itself bears out this view. 有德惟刑,—the 'Daily Explanation' paraphrases this by—刑爲不得已而用,先王所以教民祗德者,是有德惟刑,而不當

或私家于獄之兩辭、獄貨非寶、惟府辜功、報以庶尤、永畏惟罰、非天不中、惟人在命、天罰不極、庶民罔有令政在于天

advantage to yourselves by means of those pleas. Gain got by the decision of cases is no precious acquisition; it is an accumulation of guilt, and will be recompensed with many evils:—you should ever stand in awe of the punishment of Heaven. It is not Heaven that does not deal impartially with men, but men ruin themselves. If the punishment of Heaven were not so extreme, the people would have no good government all under heaven."

以刑覿刑也. I think this is probably the meaning; but the critics are far from being agreed in it. Gan-kwŏ, for instance, interprets from 朕言,—'My words are mostly those of warning. I feel reverently about punishments, and ought to employ none but the virtuous to preside in their administration.' 今天至在下,—Ts'ae understands this as meaning that 'Heaven would by punishments aid the people, and you, who are in the office of judges, may be said to correspond to it below' (天以刑相治斯民,汝實任責,作配在下). The meaning which I have given requires less of supplement, and equally lays a foundation for the advices that follow. See Wang Kăng-yay, *in loc.* 單辭 is supposed by Ts'ae to mean 'statements unsupported by witnesses' (無證之辭). The words are literally—'single pleas.' They seem clearly to be opposed to the 兩辭 which follows, and = 'one side of a case,' such as that which will first come before a magistrate. 亂 is to be taken in the sense of 治, 'to govern,' 'to order rightly.' 兩辭=兩造者之辭, 'the cases of both the parties.' 無或至惟罰,—this must all be construed as if it were one sentence. 獄貨 is the result of 私家于獄之兩辭. 府 is defined by 聚, 'to collect,' 'to accumulate,' and 功 by 事, 'deeds.' 惟府辜功 = 'but it is forming a treasury of deeds of guilt.' 尤=殃, 'judgments,' 'miseries.' Literally 庶尤 is 'numerous extraordinary evils.' 惟人在命,—from the relation of this clause to that which precedes,—非天不中, we can easily determine its meaning; but it is not easy to see clearly the force of 在命. We may at once dismiss the view of Gan-kwŏ and Këang Shing, that 命=教命, 'instructions and commands.' The paraphrase of the latter is:—夫天之罰人,非天道不中也,惟人自取之,在其教命不中耳. 命 has very much the meaning of 'fate,' and 惟人在命=人自造命,而有以致之, 'man makes his own fate, and brings the punishment of Heaven on him.' So says Kăng-yay, but he throws no light on 在. Woo Ch'ing tries to do this, saying 人之爲人于在有生之命, 'man is man in having the fate of his life;' *i.e.*, men bring punishment on themselves, because it is their prerogative to be by their conduct the arbiters of their own fate. After all, the meaning must be taken a good deal on trust; the language cannot be satisfactorily explained. 天法至末,—the simplest way is to take these two clauses as an admonition to the princes and judges, that if they do not do what they can to insure good govt. for the people, Heaven's punishments will surely overtake them. Gan-kwŏ, Këang Shing and others, take 極 as=中, 'the perfect mean, and highest excellence,' referring to

下。○廿二節王曰、嗚呼、嗣孫、今往何監、非德于民之中、尙明聽之哉、哲人惟刑、無疆之辭、屬于五極、咸中有慶、受王嘉師、監于茲祥刑。

22 VII. The king said, "Oh! ye who shall hereafter inherit *the dignities and offices* of the present time, to whom are ye to go for your models? Must it not be to those who maintained and promoted the virtue belonging to the unbiassed nature of the people. I pray you give attention to my words. The wise men *of antiquity* by their use of punishments have obtained boundless fame. Everything relating to the five punishments exactly hit with them the due mean, and hence came their excellence. Receiving from your sovereigns the good multitudes, behold in the case of those men punishments made felicitous."

皇極 in 'The Great Plan,' but I cannot construe the last clause on that view.

Ch. VII. P. 22. Conclusion;—the king wishes to impress his lessons on the judges and princes of future ages. It seems most natural to understand 嗣孫, of the descendants of those whom the king was addressing. Indeed I do not see how the 孫 or the 今往 can be taken in any other way. 非德于民之中,—it is difficult to tell exactly what Gan-kwŏ understood by this. He says:—非當立德於民,爲之中正乎. He then connects 尙明聽之哉 with this.—'If you do so, you will perhaps listen to my words.' Këang Shing connects the clauses similarly, but takes the 聽 in the sense of 聽獄, 'to listen to criminal cases.' The 哉 indicates to me that 尙明聽之 is spoken by the king without any syntactical relation to what precedes. Moreover, after 監 we expect that individuals will be spoken of as models to those who are addressed. I therefore take 非德于民之中, with Ts'ae, as = 非用刑成德,而能全民所受之中者乎. 哲人至有慶,—acc. to the translation, 哲人 are those referred to as models.—the baron E and others mentioned in the first part of the king's address. Ts'ae explains the whole:—明哲之人,用刑而有無窮之譽,蓋由五刑咸得其中,所以有慶也. He takes 極 as simply = 刑, 'punishments,' but it must denote more than that,—'punishments rightly inflicted and duly apportioned' (五刑之施,皆中正之極也). The editors of Yung Ching's Shoo, without condemning Ts'ae's view, direct attention to a construction proposed by Seu K'ëaou (徐僑) and some other critics, who understand 無疆之辭 of 'the numberless pleas, false and true, that might be advanced on any question before the judges.' The wise men spoken of could carry the light of principle and a clear understanding into all this confusion, and referring every point to the laws, bring out an issue exactly accordant with right.—徐僑曰情辭雖難窮,惟智哲則有見,以哲人而用刑,雖情辭之來,紛然無有疆界,而以理燭之,以辭係法,各協其極,自然有慶矣. 嘉師,—'the good multitudes.' This is a designation for the people, as naturally possessing the 'unbiassed nature,' which is denominated 民之中 above.

CONCLUDING NOTE. The student, after this careful examination of 'Leu on Punishments,' will not wonder that many of the Chinese critics themselves should have been puzzled to account for its finding a place among the documents of the Shoo. They ask, 'Did Confucius mean that it should meet with approval or disapproval?' Ts'ae thinks he admitted it into his compilation by way of warning, and because in the kindly feeling of compassion for the people that breathes in it, it shows that the generous spirit of former times was not yet extinct. It is of no use speculating in this way. I suppose Confucius admitted the Book, because it was the best of the times that he could find. It is a pity that he did not accompany it with some exposition of his own views on the historical allusions in it, and on Muh's scheme for the redemption of punishments.

Wang Pih's 'Doubts' about this Book are:

一呂刑，訓刑始於帝舜，言約而義備，此所以爲至治之世也，訓刑終於穆王，目繁而罰輕，此所以爲衰亂之世也，只流宥五刑一句，所該者甚廣，所制者甚詳，敍事者述此一凡例，而後世忽之，而未嘗致思五刑與流，各自有正麗之罪，又自有從宥之法，宥之云者，寬之也，寬之者，亦次第而輕之爾，以大辟之罪，亦從而流者，後世之刑也，蓋宮者，所以宥大辟也，剕刑，所以宥宮也，劓刑，所以宥剕也，墨刑，所以宥劓也，而流之中，亦自有宥之義，竄者，宥殛也，放者，宥竄也，流者，宥放也，大辟之刑，決不直以流而宥之矣，舜之刑，未嘗不輕，而輕者本於罪之可疑，穆王之刑，亦未嘗不輕，而輕者失於罪之不可宥，舜之所以必刑者，期於無刑，穆王之所以必贖者，導其起辟，昔武王之命康叔也，雖主於明德慎罰，又自有不可不殺之語，及刑茲無赦之言，成王之命君陳，既曰三細不宥，又曰辟以止辟，乃辟，未聞五刑之俱贖也，贖刑者，贖鞭扑之刑，大辟之刑，如可贖，凡有千鍰之貲者，無所往而不可殺人，天下烏得而不亂哉，後世三章之約，可謂極其簡矣，而殺人者必死，殺人而必死，非特爲死者報也，爲生者戒也，爲死者報法，爲一人立也，爲生者戒法，爲天下立也，忍於一人而忍者小，不忍於天下乃所以爲好生也，聖人不忍人之心，豈有一毫好殺之意，刑至於不可不殺者，是乃所以爲仁之至，義之盡也，呂刑之書，首以爲五刑創於有苗，則是聖人之制刑，反師有苗之虐也，斯言也，豈不大害於義哉，愚謂呂刑者，律書也，法吏之辭也，徒能精察乎典獄之姦，而不識聖人制刑之本意，其審克之語，凡四，哀矜惻怛，猶有三代之還風，聖人以其世之變，法之變，存之於書，亦以其能精察於典獄之姦，尙可以爲後世聽訟用刑之戒，非以其贖刑之可取也，朱子謂穆王巡遊無度，財匱民勞，至其末年，無以爲計，乃爲此一切權宜之術，以斂民財，斯言足以得穆王之本情者與

THE BOOKS OF CHOW.

BOOK XXVIII. THE CHARGE TO PRINCE WAN.

文侯之命

一節 王若曰、父義和、丕顯文武、克慎明德、昭升于上、敷聞在下、惟時上帝、集厥命于文王、亦惟先正、克左右昭事厥辟、越小大謀猷、罔不率從、肆先祖懷

1 The king spoke to the following effect:—"Uncle E-ho, how illustrious were Wăn and Woo! Carefully did they illustrate their virtue, till it rose brightly on high, and the fame of it was widely diffused here below. Therefore did God cause his favouring decree to light upon king Wăn. *Thereafter* there were ministers who aided and illustriously served their sovereigns, following and carrying out their plans and counsels great and small, so that my fathers sat tranquilly upon the throne.

Introductory historical note. The Book of the Shoo at which we have now arrived is separated from the last by an interval of two hundred years. Between king P'ing who gave the Charge to the prince Wăn and king Muh there had reigned seven sovereigns of the House of Chow; and it is remarkable that not a single document of the reign of any of them was incorporated by Confucius with this volume. Of such monuments there must have been many. No Books have here been lost. Those two hundred years in the dynasty to which he himself belonged were left by the sage a blank. This fact is sufficient to prove that Confucius did not compile the Shoo as a history of his country, or even intend that it should afford materials for such a history. His design, we may rather judge, was to bring together such pieces as might show the wonderful virtue and intelligence of ancient sovereigns and statesmen, who should be models to those of future ages. But in all the space of time of which I am writing, there was neither sovereign nor statesman to whom it could give him pleasure to refer. Indeed, king Woo, the first of the sovereigns of Chow, had no successor equal to himself. But for his brother, the duke of Chow, the dynasty would have come to an early end. There was a constant degeneracy after king K'ang. Its progress was now and then temporarily,

but feebly, arrested. Power and influence passed with a steady progress from the imperial court to one feudatory and another, till in the time of Confucius himself the successors of Woo were hardly more than 'shadows of an empty name.' According to my plan I introduce here the names of the sovereigns between Muh and P'ing, and a few particulars of their reigns.

[i.] E-hoo (繄扈), the son of Muh, and known as king Kung (共王), or 'The Reverent' (諡法,既過能改曰共), succeeded to the throne B.C. 945, and reigned for 12 years, acc. to the common chronology. The only incident of his reign of which we find mention is given by Sze-ma Ts'een from the 國語,周語上, and is to the effect that the king was on one occasion rambling near the river King, in the pres. dep. of P'ing-leang (平凉), Kan-suh, attended by the duke K'ang of Meih (密康公), a small principality in that part of the country, when three young ladies introduced themselves into their company. Duke K'ang's mother advised him to leave them to the emperor, but he appropriated them to himself. Within a year the king made an end of him and his principality, indignant, we are to suppose, at the duke's conduct in the matter of the three ladies. I do not know that this story, as I have given it, is entitled to much faith. None is due to the romantic account of it, which is found in the history of P. de Mailla.

[ii.] King Kung was succeeded, B.C. 933, by his son Këen (囏), known as king E (懿王), or 'The Mild' (諡法,温柔賢善曰懿), who reigned 25 years. All that Ts'een says of him is that in his time 'the royal House went on to decay, and poets made him an object of their satire.' He removed the capital to Hwae-le (槐里), a place in the pres. dis. of Hing-p'ing (興平), dep. of Segan. This seems, however, to have been merely a temporary measure. The 'Bamboo Books' speak of several irruptions of barbarous tribes in this reign.

[iii.] A brother of king E, by name Peihfang (僻方), succeeded him, and is known as king Heaou (孝王), or 'The Filial' (諡法,慈惠愛親曰孝). Ts'een says nothing more of him than that he came to the throne and died. His reign, however, lasted from B.C 908 to 894. During this period, the chiefs of the House destined to supersede that of Chow begin to make their appearance on the stage of affairs. They traced their lineage up to the baron Yih (益; often called 翳), the Forester of Shun. One of them, named Fei-tsze (非子), had made himself famous at this time by his skill in rearing horses, and was taken into the king's service to superintend his studs in the plains near the rivers K'ëen and Wei (汧渭之間), and was finally invested with a small territory of which the chief city was Ts'in, still the name of an inferior department of Kan-suh. The king appointed him there to continue the sacrifices to Yih, as the head of the Ying clan or family (號曰秦嬴), which thenceforth begins to make a great figure in the empire.

[iv.] On the death of king Heaou, the princes raised a son of his brother and predecessor, of the name of Sëë (燮), to the throne, which he occupied for 16 years, till B.C. 878. He is known as king E (夷王), or 'The Peaceable' (諡法,安心好靜曰夷). He proved a weak sovereign, and was in bondage to the princes to whom he owed the empire. It is objected to him that, when he gave audience to them, he descended from the dais to meet them, as if he were their equal merely. The chief of the State of Tsoo extended the possessions of his House during this reign, and assumed the right of investing his sons with his conquests without reference to the court. He arrogated to himself, moreover, the title of king. The imperial authority was evidently but little cared for.

[v.] King E was succeeded by his son Hoo (胡), known as king Le (厲王), or 'The Cruel' (諡法,殺戮無辜曰厲). A long reign of 51 years is assigned to him, but during the last thirteen years he was a fugitive, and the govt. was administered by two of the nobles. In B.C. 841, the people rose in rebellion, their patience exhausted by the various oppressions, engendered by the avarice, suspicious, and cruelty of the sovereign. The king made his escape, and fled to Che (彘), in the pres. sub. dep. of Hoh (霍州), dep. of P'ing-yang, Shanse, where he found a refuge. Disappointed by the escape of the tyrant, the people sought to wreak their fury on his eldest son, by name Tsing (靖), quite a youth, who had hidden himself in the house of the duke of Shaou, a descendant of Shih so famous in the early reigns of the dynasty. The loyalty of the ancestor had descended to the present Head of the family. As a minister, he had remonstrated, though in vain, with king Le, on his evil courses; he now sacrificed his own son to save the heir to the crown. The people surrounded the house, and insisted on Tsing being delivered to them that they might satiate their fury by tearing him in pieces. The duke gave his own son, of the same age as the prince, into their hands, and on him they worked their pleasure. Subsequently, the dukes of Shaou and Chow carried on the govt. for the prince until Le's death, which took place in Che in B.C. 827.

[vi.] Prince Tsing commenced a long reign of 46 years in B.C. 826. He is known as king Seuen (宣王), or 'The Distinguished' (諡法,聖善周聞曰宣). He had learned wisdom in the school of adversity, and from the

statesmen who had protected his youth. Most of the princes returned in a measure to their allegiance, but the empire was distracted by irruptions of the barbarous tribes on every side. In B.C. 821, there was a great drought, and the misery of the people was extreme. The virtue of the king seems to have experienced a decay. In B.C. 815, he neglected, notwithstanding the remonstrances of his ministers, the custom of putting his own hand to the plough, and turning up a furrow in a field enclosed for the purpose, as an acknowledgment of the dependance of the empire on agriculture, and an example to all its husbandmen. He was proceeding to resign himself to idle habits, when the queen divested herself of her ornaments, and accused herself of seducing the king to self-indulgence, and to lie long in bed. This roused him to resume his early ways. In his 39th year, B.C. 788, he took the field against one of the western tribes, known by the name of the Keang (羌), as if they were sprung from the same stock as the princes of Ts'e, and sustained a great defeat at a place called Ts'ëen-mow (千畝), or 'The Thousand Acres.' From the chagrin of this he never recovered. A few years after, he was proceeding 'to number the people,' like king David of Israel, with a view to collect an immense force, and wipe out the disgrace he had incurred. His ministers succeeded in averting his purpose, but he became melancholy and capricious, put to death some of his most faithful advisers, and died in a fit of moody insanity, as we may judge, in B.C. 779.

[vii.] Seuen was succeeded by his son Nëë (涅), known as king Yew (幽), or 'The Dark' (謚法動靜亂常曰幽), who was slain by a tribe of barbarian invaders called 'The Dog *Jung*' (犬戎) after an inglorious reign of 11 years. In the sixth year of his reign, on the 29th of August (new style), B.C. 775, occurred an eclipse of the sun. It is commemorated in the She King, Pt. II., Bk. IV., Ode iii., as 'an announcement of evils by the sun and moon.' Other symptomatic aberrations, as they appeared to be, in the order of nature are mentioned by the poet along with it:—

'The thunder roars, the lightning flashes;—
There is a want of repose, a want of good.
All the streams are overflowing;
The tops and crags of the mountains fall.
High hills become valleys;
Deep valleys become hills.
Alas! that this man
Will not correct himself.'

This eclipse gives us a point of chronological certainty for the history of this reign. It is the first of the long list of eclipses, by the mention of which Chinese history from the 8th century before Christ acquires more certainty than belongs to that of the earlier ages. The ruin and death of king Yew were brought about by the ascendancy which a female favourite, called Paou-sze (褒姒), gained over him. He had married and established as queen a daughter of the prince of Shin (申. This principality was in the pres. sub. dep. of Tang [鄧州], dep. of Nan-yang, Ho-nan); and his son by her, called E-k'ew (宜臼), was recognised as heir-apparent of the throne. The rise of Paou-sze was followed by the degradation of the prince and his mother. E-k'ew was sent, as a preliminary measure, to the court of Shin, 'to learn good manners.' His mother was then reduced to a second place, and Paou-sze was declared queen in her room, and an infant son by her took the place and dignity of heir-apparent. Scenes were enacted like those of Këë and Me-he, or of Show and Tă-ke. To please Paou-sze the king made game of all the nobles. The prince of Shin called in the assistance of the Dog Jung, and attacked the capital. He did not intend the death of the king, but only that of the intruding favourite and her son, and the restoration of his daughter and grandson to their rights. His barbarian auxiliaries, however, could not be controlled; the king flying from Haou was pursued by them and put to death, while Paou-sze became the captive of their chief.

Thus ended the sway of what is called 'the Western Chow.' The victorious nobles having expelled the Jung from the capital with some difficulty, brought back E-k'ew from Shin, and hailed him as king. He is known as king P'ing (平王), or 'The Tranquillizer' (謚法,執事有制曰平). His first measure was to transfer the capital eastwards to Lŏ-yang, fulfilling at length, but under disastrous circumstances, the wishes of the duke of Chow; and from this time, B.C. 769, dates the history of 'the Eastern Chow.'

The Name of the Book.—文侯之命. 'The Charge to prince Wăn.' I have related in the above note how the Jung who had been called in by the prince of Shin to punish king Yew went far beyond his wishes, killing the king, and wishing to keep possession of the capital. To get rid of them he obtained the assistance of the princes of Tsin (晉), Ts'in (秦), Wei (衞), and Ch'ing (鄭), who in the first place drove out the barbarians, and then sent for Yew's son from Shin to take possession of the vacant throne. Among his earliest measures was the rewarding of the princes who had come in this way to the relief of the royal House; and this Book is said to contain the appointment of the prince of Tsin to be president or chief of several of the other princes (以文侯爲方伯).

The princes of Tsin were descended from king Woo's son, called Yu, and generally styled, from the name of his appanage, the prince of T'ang (唐叔虞). His son removed from T'ang to Tsin; and in course of time the principality came, though not without a struggle with a usurping uncle, to Ch'ow (仇), in B.C. 780, and was held by him for 35 years. He received after death the title of Wăn, or 'The Accomplished;'—it was he to whom the Charge in this Book was given. See in the dictionary

在位。○二節嗚呼、閔予小子、嗣造天丕愆、殄資澤于下民、

2 "Oh! an object of pity am I, who am but a little child. Just as I have succeeded to the throne, Heaven has severely chastised me, and cut off our resources of bounty to the inferior people;

no fewer than six different descriptions of character, any one of which might be considered to be expressed by the title Wăn.

In this account of the time and occasion of this Charge, I have followed the authority of the prefatory note, supported by Gan-kwŏ, K'ang-shing, and Wang Suh. The Book itself, however, it will be perceived, does not mention the name of the king, and the name of E-ho, by which the receiver of the Charge is called, is only, as will be seen on par. 1, an occasion of perplexity. There was a tradition during the Han dynasty that the Book belonged to a later period, and in Sze-ma Ts'een's history the Charge appears as given, B.C. 631, by king Sëang (襄王) to duke Wăn of Tsin, who was then the leading prince of the empire. Ma Yung also, we may infer from his explanation of the characters 義和, held this view. There is nothing in the matter of the Charge itself absolutely decisive in favour of either hypothesis. It seems, perhaps, to suit better the relations between king P'ing and the prince (= marquis) Wăn than those between Sëang and duke Wăn.

The Book is found in both the texts.

Contents. The Book is short, containing only four paragraphs, which are divided into three and one by the usual mark of change of subject in the 'Announcements' and 'Charges' of the Shoo,—the compiler's statement of 'The king said.'

The king begins by celebrating the virtue and happy condition of Wăn and Woo, and the services rendered to the State by the worthy ministers of subsequent reigns. He contrasts with this the misery and distraction of his own times, deploring especially his want of wise counsellors and helpers, and praising prince Wăn for the services which he had rendered. The Book then concludes with the special Charge by which the king would reward the prince's merit in the past, and stimulate him to greater exertions in the future.

P. 1. *The king celebrates the virtue of Wăn and Woo who founded their dynasty, and the happiness of their successors who were assisted by able ministers.* 父義和,—'Uncle E-ho.' The princes of Tsin, we have seen, were a branch of the imperial House; and hence the king addresses Wăn as his 'uncle;'—see on Book XXIII., p. 6. But Wăn's name, as has been mentioned, was Ch'ow (仇), so that we are brought to the conclusion that he is here called by his 'style' (字) or marriage designation. Such is the view of Gan-kwŏ. Other explanations of the characters were attempted by K'ang-shing, and Ma Yung, which may be seen in the 後案. 惟時(=是,=是之故)上帝集厥命于文王,—this is the common way of speaking about the origin of the Chow dynasty,—that the divine appointment lighted on king Wăn. But as king Woo has just been mentioned along with him, as equally virtuous and distinguished, it seems strange that he should be dropt in this important declaration. The truth is that father and son in the persons of Wăn and Woo were blended together as *one* founder of the dynasty of Chow. If the appointment of Heaven lighted on Wăn, it would also have dropt from him to the ground but for the character of Woo. In interpreting the rest of the par. we may begin with the last clause, where the king must intend by 先祖, 'my forefathers,' not Wăn and Woo, but those who succeeded them. The 'Daily Explanation' would limit them to Ching and K'ang, with whom the line of powerful monarchs of Chow may be said to have ceased. But king P'ing might not have been willing to acknowledge this, and we may suppose that he speaks of his predecessors generally, as having fallen on better times than himself. Explaining 先祖 thus of the sovereigns subsequent to Woo, the same individuals are probably intended by 厥辟; and the phrase 先正 denotes 'their ministers;'—also generally, without any special application, Wăn's own ancestor, 'the prince of T'ang,' being included among them. Comp. the 2d par. of the 'Keun-ya.'

謀猷,—see on Bk. XXI., p. 6. 懷=安, 'to be tranquil.' 先祖懷在位=我先祖得安在位.

P. 2. *The king deplores the unhappiness of his own position, himself young and feeble, and the empire chastised by Heaven and torn by barbarian invaders, while he could expect little assistance from his ministers.* 嗣造至下民,—Gan-kwŏ, Wang Suh, and Këang Shing, all take 造 as = 遭, 'to meet with,' so that it governs 天丕愆. This is quite allowable; but when we carry on the regimen of 造 to the next clause,—殄資,云云, the construction becomes too forced. I therefore adopt the view of Ts'ae, that 造=始, and 嗣造=

侵戎我國家純、即我御事、罔或耆壽俊在厥服、予則罔克、曰、惟祖惟父、其伊恤朕躬、嗚呼、有績予一人、永綏在位。○ 三節 父

and the invading barbarous tribes of the west have greatly injured our empire. Moreover, among the managers of my affairs, there are none of age and experience, and distinguished ability, in their offices. I am *thus* unequal to the difficulties of my position, and say to myself, 'My grand-uncles and uncles, you ought to compassionate my case. Oh! if there were those who could establish their merit in behalf of me, the one man, I might long enjoy repose upon the throne.'

方嗣位之初, 'just as I have succeeded to the throne.' 天 is then the nominative to 愆 and 殄. 愆, meaning 'a fault,' 'a crime,' is here used as a verb, = 'to deal with as a criminal,' 'to chastise.' The 'Daily Explanation' for 天丕愆 gives 爲天所大譴. 資澤于下民, 'the necessaries descending like moistening rain upon the lower people,' mean the favours and help which ought to flow from the throne to the people, but which were now cut off. The king is probably referring to his own troubles and the troubles of the people, occasioned by the removal of the capital from Haou to Lŏ-yang. 侵戎我國家純,—the 戎 here naturally leads our thoughts to the western barbarians, and especially to the 'Dog Jung,' who had killed king Yew, and kept possession of Haou. Gan-kwŏ, however, takes the term in the sense of 兵, 'weapons.' But whether we take it in that meaning, or as a name, we have to understand a verb like 傷, 'to injure,' carrying on the action of 侵戎 to 國家. 純 = 大, 'great,' or 'greatly.' 即我至厥服,—耆壽 go together, signifying 'aged,' 'men of years and experience.' I do not see how we can discriminate these terms, and hence the 俊, = 'talented,' stands awkwardly by itself. 服 = 官 or 職, as in Bk. V., p. 3. Këang Shing adopts here a reading current in the Han dynasty, and edits:—即我御事, 罔或耆壽咎在厥躳 (=躬), 'among the managers of my affairs, there are none of age and experience. The evils are on my person.' This is not liable to the difficulty which 俊 presents in the common reading; but the sentiment does not seem appropriate to the place. 予則罔克,—'I then am not adequate;' *i.e.*, feeble, unsupported; in the midst of calamities, the king felt unequal to the difficulties he had to cope with. 曰惟至末,—the 曰 indicates that the king thus spoke to himself. As Ying-tă says, 私爲言. 惟祖惟父 is an appeal to the princes of the same surname with himself. As 父, we have seen, denotes 'uncles,' 祖 will be 'grand-uncles.' The 'Daily Explanation' gives for it—爾諸侯有在我祖父之列者. Medhurst has missed the meaning, and renders—'Of those who have stood before my grandfather and father.' Gaubil has missed it in a different way:—'Quel est donc celui qui pourra me tenir lieu de grand-pere et de pere?' 伊 is here a particle, = 惟. We have to suppose a second 予一人 as the nominative to 綏. The end of this par. thus corresponds to that of the preceding. Chang Kew-shing observes that the weakness of king P'ing's character is here apparent. He shows no self-reliance. He has no higher aim than to live quietly and have tranquillity in his time.

義和、汝克昭乃顯祖、汝肇刑文武、用會紹乃辟、追孝于前文人、汝多修扞我于艱、若汝予嘉。○
四節 王曰、父義和、其歸視爾師、寧爾邦、用賚爾秬鬯一卣、彤弓一、彤

3 "Uncle E-ho, you render still more glorious your illustrious ancestor. You were the first to imitate the example of Wăn and Woo, collecting *the scattered powers*, and continuing *the all-but-broken line of* your sovereign. Your filial piety goes back to your accomplished ancestor, *and is equal to his*. You have done much to repair my *losses*, and defend me in my difficulties, and of you, being such, I am full of admiration."

4 The king said, "Uncle E-ho, return home, survey your multitudes, and tranquillize your State. I reward you with a jar of spirits, made from the black millet, mixed with odoriferous herbs; with

P. 3. *The king acknowledges the services which prince Wăn had rendered, and praises him.* By 乃顯祖, 'your distinguished ancestor,' we are to understand the prince of T'ang. He also is intended by the 前文人 below. 汝肇刑文武,—whether we define 肇 by 始, as in the translation, or by 敏, 'earnestly,' as Këang Shing does, it seems very extravagant to be comparing prince Wăn to the kings Wăn and Woo. Ts'ae observes that the principles of Wăn and Woo might be said to be extinct, when the ministers about the court were only such as are described in the last par., but now prince Wăn had begun to lead the way to their revival, (後罔或耆壽俊在厥服, 則刑文武之道絕矣, 今刑文武自文侯始, 故曰肇刑文武). 用會紹乃辟,—會=合, 'to unite;' 紹=繼, 'to continue.' But 'to unite and continue your sovereign' is not very intelligible. The meaning is as I have given it. P'ing was a fugitive, and his claim to the throne disallowed, when his father was killed. Then the Jung held possession of the capital. It was owing, he means to say, principally to prince Wăn, that the forces of several princes—which the king might call his forces—were collected, the Jung driven out, and he himself brought back to the throne. 追孝于前文人,—'with your filial piety you pursue after the former accomplished man.' The meaning is much the same as that of the former clause, 汝克昭乃顯祖. 汝多修扞我于艱, 'you have done much to repair and to guard me in difficulties.' Wang Ts'eaou says:—修, 完於殘破之後, 扞, 禦於侵侮之時.

P. 4. *The Charge.* 其歸視爾師,—師=衆, 'multitudes,' 'people.' The sending the prince home might be considered a favour, as his attendance on the king in the removal from Haou to Lŏ must have been a service of no little difficulty and fatigue. 用賚爾秬鬯一卣,—to explain the 用, = 'therefore,' the 'Daily Explanation' introduces in its paraphrase—予嘉汝功, 'I admire your merit.' We must suppose some thought in the king's mind, which is not expressed in the text. On 秬鬯一卣, comp. the explan. of 秬鬯二卣 in Bk. XIII., p. 21. The spirits thus presented to him would be employed by prince Wăn in sacrificing to his ancestor, the prince of T'ang, and announcing to his spirit the favour conferred on him by the king. 彤=赤, 'red;' 盧=黑, 'black.' The conferring on a

矢百、盧弓一、盧矢百、馬四匹、父往哉、柔遠能邇、惠康小民、無荒寧、簡恤爾都、用成爾顯德。

one red bow and a hundred red arrows; with one black bow, and a hundred black arrows; and with four horses. Go, my uncle! Show kindness to those who are afar off, and help those who are near at hand; cherish and secure the repose of the inferior people; do not idly seek your ease; inspect and compassionate *all in* your capital, *and other cities*—thus completing your illustrious virtue."

prince of a bow and arrows was understood to invest him with the power of punishing all within his jurisdiction who were refractory to the imperial commands, but not of taking life without first reporting to the court. See in the Le Ke, Bk. 王制, Pt. ii., p. 19,—賜弓矢,然後征,賜鈇鉞,然後殺. Whether anything special was denoted by sending to Wăn two bows of different colours, and two sets of arrows, I do not know. 柔遠能邇,—see Bk. XXII., p. 8; *et al.* 簡恤爾都,—都 here is most probably to be understood as used not for the chief city only, but for all the other cities of the State. Ts'ae, after Gan-kwŏ, makes it = 國之都鄙, 'from the capital to the borders.' Soo Shih made the 簡 refer to 'the officers' (簡閱其士), over whom the prince should keep a watchful eye, and 恤 to the people, for whom he should exercise a compassionate care (惠恤其民). It is by no means clear to me that this Charge is the appointment of Wăn to be a 方伯, 'chief of a region.' That opinion probably arose from the view to which I have referred, that it was duke Wăn to whom the Charge was given.

Concluding historical note. In the 51st or last year of P'ing's reign, occurred an eclipse of the sun, Feb. 14, B.C. 719. He is the last of the emperors of the Chow dynasty, with whom the Shoo has anything to do; but the 'Spring and Autumn' commences in B.C. 721, with the first year of duke Yin (隱公) of Loo, and continues the history for about two centuries and a half longer.

It may be well here to give a list of the rest of the sovereigns of Chow. P'ing was the 13th.

[xiv.] King Hwan, (桓王), or 'The Laborious' (克敬勤民曰桓), grandson of P'ing. B.C. 718—696.

[xv.] King Chwang (莊王), or 'The Unsuccessful' (武而不遂曰莊), son of Hwan. B.C. 695—681.

[xvi.] King He (僖王; also written 釐王), or 'The Essayer' (有伐而還曰釐), son of Chwang. B.C. 680—676.

[xvii.] King Hwuy (惠王), or 'The Kind' (柔質慈民曰惠), son of He. B.C. 675—651.

[xviii.] King Sëang (襄王), or 'The Virtuous Enlarger' (辟地有德曰襄), son of Hwuy. B.C. 650—618.

[xix.] King K'ing (頃王), or 'The Trembling' (甄心動懼曰頃), son of Sëang. B.C. 617—612.

[xx.] King Kwang (匡王), or 'The Corrector' (貞心大度曰匡), son of K'ing. B.C. 611—606.

[xxi.] King Ting (定王), or 'The Establisher, (安民法古曰定), son of Kwang. B.C. 605—585.

[xxii.] King Këen (簡王), or 'The Easy-minded' (平易不訾曰簡), son of Ting. B.C. 584—571.

[xxiii.] King Ling (靈王), or 'The Uninjuring' (亂而不損曰靈), son of Këen. B.C. 570—544.

[xxiv.] King King (景王), or 'The

Righteously-successful' (由義而濟曰景), son of Ling. B.C. 543—519.

[xxv.] King King (敬王), or 'The Respectful' (善合法典曰敬), son of King. B.C. 518—476. King King (景) died in the beginning of summer, when his son Măng (猛), known as king Taou (悼王), was declared his successor; but he died before the year was out, and does not enter into the list of emperors.

[xxvi.] King Yuen (元王), or 'The Popular' (行義悅民曰元), son of King (敬). B.C. 474—466.

[xxvii.] King Ching-ting (貞定王), or 'The Pure and Correct' (清白守節曰貞,純行不爽曰定), son of Yuen. B.C. 465—440.

[xxviii.] King K'aou (考王), son of Ching-ting. B.C. 439—425. In the spring of B.C. 446, Ching-ting died, and was immediately succeeded by his eldest son,—king Gae (哀王),—who was shortly killed by a brother, who seized the throne, and is called king Sze (思王). He again was killed before the end of the year by another brother, who held the throne, and became king K'aou.

[xxix.] King Wei-lëë (威烈王), or 'The Majestic and Resolute' (彊毅執正曰威,秉德尊義曰烈), son of K'aou. B.C. 424—401.

[xxx.] King Gan (安王), or 'The Tranquil' (好和不爭曰安), son of Wei-lëë. B.C. 400—375.

[xxxi.] King Lëë (烈王), or 'The Resolute' (秉德尊義曰烈), son of king Gan. B.C. 374—368.

[xxxii.] King Hëen (顯王), or 'The Illustrious (?),' younger brother of Lëë. B.C. 367—320.

[xxxiii.] King Shin-tsing (愼靚王), son of Hëen. B.C. 319—314.

[xxxiv.] King Nan (赧王), or 'The Ruined and Sad' (喪國心恤曰赧), son of Shin-tsing. B.C. 313—255.

Nan surrendered the empire to the chief of Ts'in, but the supremacy of that State was not fully acknowledged till B.C. 221.

BOOK. XXIX. THE SPEECH AT PE.

費誓

一節 公曰、嗟、人無譁、聽命、徂茲淮夷徐戎竝興。

1 The duke said, "Ah! ye men, make no noise, but listen to my commands. We are *now* going *to punish* those wild tribes of the Hwae and of Seu, who have risen up together.

THE NAME OF THE BOOK.—費誓, 'The speech at Pe.' This Book carries us back from the times of P'ing to those of Ching, the second of the emperors of Chow. The speech recorded in it is attributed in the Preface to the Shoo to Pih-k'in the son of the duke of Chow; and there is a general acquiescence of tradition and critics in this view. We may account for its position out of the chronological order from its being a record not of any imperial doings, but of the sentiments of the prince of a State. K'ang-shing and others placed it before 'Leu on Punishments,' which arrangement, still leaving it out of the order of time, would deprive us of the explanation just given. The speech has reference to some military operations against the tribes on the Hwae and other wild hordes of the province of Seu or T'seu; but we saw that they were in insurrection many times during the reign of Ching, and we cannot tell to what year the Book should be referred. Pih-k'in presided over his principality for the long period of 53 years, and died B.C. 1,062. The speech was made at Pe (費;—see Ming-shing on what he says was the older form of the name). On the situation of this place I give the note of Ch'in Sze-k'ae:—'Pih-k'in had his capital in the pres. dis. of K'euh-fow (曲阜), dep. of Yen-chow, and Pe was in the dis. still so called, in the dep. of E-chow (沂州). Now, acc. to the 寰宇記, E is east from Yen-chow 385 *le;* Pe is 95 *le* to the north-west of E; K'euh-fow is east from Yen-chow 30 *le;* and thus from K'euh-fow to Pe was 280 *le* or thereabouts. At the commencement of the "Spring and Autumn," Pe was an independent principality, for in the first year of duke Yin (B.C. 721) we read in the 左傳 that 'the baron of Pe led a force to fortify Lang' (費伯帥師城郎). Afterwards, it became the chief city of the Ke family of Loo, as we read again, in the first year of duke He (B.C. 658), that 'he granted to Ke Yew the fields on the south of the Wăn, and Pe' (公賜季友汶陽之田及費). In the Analects also Min Tsze-k'een appears as asked to be governor of Pe (Ana. VI., vii.). We may conclude, therefore, that, in the time of Pih-k'in, Pe did not belong to Loo. But it was in his jurisdiction as the chief or ruling prince of the regions of the east (東方伯). Gan-kwŏ is wrong when he says that Pe was a place in the eastern border of Loo, and Ying-tă when he says that Pih-k'in did not go beyond the territory of Loo. Pih-k'in's speech was like that of K'e at Kan, or of T'ang at Ming-t'eaou, or of king Woo at Muh; *i.e.*, it was made like those when the army approached the territory of the enemy.'

The Book is in both the texts.

CONTENTS. Pih-k'in appears at the head of his host proceeding against the tribes of the Hwae and the wild people of Ts'eu. Having commanded silence, he issues his orders, first, that the soldiers all have their arms in good order; next, that the people of the country take

○善(二節)敹乃甲冑、敿乃干、無敢不弔、備乃弓矢、鍛乃戈矛、礪乃鋒刃、無敢不善。○

2 "Have in good repair your coats of mail and helmets; have the laces of your shields well secured:—presume not to have any of these but in perfect order. Prepare your bows and arrows; temper your lances and spears; sharpen your pointed and edged weapons:—presume not to have any of these but in good condition.

care of the oxen and horses of the army; further, that the troops on no account leave their ranks or go astray; and finally, he appoints the day when he will commence operations against the enemy, and commands that all the requisite preparations be made.

P. 1. *Opening of the speech. Occasion of the expedition.* By 'men' we are to understand all in the host, his own subjects of Loo, and the troops of States whom he had called to aid in the expedition,—officers and common men. 徂茲,云云,—there is a difficulty here with the interpretation of 徂茲. Ts'ae, after Soo Shih, takes the characters as = 往者, 'formerly,' so that the meaning of the clause is—'Formerly, the wild tribes of the Hwae and the Ts'eu rose in insurrection together.' But why refer to what they had done in former times? We must understand, on this construction, something like—'And now again, they take advantage of our present circumstances, and give fresh trouble, so that we have to take the field against them.' This is the way in which the 'Daily Explanation' brings out the meaning:—往者淮夷叛亂,爲王室之患,今又乘我始就國封,軍旅未習,乃脅徐方之戎,一時竝起. Gan-kwŏ's view was different. He took 徂 indeed as = 往,—not adverbially, however, but as a verb, meaning 'to go,'—'we are going,' or 'let us go.' The 茲 is = 此, 'this,' or 'these.'—'We are going to those tribes of the Hwae and of Seu, who have risen up together;' *i.e.*, we are going to chastise them. This construction is followed by Lin Che-k'e and Këang Shing, the latter of whom expounds the clause:—言往征此淮徐戎竝起爲寇者. I have translated according to this view. 'The wild tribes about the Hwae' are mentioned so far back as the time of Yu;—see 'The Tribute of Yu,' Pt. i, p. 35. They belonged to the province of Ts'eu, and why there should be mentioned in addition to them another tribe, called the 'Jung of Ts'eu' is a question which cannot be fully answered. 戎 was properly the name of the wild people on the west of the Middle kingdom. Possibly, a tribe of them had forced their way to the eastern coasts, and settled in one or more places of Ts'eu, continuing to retain their original designation. Wang Kăng-yay [often mentioned likewise as Wang Ch'ung-yun (王充耘)] has an instructive and suggestive note on the passage:—'徂 means "to go." The passage is best taken with K'ung Gan-kwŏ as meaning—"We are now going to smite those E and Jung." K'ung says that the various tribes of wild people were simply bridled by the emperors of the early dynasties and allowed to dwell in different places within the different provinces; but I venture to think that the true state of the case concerning them was this:—Anciently, when the country was first peopled, it was not possible for the principles of propriety and righteousness to penetrate everywhere with a transforming power. All who were unaffected by those principles were classed as E or Jung, and all who recognised them and came under their influence were said to be Hwa and Hea (輙謂爲華夏). We are not to suppose that it was necessary to be living outside the nine provinces, in what are called "the four seas," in order to be Jung and E. In the account of Yu's five domains, indeed, the Man and the E are said to have been in the domain of Restraint and the Wild domain; but when we examine the state of the empire of Chow, we find "the white Teih" (白狄) in T'aeyuen [in Shan-se], the E of the Hwae and the Jung of Ts'eu in the province of Ts'eu, the Lae E in Ts'e (齊有萊夷), and the Jung of Luh-wun about the E river (伊川有陸渾之戎). Even such great States as Woo and Tsoo had to drive out the E and Teih. It is plain that these tribes were not confined to the two domains to which we have referred. Shun told Kaou-yaou to restrain by punishments the Man and E who were disturbing the empire, which simply means that he was to punish those who denied the principles of propriety and righteousness, and violated them. The critics, not examining the case sufficiently,

三節 今惟淫舍牿牛馬、杜乃擭、斂乃穽、無敢傷牿、牿之傷、汝則有常刑。〇四節 馬牛其風、臣妾逋逃、無敢越逐、祗復

3 "We must now largely let the oxen and horses loose, and not keep them as usual in enclosures:—do you shut up your traps, and fill up your pitfalls, and do not presume to injure any of the animals let loose. If any of them be injured, you shall be dealt with according to the regular punishments.

4 "When the horses and cattle are seeking one another, or when your followers, male or female, abscond, presume not to leave the

have rashly said that Kaou-yaou took weapons of war to deal with those people. They have not considered that the Man and E were dwelling with the mass of the ordinary population of the Middle Kingdom. There was no occasion for military operations against them. It is absurd to think of such measures as those of after ages,—the despatch of a great general to punish and smite the various tribes of barbarians.'

P. 2. *The soldiers must have their weapons all in good order.* 敹 is defined in the 說文 by 擇, 'to select,' and the 玉篇 similarly gives 簡 for it. Ts'ae explains it by 縫完, 'to stitch and make whole,' and K'ang-shing by 穿徹, which comes to the same thing. The meaning evidently is that in the translation, whatever may be the specific force of this term. The 'coats of mail and helmets' were made of leather, which may have been studded or fenced with more or less of metal. 敿 means properly 'the strings attached to a shield.' The soldiers are required to see that they were in good order. 無不弔 (*teih*),—'in perfect condition.' 弔=至. Ts'ae defines 鍛 by 淬, 'to put in the fire and then in water,'='to temper.' The character denotes the 'forging' of metals generally. 鋒刃,—'sharp points and edges,'—*i.e.*, weapons for thrust and cut.

P. 3. *The people must look after the ground in the line of march, so that the cattle of the army should not be injured.* The charge here must be taken as addressed to the people, though that is not mentioned in the text. 淫舍牿牛馬,—牿 is defined in the 說文 as 牛馬牢, 'an enclosure or stable for oxen and horses.' K'ang-shing endeavours to explain it from 梏, 'manacles,' *i.e.*, hobbles attached to the feet; but this is to be rejected. As they marched through the country, the soldiers would have, especially at night, to let loose (舍=放) their cattle, to rest them and let them seek pasture, instead of keeping them in stables or enclosures. They would have to do this 淫, 'extensively and carelessly' often. The critics all define 淫 here by 大, 'greatly;' but the other meaning which I have indicated must not be omitted. Below, in 傷牿 and 牿之傷, 牿 is used simply to indicate the cattle. Ying-tă says:—旣言牛馬在牿, 遂以牿爲牛馬之名, 下云傷牿, 牿之傷, 謂牛馬也. What is intimated about the character of the country shows how thinly it must have then been peopled. With 擭 and 穽 comp. 擭 and 阱 in 'The Doctrine of the Mean,' Ch. vi. 斂=塞, 'to fill up.' None of the commentators touch on 'the regular punishments' for the offences here indicated, nor do I know what they were.

P. 4. *The soldiers must on no account leave their entrenchments or ranks; and the people must carefully return strayed animals and absconded followers.* 馬牛其風,—the dict. explains 風, with reference to this passage, by 佚, 'to stray;' but usage shows that such straying is like that 'when the wild ass snuffeth up the wind;'—牝牡相誘謂之風. 臣妾逋逃,—the 臣妾 are camp-

之、我商賚汝、乃越逐不復、汝則有常刑、無敢寇攘、踰垣牆、竊馬牛、誘臣妾、汝則有常刑。○五節 甲戌、我惟征徐戎、峙乃糗糧、無敢不逮、汝則有大刑、魯人三郊三遂、

ranks to pursue them. But let them be carefully returned. I will reward you who return them according to their value. But if you leave your places, to pursue them, or if you who find them do not return them, you shall be dealt with according to the regular punishments. And let none of you *people* presume to rob or detain *vagrant animals or followers*, or to jump over enclosures and walls to steal away horses or oxen, or to decoy away servants and female attendants. If you do so, you shall be dealt with according to the regular punishments.

5 "On the day Keă-suh I will punish the tribes of Seu;—prepare roasted grain and other provisions, and presume not to have any deficiency. If you do, you shall suffer the severest punishment. Ye men of Loo, from the three environing territories, and the three tracts beyond, prepare your posts and planks. On Keă-suh I will commence

followers who had to gather fuel, cook, &c. Kin Le-ts'ëang tells us that 'to every chariot there were attached three men in mail, and 70 foot soldiers, with other 25 followers, who are those intended here by 臣妾.' 越逐,—越 means 'getting over' the entrenchments. 祗復之,—this must be understood as addressed to the country-people who should fall in with such animals and camp-followers. Both they, and soldiers who should themselves pursue after the vagrants, are addressed in 乃越逐不復,汝則有常刑; but the rest of the par. regards only the people who should thus offend. Gan-kwŏ, indeed, supposes that 無敢,云云, is addressed to the soldiers, against stealing from the people, and Woo Ch'ing that it is forbidding them to steal one from another; but the view which I have proposed seems much more likely. 我商賚汝,—'I will deliberate and reward you;'—the meaning is as I have expressed it in the translation. The peculiar force of 攘, 'to appropriate on temptation of occasion offered,' should be expressed in a translation.

P. 5. *The time is fixed for direct operations, and everything required to be in readiness.* We are to suppose that the marching would be over by the day Këă-suh, and that they would be then in front of the enemy. 峙=儲備, 'to have collected and prepared.' 魯人三郊三遂,—the country beyond the capital to a certain extent was called 郊, and beyond this again it was denominated 遂. Gaubil observes that 'it is difficult at the present day to get correct ideas of what was really intended by these designations of the frontiers; and that it is difficult to account for the mention of three *këaou* and three *suy*.' Wang Suh thinks that the troops from the *këaou and suy* on the east were left to guard the country, and hence, as only those from the other three went forth on the expedition, only they are mentioned. This was the view also of Gan-kwŏ. Ying-tă, however, puts forward another view, which is inconsistent with this, though he does not seem to be aware of the inconsistency.—In the imperial domain, to a distance of 100 *le* was called 郊, and beyond that was the 遂. In the 郊 were the six *hëang* (六鄉), which furnished the 'six hosts' (六軍), while the

峙乃楨榦、甲戌、我惟築、無敢不供、汝則有無餘刑、非殺、魯人三郊三遂、峙乃芻茭、無敢不多、汝則有大刑。

my entrenchments;—dare not but be provided with a supply of these. *If you be not so provided*, you shall be subjected to various punishments, only short of death. Ye men of Loo, from the three environing territories, and the three tracts beyond, prepare the forage, and do not dare to let it be other than in abundance. *If you do*, you shall suffer the severest punishment."

suy extending 200 *le* beyond, furnished, if need were, six subsidiary hosts. In a large State of 100 *le* square, the *keaou* extended 20 *le* from the capital; and as it was supposed to furnish only 'three hosts,' and, if need were, three auxiliary hosts, it is inferred that these might all be called 三郊三遂之人. The language in the text, therefore, is simply equivalent to 'the army of Loo,' and we do not need to inquire further about a 4th *keaou* and a 4th *suy*.

楨榦 are 'the posts and planks' for the framework in which walls are raised in China by pounding earth and lime together (題曰楨, 旁曰榦). From the mention of the 'men of Loo,' it is inferred that there were men of other States also in the army, while they were required to provide the planks and posts, and forage, such labour being easier to them, as they were nearer than the others to the seat of war. 無餘刑,—'punishments without remainder.' It is difficult to say what punishments are meant. The addition of 非殺 shows that they were short of death. Gan-kwŏ simply says—'various punishments.' K'ang-shing and Wang Suh agree in saying that the punishments were such as would involve the parents and children of the offender, so that none should be exempt from them.

We have in this par. and the last the 'regular punishments' (常刑), which were well defined and known; the 大刑, 'great punishment' or death; and these 無餘刑.

芻茭 are distinguished as 'new-mown grass and hay.'

THE BOOKS OF CHOW.

BOOK XXX. THE SPEECH OF *THE DUKE OF* TS'IN.

秦誓

一節 公曰、嗟、我士、聽無譁、予誓告汝群言之首。

1 The duke said, "Ah! my officers, listen to me without any noise. I solemnly announce to you the most important of all sayings. *It is this which* the ancients have said, 'Thus it is with all people,

Name of the Book.—秦誓, 'The Speech of *the duke of* Ts'in.' At the time when this speech was made, the States of Tsin (晉) and Ts'in (秦) were among the most powerful of the empire. In B.C. 630, they were engaged together in the siege of the capital of Ch'ing (鄭), and would have extinguished that principality, but the duke of Ts'in was suddenly induced to withdraw his forces, leaving three of his officers in friendly relations with the court of Ch'ing, and under engagement to defend the country from aggression. These men, however, were entirely in the interest of their own prince, and one of them, called Ke-tsze (杞子), sent word, in B.C. 627, to Ts'in, that he was in charge of one of the gates of the capital, and if an army were sent to take the place by surprise, Ch'ing might be added to the territories of Ts'in. The duke—duke Muh (穆公)—laid the matter before his counsellors. The most experienced of them—the famous Pih-le He (百里奚) and Këen-shuh (蹇叔)—were against taking advantage of the proposed treachery. The duke, however, listened rather to the promptings of his own ambition, and the next year sent a large force, under his three ablest commanders, hoping to fall upon Ch'ing all unexpected. The attempt failed. Ch'ing was warned of the approaching danger; and the commanders, vexed and disappointed, were leading the army back, when it was attacked by the troops of Tsin among the passes of the Heaou mountain (殽山), in the pres. dep. of Ho-nan, and sustained a terrible defeat. The troops were nearly all cut to pieces, and the three commanders were taken prisoners.

The duke of Tsin was intending to put these captives to death, when he was persuaded by his mother to send them back to Ts'in, that duke Muh might himself sacrifice them to his anger for their want of success. Muh, however, did no such thing. He went out from the capital to meet his defeated officers, and comforted them, saying that the blame of the defeat was his own, who had refused to listen to the advice of his wise counsellors. Then it is said he made the speech here recorded, for the benefit of all his ministers.

That the speech was made on the occasion thus described rests on the authority of the preface to the Shoo, which has generally been followed by the critics. The 左傳, however, while it relates how Muh met his commanders and comforted them, says nothing of the speech. And Sze-me Ts'een places it three years later, and on a different occasion. After some unsuccessful attempts to wipe out the disgrace at the Heaou hills, Ts'in made a great raid on its neighbour in B.C. 624, when Tsin did not dare to meet the enemy in the field. Then duke Muh crossed the Ho, and had the bones of his slaughtered host collected, and interred in one place, making great sacrifices and mourning on the occasion, and delivering this speech, to acknowledge and transmit the memory of the fault he had committed.

○古^二節^人有言曰、民訖自若是多盤、責人斯無難、惟受責俾如流、是惟艱哉。○^三節^我心之憂、日月逾邁、若弗云來。○^四節^惟古之謀人、則曰未就予忌、惟今之謀人、姑將

2 —they mostly love their ease. In reproving others there is no
difficulty, but to receive reproof, and allow it to have a free course,
3 this is difficult!' The sorrow of my heart is this, that the days and
months pass away, as if they would not come again.
4 "There were my old counsellors,—I said, 'They will not accommodate themselves to me,' and I hated them. There were my new counsellors, and I would for a time give my confidence to them.

I do not know whether we should accept the testimony of the preface or that of Ts'een on this point. But the thing is of little moment. They agree in making the speech refer to the defeat which had been incurred by the duke's refusal to listen to wise counsel.

The Book is found in both the texts.

Contents. The general nature of these may be gathered from the preceding note; but what is really said is more vague and less to the point of the occasion than we might have expected. The 'Complete Digest' says that parr. 2, 3 declare the fact of the duke's repentance; parr. 4, 5, the grounds of it; and parr. 6—8, the sincerity or emphasis of it.

P. 1. *The duke seeks to engage the attention of his officers.* 我士,—'my officers.' All his ministers are so denominated. 誓告='solemnly tell.' 羣言之首,—'the head (=the most important, the chief) of all words.' The duke means the ancient saying which he proceeds to state, and which seemed to him, in the mood of mind in which he was, to be so important. Ying-tă gives for the clause—我告汝以言中之最要者.

P. 2. *The saying of the ancients, that it is easy to give and difficult to receive reproof.* 民訖(=盡)自若是多盤,—'people all *are* naturally thus,—*they are* most for pleasure.' Choo He said he thought that 'this clause simply meant that it is the disposition of most men to love ease' (想只是說人情要安逸之意). This is probably all that is intended; but I do not see the appropriateness of the sentiment as an introduction to what follows. 受責俾如流,—'to receive reproof, and cause—allow—it to be like flowing water.' The meaning is that the reproof is not resisted, but flows on freely. Gaubil mistook the sense, and has translated —'recevoir les avis et les reprimandes des autres, sans les laisser couler comme l'eau, c'est là la difficultè.'

P. 3. *The duke deplores the swift passing away of time.* 逾 and 邁 are to be taken as synonyms,=過 or 往, 'to move on,' 'to proceed.' From Ying-tă's notes on Gan-kwŏ's commentary, we see that he read 員, and not 云. But those terms were anciently interchanged. Whichever we read here, it is to be taken in the sense of 旋 or 運, 'to return,' 'come round.' The duke is conscious that he has done wrong; what he deplores is that the wrong cannot be undone. The day is past, and it will not come again, that he might do differently on it.

P. 4. *He acknowledges his error in rejecting the advice of his aged counsellors and following that of new men, and declares he will not do so again.* By 古之謀人, 'ancient counsellors,' the duke intends Pih-le He and Këen-shuh, who advised him against attempting to surprise Ch'ing; and by 今之謀人, 'modern or recent counsellors,' he means Ke-tsze and the other officers who seduced him to the undertaking. 曰='I said to myself.' 未就予

以爲親、雖則云然、尚猷詢茲黃髮、則罔所愆。○番(五節)番良士、旅力既愆、我尚有之、仡仡勇夫、射御不違、我尚不欲、惟截截善諞言、俾君子易辭、我皇多有之。○昧(六節)

Although it may be so *with old men and new*, hereafter I will take advice from the men of yellow hair, and then I shall be free from
5 error. That good old officer!—all his strength is exhausted, but may I still have him! That dashing brave officer!—his shooting and charioteering are faultless, but I had rather not wish him! As to men of quibbles, skilful at cunning words, and able to make the superior man change his purposes, what have I to do with making much use of them?

忌=其不就我意,乃忌疾之. See other explanations of this in Woo Ch'ing and Këang Shing, the latter of whom adopts a different reading,—as usual. Both their constructions are intolerably harsh. 姑將以爲親=姑且將以爲可親而與之謀, 'for a time I thought they might have my confidence, and be counselled with.' 雖則云然 converts the cases of those counsellors into general characteristics of old and new men.

P. 5. *Old counsellors; martial counsellors; and crafty counsellors.* 番番良士,—番 (read *po*) 番 is best taken as =老貌, 'the appearance of age.' The 仡仡=勇貌, 'the appearance of boldness;' and 截截=辯給貌, 'the appearance of disputatiousness.' Gan-kwŏ, indeed, makes 番番=勇武, 'brave and martial.' The phrase has this meaning in the She King, but we cannot admit it here. It is inappropriate to the old counsellors. See Ming-shing, *in loc.* 番 is here equal to the later 皤, 'old.' 旅力既愆,—Gan-kwŏ makes 旅力=衆力, meaning 'the strength of all the members.' It is better to take 旅=呂 or 膂, 'the backbone,' and understand 旅力 as simply equivalent to 'strength.' 既愆='has failed.' But 愆 has always a moral sense,='a failure,' 'an error,' 'a sin.' We can understand our moral meaning of 'failure' arising from the primary material meaning of the term, but we are called to suppose a reverse process in regard to the usage of the Chinese character. Of all the critics Ts'ae appears to be the only one who felt the pinch of this difficulty, and he supposes that the duke is referring to an incident which occurred on the setting forth of the ill-fated expedition. The three commanders were the sons of the two aged ministers who were opposed to it; and when the troops were leaving the capital, the old men wept bitterly. This led to some strong language about them from the duke, and Ts'ae would make the language = 'There is that good old officer, whom I blamed for his want of strength!' But this is much forced, and after all the idea of the *want* or *failure* of strength must somehow be introduced into the version. Moreover, the duke is here speaking of different classes of counsellors, in consequence of what had occurred to himself indeed, but generally, and without particular reference to the men who had advised, or blamed, or sanctioned the expedition to surprise Ch'ing. 射御不違=善射善御不違於法者. This officer violates in nothing *the rules of his art.* 諞言=巧言, 'artful speech.' 易辭,—'to change his words;' such change of course growing out of a change of purpose. 皇=遑, 'leisure.' The duke says he had no leisure—he had something better to do than—to attend to such men.

昧我思之、如有一介臣、斷斷猗無他技、其心休休焉、其如有容、人之有技、若己有之、人之彥聖、其心好之、不啻如自其口出、是能容之、以保我子孫黎民、亦職有利哉。

6 "I have deeply thought and concluded;—Let me have but one resolute minister, plain and sincere, without other abilities, but having a simple complacent mind, and possessed of generosity, regarding the talents of others, as if he himself possessed them; and when he finds accomplished and sage-like men, loving them in his heart more than his mouth expresses, really showing himself able to bear them:—such a minister would be able to preserve my descendants and my people, and would indeed be a giver of benefits.

P. 6. *The duke's conception of a thoroughly good and valuable minister.* 昧昧我思之,—Gan-kwŏ joined this to the preceding par., and for 我皇多有之,昧昧我思之 gives = 我前多有之,以我昧昧思之而不明故也. 'Formerly I had many such, because I thought darkly of it, and was not intelligent.' But the balancing of the sentences in par. 5 shows that we ought to stop at 有之, and that 昧昧我思之 must belong to another subject. 昧昧=深潛, 'deeply.' From 如有 to the end of par. 7 is quoted in the 'Great Learning,' Comm. x. 14, with some trifling variations in particular characters. Këang Shing edits the text here, now retaining the characters in the *textus receptus*, and now giving those of the 'Great Learning;'—but on no critical principle that I can see. 一介臣,—in the 'Great Learning' we have 一个臣, 'a single minister.' 介 gives us the idea of 'resolute.' Ma Yung explains it by 耿介一心端慤者. 斷斷=誠一之貌, 'the appearance of sincere simplicity.' For 猗 the 'Great Learning' has 兮. Both the one and the other = 然, to be construed with 斷斷. 休休=易直好善, 'easy, straightforward, and loving good.' K'ang-shing defines it by 寬容貌, 'the appearance of generous forbearance.' 不啻謂心之所好甚于口之所言也,'不啻 means that the love in his heart is greater than the language in his mouth expresses' (Woo Ch'ing). For 是 in 是能容之, the 'Great Learning' gives 實, which is an emphatic 是. 以保我子孫黎民=以故能保安我子孫衆民,='on these accounts (*i.e.*, with these qualities, thus endowed) he is able to protect,' &c. For 亦職有利哉 the 'Great Learning' gives 亦尙有利哉, which is easier to construe. Ts'ae defines 職 by 主 'to preside over,' the idea being that from such a man benefits, and only benefits, would come. His 'office, that over which he presided, would be, as it were the making of the people prosperous and happy.'

七節 ○人之有技、冒疾以惡之、人之彥聖、而違之、俾不達、是不能容、以不能保我子孫黎民、亦曰殆哉。八節 ○邦之杌隉、曰由一人、邦之榮懷、亦尚一人之慶。

7 "But if *the minister*, when he finds men of ability, be jealous and hates them; if, when he finds accomplished and sage-like men, he oppose them and do not allow their advancement, showing himself really not able to bear them;—such a man will not be able to protect my descendants and people; and will there not indeed be dangers from him?

8 "The prosperity and unsettledness of a State may arise from one man. The glory and tranquillity of a State also may perhaps arise from the excellence of one man."

P. 7. *A thoroughly bad and dangerous minister.* For 冒, 'to cover over,' the 'Great Learning' has 媢, synonymous nearly with 疾. For 不達 it has 不通, but that variation does not affect the meaning at all.

P. 8. *A summary statement of the consequences flowing from the good and bad minister respectively.* The general meaning of the terms 杌隉 is sufficiently determined by their opposition to 榮懷. The critics generally content themselves with saying that they = 不安, 'unrest.' But that is the idea conveyed by 隉 alone, as its opposite 懷 = 安, or 'tranquillity.' Now in the dict. the first definition of 杌 is 木無枝, 'a tree without branches,' which gives us the idea of 'sterility.' The opposite idea is conveyed by 榮, 'a plant in the glory of its leaves and flowers.' 隉 is formed from 阜 and 毀 abbreviated, and = 'a mound falling to pieces.'

By the 'one man' to whom such consequences are attributed, either of good or evil, we are to understand the good minister of par. 6 or the bad one of par. 7. This is the opinion of Ts'ae, after Gan-kwŏ, and of the commentators generally. The editors of Yun-ching's Shoo, however, call attention to the opinion of Leu Tsoo-hëen and some others, that the duke intends himself as '*the* one man' of the State. This does not seem at all likely.

INDEXES.

INDEX I.

OF SUBJECTS.

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Pŏ, the first residence of T'ang the Successful, *Pref.* 9, 11, 19, 21, 22, 27: IV. iii. 1: iv. 2: v. Pt. ii. 1: viii. Pt. iii. 1. —the three, V. xix. 11.
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INDEX III.

OF CHINESE CHARACTERS AND PHRASES;

INTENDED ALSO TO HELP TOWARDS THE FORMATION OF A DICTIONARY AND CONCORDANCE FOR THE CLASSICS.

THE 1st RADICAL. 一.

一 *yth* yi — (1) One. II. i. 8: V. xxx. 6; *et alibi sæpe.* = anyone; but never used simply as our article *a*. III. iii. 5, 6; *et al.* = the first. III. iii. 4: V. iv. 4, 5. 6, 7; *et al.* (2) One and undivided, all-one, pure. II. ii. 15: IV. vi. 3, 4, 5; *et al.* = one and the same, unchanging. IV. vi. 6. = agreeing. V. vi. 9. (3) ? The uniform decision of the mind. IV. vi. 8. (4) To make one, to unite. II. ii. 20. = to consider as one and the same. V. x. 5. = to be of one mind. IV. vii. Pt. ii. 8. (5) Once. II. i. 9: V. xx. 14. (6.) 一二, one or two, = a few. V. ix. 4. = we. V. xxiii. 1. = you. V. xxiii. 6. (7) 一人, the one man. = the emperor. *Sæpissime.* V. xxx. 8, is doubtful.

丁 *ting* — The fourth of the calendaric stem-characters. IV. xxii. 12; *et al.* 武丁, one of the kings of the Shang dynasty. V. xvi. 7.

七 *ts'eih* ch'i — Seven. I. i. 12; *et sæpe.* = the seventh. V. iv. 4, 7, 20. 七政, the seven Directors, *i.e.*, the sun, moon, and five planets. II. i. 5.

三 *san* — (1) Three. I. i. 8; *et sæpe.* = the third. III. iii. 7; *et al.* = three classes. V. xxi. 10. (2) Thrice. V. xviii. 23; *et al.* = repeatedly. III. iii. 5. (3) 三苗, the country of the Meaou. II. i; *et al.* 三危, the name of a country. II. i. 12; *et al.* (4) 三帛, II. i. 8. 三就 and 三居, II. i. 20. 三禮. II. i. 23. 三考, II. i. 27. 三事, the three businesses. II. ii. 8. The same phrase is used differently in V. xix. 7, and xx. 21. 三德, II. iii. 4. The phrase has a different and more specific meaning in V. iv. 17, and xxvii. 18. 金三品, III. i. Pt. i. 44, 32. 三錯, III. i. Pt. i. 68. 三壤, III. i. Pt. ii. 15. 三正, the three months on which the year might be made to commence; but the meaning is doubtful. III., ii. 3. 三風, IV. iv. 7. 三王, king Wăn, his father, and grandfather. V. vi. 5. 三宅 and 三俊, V. xix. 4, 6. 三亳, V. xix. 11. 三公 and 三孤, the highest ministers under the Chow dynasty. V. xx. 5, 6. 三紀, V. xxiv. 3. 三后, the duke of Chow, Keun-ch'in, and the duke of Peih. V. xxiv. 13. Other persons are intended by the phrase in xxvii. 8. 三郊三遂, V. xxix. 5. 三江, III. i. Pt. i. 40. 三澨, the three great dykes. III. i. Pt ii. 8. (4) 二三, now two, now three, unstable. IV. vi. 5.

上 *shang* chang — Above. that which is above;—used of place, time, and rank. Used for Heaven, the supreme Power. IV. vii. Pt. ii. 7, 12; *et al.* In the 12th par., however, and not a few other places, the idea is not so much of Heaven as the Power, but as the place whence the power comes forth. Used for the sovereign, and superiors generally. IX. vi. 7: V. xxi. 14; *et al.* Used for early ages. IV. xi. 1. The

highest in quality or class. III. i. Pt. i. 8, 25, 34; *et al. sæpe.* 上公, a *kung* of the highest class. V. viii. 3. 上宗, V. xxii. 23, 26. 上天, the supreme Heaven, IV. ii. 3; but compare IV. iii. 4. 上帝, God;—see 帝. 上日, the first day. II. i. 4. 上下 constantly appear as correlates, = high and low; heaven and earth; Heaven and the people; the sovereign and the people; the sovereign and his ministers; mountains and marshes. Observe 在上, IV. x. 6; also V. xxii. 21.

The usage of 上 as a preposition, with 在 or 於 preceding, is unknown in the Shoo.

上 *shang* chang — Up. 2d tone. To ascend; upwards. V. iv. 5. To send up. V. xxvi. 20.

下 *hëa* hsia — (1) Beneath, that which is below;—used of place, time, and rank. It stands often for the people, or inferiors generally; but the phrase 下民, the inferior people, is very common, as in I. i. 11: II. iv. 2: V. xxvi. 2; &c. The lowest in quality or class. III. i. Pt. i. 18, 25; *et al.* Spoken of after times, or later ages. IV. xi. 1: V. xxvii. 5. Used often for ministers. II. ii. 12: V. xxiv. 5; *et al.* 天之下, all under heaven. II. iv. 7. 天下, as a designation of the empire, is common. 下土, the low grounds. III. i. Pt. i. 58. 下地, this lower world, in app. to 帝庭, the court of God. V. vi. 7. 下國, the States of the empire. V. i. Pt. ii. 4. (2) As a verb. To keep under, to down-tread. III. iii. 4. (3) 上下, as correlates. See on 上.

下 *hëa* hsia — To descend, = downwards. V. iv. 5.

不 *puh* pu — Not. *Passim.* With other negatives, —罔, 莫, 無, conveying a strong affirmation. Observe also 不無, IV. x. 7. It is itself repeated with the same effect, having another character between,—不可不, 不敢不, 不啻不. Observe how, like other negatives, it attracts the object of the verb to itself in V. ix. 22: xiv. 22.

丑 *ch'ow* ch'ou — The second of the calendaric branch-characters. IV. iv. 1: V. xxii. 10.

丕 *p'ei* p'i — Great; greatly. The adverbial use is the more frequent. II. ii. 14: iv. 2: III. i. Pt. i. 78; *et al. sæpe.* It is repeated,—丕丕, = vast. V. vii. 9: xiv. 15. 丕子, the great son *of Heaven*, = the emperor. V. vi. 5. 丕時, a time of great prosperity. V. xvi. 20.

世 *she* shih — (1) An age, a generation; ages. II. ii. 8, 12: IV. ii. 1; *et al.* Adverbially, = for ages, from age to age. IV. vii. Pt. i. 14: V. i. Pt. iii. 4; *et al.* So, 世世. V. viii. 4. 世輕世重, in one generation and in another, &c. V. xxvii. 19. 厥世, his age, all his life. IV. v. Pt. ii. 9. Obs. 七世之廟, IV. vi. 4. (2) = hereditary possession, a hold on successive ages; the hereditary principle. II. iv. 8: V. i. Pt. i. 5: xxvii. 5, 12.

丙 *ping* — The third of the calendaric stem-characters. V. xi. 2.

丘 *k'ew* ch'iu — A hillock; a height. III. i. Pt. i. 16, 陶丘, the hill of T'aou. III. i. Pt. ii. 10.

並 *ping* — *I. q.* 竝, together. See 竝.

THE 2D RADICAL. 丨.

中 *chung* — The middle, that which is in the middle—used of place, time, quality, and rank. III. i. Pt. i., 8, 18, 25; &c. The Mean; to hold the course of the Mean. II. ii. 15: IV. ii. 8: V. xvii. 7: xxv. 4: xxi. 8: xxvii. 4. = impartially. V. xxvii. 22. Used absolutely, = in the middle, with ref. to time IV. ix. 3; with ref. to place, V. xiii. 23. 于......中, 于......之中, used both of place and metaphorically. V. vi. 11: xiii. 14: xxvii. 9, 10, 12. 在中. xxvii. 20. 日中, 宵中. I. i. 4, 6, where 中 = of the medium length. But 日中, V. xv. 10, = midday, and 中夜, V. xxvi. 1, = midnight. 中身, V. xv. 11, = the middle of life. 中邦, the middle region or regions. III. i. Pt. ii. 15. 中國. V. xi. 1. 中江, a part of the Këang. III. Pt. ii. 9. 中宗, one of the kings of the Shang dynasty. V. xv. 4, 16.

中 *chung* — That which hits, appropriate. V. xiv. 24. It is very doubtful whether we should acknowledge two tones of 上, 下, and 中, in the Shoo.

THE 3D RADICAL. 丶.

丹 *tan* tan — (1) Cinnabar. III. i. Pt. i. 52. (2) To paint with vermilion. V. xi. 4. (3) The name of the appanage of Yaou's son, Choo. II. iv. 8.

主 *choo* chu — (1) A lord or ruler. III. ii. 2. The emperor is 民主, III. vi. 11 : V. xviii. 6, 8, 18 ; and 神主, IV. vi. 3. (2) To regard—be regarded—as the chief thing. II. vi. 8. To preside over. V. xxvii. 8.

THE 4TH RADICAL. 丿.

乂 *e* ai — (1) To regulate, to correct ; to be regulated. brought to order. I. i. 11, 12 : II. ii. 2 : IV. ii. 2 : *et al. sæpe.* Sometimes the meaning simply = to aid. V. xiv. 9 : xviii. 21 ; *et al.* It is often found with 保. V. xvi. 8, 10 : *et al.* Used adverbially. V. iv. 4. = orderliness. V. iv. 6, 34. (2) Men of eminence, of a hundred. II. iii. 4 : IV. viii. Pt. iii. 7.

乃 *nae* nai — *Passim.* Two usages are met with everywhere. (1) As a particle, at the beginning of paragraphs, and after the subject of a clause. The idea of connection which it expresses is very various, = thereupon, so, however, &c. I. i. 3, 11 : II. i. 1, 7, 8, 13, 28 ; *et al.* (2) As a possessive pronoun, = your. Once, in II. 13, it is used for you in the objective ; but it is seldom if ever, used in the nominative. II. i. 3 : ii. 8, 11, 14, 17, 20 ; *et al.* It is also used (3) as the copula ; but this is less common. II. ii. 21 : IV. vi. 6 : V. xxvii. 10. Sometimes, however, we are in doubt whether to take it as a particle or as the copula. Often likewise we might resolve cases of the second usage into its verbal force. This appears especially where we have to translate it in the third person, as in V. xvi. 18 : xxi. 2. Obs. also 由乃在位, IV. vii. Pt. i. 5.

之 *che* chih — (1) Of. The sign of the possessive case. The regent follows the 之, and the regimen precedes it. They may be respectively a noun, a phrase, or a larger clause. (2) Him, her, it, them. The antecedent, however, has often to be gathered from the context ; as in II. ii. 7 : iii. 2 : iv. 6 : *et al.* (3) We have 之 and another objective, as in 邦之蔡, V. xvii. 1, and other places. Some of these instances are peculiar. *E. G.* III. iii. 9 ; *et al.* (4) The idiom 之謂 occurs only once. V. iv. 6. 有之, has it, = says, also occurs only once. III. iii. 6. So also 若之何. IV. xi. 3. Such cases as 惟刑之恤, may be reduced to (1). V. xvii. 4, 惟德是輔, 惟惠之懷, shows clearly how they are to be understood. Observe 侵于之疆, V. i. Pt. ii. 8, where the text is probably imperfect. 之 occurs everywhere, but not so frequently as in the Four Books. (5) In V. xix. 13, 21 之 = 及, and.

乎 *hoo* hu — This only occurs four times in the Shoo (1) A part. of interrogation. I. i. 9. (2) A preposition. II. iii. 2. (3) An exclamation. III. iii. 5, 9.

乘 *shing* ch'êng — To mount on, to sail in. II. iv. 1 : IV. vii. Pt. ii. 6. To support, maintain. V. xvi. 18.

乘 *shing* ch'êng — 3d tone. (1) The numeral for carriages. V. xvii. 1. (2) A team of four horses. V. xxiii. 1.

THE 5TH RADICAL. 乙.

乙 *yih* yi — The second calendaric stem-character IV. iv. 1 : V. xii. 1 ; *et al.* 祖乙 and 帝乙, two kings of the Shang dynasty. V. xvi. 7, and V. x. 9 : xiv. 7 : xviii. 10.

九 *kew* chiu — Nine. *Sæpe.* The ninth. V. iv. 4, 39. 九州, the nine provinces into which Yu divided the empire. III. i. Pt. ii. 14. 九有, the empire, as consisting of those provinces. IV. vi. 2, 3. 九山, 九川, 九澤, the hills, &c., in those provinces. III. i. Pt. ii. 14. We have also 九族, the nine classes of kindred. I. i. 2 ; *et al.* 九功, 九歌, II. ii. 7. 九德, II. iii. 4 : *et al.* 九成. II. iv. 9. 九河. III. i. Pt. i. 13 : *et al.* 九江. III. i. Pt. i. 48 ; *et al.* 九疇. V. iv. 3. 九夷. V. v. 1. 九牧. V. xx. 13.

亂 *lwan* luan — (1) To govern, to bring into good order ; a state of good order. II. iii. 3 : IV. vii. Pt. ii. 14 ; Pt. iii. 6 : *et sæpe.* (2) To throw into disorder, disorderly ; rebellion. III. iii. 7 : iv. 4 : IV. i. 1 : ii. 2, 7 ; *et sæpe.* (3) To ferry across. III. i. Pt. i. 70.

THE 6TH RADICAL. 亅.

予 — I, me ; my. *Passim.* The phrases 予一人 and 予小子, are constantly used by the emperors in speaking of themselves. 予沖人, and some others, are also found. In V. vi. 10, 予

一人 = our emperor. It is also plural. We, us; our. III. iii. 9: IV. i. 3: ii. 6: *et al.*

事 *sze* shih (1) An affair; business; the course and conduct of business. II. i. 3: III. iv. 3: IV. 1, 2: V. xxiv. 6, 15; *et sæpe.* 事事, all affairs. IV. viii. Pt. ii. 8. 三事, see 三. 五事, V. iv. 4, 9. 六事, III. ii. 2. 御事 and 執事 are common. See 御 and 執. The use of 事, 宅事, and 立事, in V. xix. is peculiar. (2) As a verb. To be engaged, have business to do. II. iii. 4. To serve,—God, man, spirits. IV. vi. 11: viii. Pt. ii. 11: V. i. Pt. 1. 6: xxviii. 1; *et al.*

THE 7TH RADICAL. 二.

二 *urh* Two, *Sæpe.* The second. II. i. 8: III. iii. 6: V. iv. 4, 5, 7, 8; *et al.* 一二, see 一. 二三, see 三. 二生, two living animals. II. i. 8.

于 *yu* yü (1) A preposition, following both transitive and intransitive verbs. Its proper meaning is *in, on*; but it may be translated very variously,—to, at, in the case of, from, against, &c. *Passim.* (2) Than. Forming the comparative degree. IV. vii. Pt. iii. 4: V. i. Pt. ii. 5, 8: *et al.* (3) To proceed, to go forward. V. iii. 1: vii. 5, 6: and perhaps elsewhere.

云 *yun* yün (1) To speak. IV. xi. 8: V. xxx. 4. (2) To come round, return. V. xxx. 3.

五 *woo* wu Five. The fifth. III. 9: V. iv. 4. 5, 39, 40: *et al.* We have 五品, II. i. 19; 五典, II. i. 1, 9: V. xv. 14; xxv. 4; *et al.*; 五教, II. i. 19; *et al.*; and 五常, V. i. Pt. iii. 2;—all connected in signification. 五瑞, II. i. 7; and 五玉, II. i. 8;—also connected. 五禮, II. i. 8; *et al.* 五刑, II. i. 11; *et al.*, *sæpe.* 五服, II. i. 20; with a difft. meaning, II. iii. 6; with a third meaning, II. iv. 8. 五流 and 五宅, II. i. 20. 五辰, II iii. 4. 五章; 五色; 五采; 五聲; 五言; II. iv. 4. 五行, III. ii. 3: V. iv. 3, 4. 五事, see 事.

井 *tsing* ching A well, = hamlets. V. xxiv. 7.

亞 *ya* Secondary. = officers of inferior rank. V. ii. 2: x. 10: xix. 10.

THE 8TH RADICAL. 亠.

亡 *wang* (1) To perish, come to ruin. II. iii. 6, 7; *et al.* To be going on to ruin. IV. ii. 7. (2) To flee away, to escape. V. xii. 10.

交 *keaou* chiao Together, one with another. III. i. Pt. ii. 15: V. xxvi. 4. Obs. IV. viii. Pt. iii. 2.

亦 *yih* yi Also, and moreover: even. *Passim.* It is often followed by other particles,—亦惟, 亦越, 亦則,—in a way which we do not find in the Four Books; but it always indicates the *addition* of some circumstance or consideration. II. iii. 1. is peculiar, and there perhaps it = altogether.

亥 *hae* hai The last of the calendaric branch characters. V. iii. 8: xviii. 1.

享 *hëang* hsiang (1) To present offerings. V. xi. 5: xiii. 12: xviii. 29. To offer sacrifice. IV. vii. Pt. i. 14: V. i. Pt. iii. 3: xiii. 25. (2) To confer dignities. V. x. 16. The dignity conferred. V. ix. 23, 24. (3) To enjoy. V. viii. 4: xiii. 21. With the object expressed, as 國, 命. V. xv. 4, 5, 6, 11: xxviii. 1, 11: *et al.* = to accept a sacrifice. IV. v. Pt. iii. 1. = to satisfy. IV. vi. 3. (4) 南交, the name of a place, I. i. 5.

亮 *leang* liang (1) To aid. II. i. 17, 26. (2) Brilliant; to display brilliantly. II. iii. 4: V. xx. 6: xxiv. 5.

亮 *lëang* liang Low, 1st tone. In the phrase 亮陰, the emperor's mourning shed. IV. viii. Pt. i. 1: V. xv. 5.

亳 *pŏ* po The name of T'ang's capital. IV. iii. 1: iv. 2: v. Pt. ii. 1: viii. Pt. iii. 1. There were three places of this name,—三亳. V. xix. 11.

亶 *tan* Sincere. V. i. Pt. i. 3. Sincerity. V. xvi. 18. To make sincere. IV. vii. Pt. ii. 1.

THE 9TH RADICAL. 人.

人 jin jên A man, men; man = humanity; = inhabitants. *Passim* = others, opp. to one's self. II. ii. 3; *et al.* = every man. IV. xi. 9. 罪人, criminals, IV. iii. 5: V. vi. 14. Similarly, with characters and phrases, it everywhere forms concrete nouns We may notice 一人, see 一; 遒人, III. iv. 3; 沖人, V. vii. 10, *et al.*; 格人, IV. x. 2; 庶人, all the people, V. iv. 25: 小人 the inferior people, V. xv. 18, *et al.*; and sometimes = mean men, II. ii. 20; 王人, members of the imperial House, V. xvi. 9; 準人,

V. xix. 1, 12, 16, 19; 藝人, V. xix. 9; 宗人, V. xxi. 27, 28; 臣人, = great officers, III. iv. 2: V. xxi. 4, 6.

仁 *jin* jên — Benevolence: benevolent. IV. ii. 5: v. Pt. iii. 1. 仁人, benevolent or virtuous men. V. i. Pt. ii. 6: iii. 6. = lovingly. V. vi. 4. This character only occurs these five times.

仇 *k'ew* ch'ou — To be hostile to. III. iii. 9: IV. ii. 6. 作仇, to contract mutual animosities. V. i. Pt. ii. 3.

今 *kin* chin — Now. *Passim.* 今日, to-day, the present time. V. xv. 13: xvi. 21. Observe 今...今翼日, V. vii. 5; 繼自今, V. xviii. 18; *et al.;* 今其有今罔後, IV. vii. Pt. ii. 7.

介 *këae* chieh — (1) To aid, co-operate with. V. x. 7: xii. 15: xviii. 21, 27, 28. (2) Great. V. xxii. 23. (3) Resolute. V. xxx. 6.

仍 *jing* jêng — = usual, ordinary. V. xxii. 15, 16, 17, 18.

他 *t a* — Other. V. xxx. 6.

付 *foo* fu — To give. V. xi. 6: xxiii. 5.

仞 *jin* jên — A measure of eight cubits. We may call it a fathom. V. v. 9.

仡 *yih* yi — 仡仡. Bold, martial-like. V. xxx. 5.

代 *tae* tai — (1) Instead of; to supersede. II. iii. 5: IV. iv. 3: viii. Pt. i. 2: V. vi. 5, 16: xviii. 8. (2) A dynasty. V. xx. 4.

令 *ling* lêng — (1) An order, commands. IV. viii. Pt. i. 1: V. xx. 15: xxvi. 2. (2) Good, excellent. IV. v. Pt. iii. 3: V. viii. 3: xxi. 1: xxvii. 21. = insinuating. II. iii. 2: V. xxvi. 5.

以 *e* i — *Passim.* Several usages are marked distinctly enough. (1) At the beginning of sentences or clauses, being followed by a noun or substantive clause, after which comes the predicate of the sentence, it = to take, to use. *E. g.* I. i. 12: II. i. 20: iv. 4: IV. iii. 1: *et sæpe.* Sometimes the predicate and object are expressed by a single verb, and we have cases, such as are mentioned in Index III. to Mencius' Works, where it has been supposed that 以 is merely a sign of the accusative. *E. g.* IV. vii. Pt. ii. 1, 6. (2) Following the principal verb of the sentence, and followed by a noun, it = a preposition, and may be variously translated,—by, with, on the ground of, &c. I. i. 12: II. i. 1, 9, 11; *et sæpe.* In sentences of four characters, such as 以宜制事, we see how this usage and the last may run into each other. (3) Where it stands singly between the subject and predicate of the sentence, it = thereby. *E. g.* II. i. 24: IV. v. Pt. i. 7; Pt. iii. 8; *et sæpe.* (4) Its most common usage, perhaps, is as our *to*, the sign of the infinitive mood, when we might often translate it by—and thereby. *E. g.* I. i. 2, 4, 5, 6, 7, 8; *et sæpissime.* (5) To use, employ. V. xv. 20; *et al.* Most instances of its occurrence can be reduced to the above usages; but there are not a few passages, in which we hardly know how to construe the character, even though the general meaning may be plain enough. *E. g.* III. iii. 8; IV. viii. Pt. ii. 2; xi. 6; V. iv. 38; vi. 16; ix. 12; xi. 3: xiii. 3: xv. 12; xxvi. 1; *et al.*

仰 *yang* — To look up to. IV. viii. Pt. iii. 8: V. xx. 4: xxiv. 5.

仲 *chung* — (1) = 中, mid; the middle of. I. i. 4, 5, 6, 7. (2) The second of brothers. V. xxvii. 13. Such is its meaning in 羲仲, 和仲, I. i. 4, 6; and in 蔡仲, V. xvii. 1; 仲康, III. iv. 1; and 仲虺, IV. ii. 2. In 仲桓, V. xxii. 11, 仲 is probably the surname.

任 *jin* jên — (1) To employ, put in office. II. ii. 6: IV. vi. 2: vii. Pt. i. 7: V. xix. 3. (2) 常任 and 任人, V. xix. 1, 7, denote certain high officers. (3) To be equal to one's office. V. xx. 20.

任 *jin* jên — Artful. II. i. 16. 遲任, IV. vii. Pt. i. 13, a man's name.

伊 *e* i — (1) The name of a river. III. i. Pt. i. 55; Pt. ii. 13. (2) A particle, = 惟. V. xxviii. 2. (3) A surname. 伊尹, IV. iv. 1; *et al., sæpe.* 伊陟, V. xvi. 7. (4) 祖伊, the name of a minister of the tyrant Show. IV. x. 1, 6.

伏 *fuh* fu — To lie hidden. II. ii. 3. To suppress, make to lie hidden. IV. vii. Pt. i. 5. To be made to lie hidden, to be subjected. IV. iii. 5.

伐 *fă* fa — (1) To smite, to punish. II. ii. 20: V. iii. 1. Obs. 伐厥死, IV. vii. Pt. i. 16. Punishing. V. i. Pt. ii. 8. (2) To strike, to attack. V. vii. 12, 13. = blows. V. ii. 8. (3) To boast. II. ii. 14.

伋 *k'eih* ch'i — A name. 呂伋. V. xxii. 11.

休 *hew* hsiu — (1) Excellent; excellence. II. ii. 13: IV. v. Pt. ii. 7: viii. Pt. i. 11; Pt. ii. 4; Pt. iii. 11: V. xix. 1; *et al.* (2) Blessing, prosperity; favourable, prosperous; to bless. II. iv. 1: IV. iii. 7: V. iii. 7, 9: iv. 34: vii. 5, 9; *et sæpe.* (3) To be gentle, to spare; gentleness. V. xxvii. 13: II. ii. 7. (4) 休休, simple and upright,

loving good. V. xxx. 6. 服休, V. x. 13, is peculiar.

伯 *pih* pi. (1) A father's elder brother, an uncle. 伯叔, IV. vii Pt. iii. 8. 伯父. V. xxiii. 6: xxvii. 13. (2) The eldest of brothers. 伯兄, elder brothers or cousins. V. xxvii. 13. (3) The third title of nobility, which is often translated *baron*. 芮伯 and 彤伯, V. xxii. 3. 葛伯. IV. ii. 6. But the term was used for the chief or superintendent of many princes of all ranks, as in 西伯, IV. x. 1. So also in V. xxii. 13; and perhaps elsewhere. It sometimes, however, denotes the princes or chiefs generally, and officers likewise not so high in rank. IV. vii. Pt. iii. 8: V. x. 72: xii. 6: *et al.* 常伯, V. xix. 1, must denote princes of highest rank about court. Yu is styled 伯禹. II. i. 17; E, 伯夷. II. i. 23: V. xxvii. 8. We have also 伯與, II. i. 21, 伯冏. V. xxvi. 1, where the two characters are probably the designation. The minister of Religion is styled 宗伯. V. xx. 9.

伻 *p'ǎng* p'êng. To make to, to send, to send to. V. xiii. 3, 4, 10, 25, 28: xxix. 5.

位 *wei*. A position, place. Applied (1) to sites of buildings. V. xii. 3. (2) Places or seats of ceremony. II. iv. 9: IV. vii. Pt. iii. 1: V. xxii. 22. (3) Places of office or rank. II. ii. xx.; *et sæpe.* (4) The throne or imperial seat. I. i. 12; *et sæpe.*

佑 *yew* yu. To aid, to favour. IV. ii. 7: iii. 5: *et al.* 眷佑 IV. v. Pt. ii. 2. V. viii. 2.

何 *ho*. What; whom; how. II. i. 17: iii. 2, 3: iv. 1; *et al.* 如何, as how. I. i. 12: II. iii. 1. 若之何. IV. xi 3. 奈何. III. iii. 5: V. xii. 9.

佚 *yih* yi. To err, to fail. IV. vii. Pt. i. 16: V. x. 14. In V. xvi. 3, 遏佚前人光, it seems to = to end, to overthrow.

佞 *ning*. Glib-tongued. V. xxvii. 20.

作 *tsŏh* tso. *Passim.* (1) Its prevailing use is in the sense of to make, to do; with the same extensive application which those terms have in English. Actively, to do, to make, to build, to constitute. Neuter, to be, to become; to act. 東作, the labours of the spring. I. i. 4. = active operations. V. iv. 31. It forms what we call the emphatic present tense. V. iv. 14; *et al.* (2) To arise. II. vii. Pt. ii. 1; where the idea of active operation is probably present. (3) In. III. i. Pt. i. 9, 18, 26, 50; and. IV. vii. Pt. ii. 11, it is used with reference to the cultivation of the ground. It is often difficult to construe it. *E. g.* V. ix. 20; xv. 5, 6: xix. 3.

伾 *p'e'i*. 大伾. The name of a hill. III. i. Pt. ii. 7.

使 *sze* chih. (1) To cause, to make to. II. i. 17: V. iv. 13. (2) To employ, to command. IV. vi. 11: V. ii. 6.

來 *lae* lai. To come. II. ii. 6, 14; *et sæpe.* Coming, = future. IV. ii. 1. = solicitations, people coming to ask favours. V. xxvii. 16. 越若來, V. xii. 2, is a conjunction. Obs. 往來, V. xvi. 13.

侈 *ch'e* ch'ih. Extravagance. V. xx. 13: xxiv. 10. Obs. 侈服, V. i. Pt. i. 5.

侉 *kwa* kua. Ostentatious, boastful. V. xxiv. 10.

侍 *she* shih. To be in attendance on; attendants. V. xxvi. 2, 4.

侗 *t'ung*. Stupid. King Ching denominates himself—在後之侗. V. xxii. 6.

供 *kung*. To present to; to contribute. V. xii. 24: xv. 11, 12: xxix. 5.

依 *e* i. (1) To depend, rely on. II. ii. 10: III. iii. 9: V. vi. 7: xv. 2, 6: xxi. 7. (2) To be in accordance with. II. ii. 18. Obs. II. i. 24.

侮 *woo* wu. To contemn, treat with contempt; contemptuousness. II. ii. 20: V. i. Pt. i. 6; Pt. iii. 2; *et sæpe.* = to pay no regard to, deal summarily with. IV. ii. 7. Obs. 威侮. III. ii. 3.

侯 *how* hou. (1) The second of the five orders of nobility. V. xvii. 2: xx. 3. It often follows the name of the principality. *E. g.* 殷侯, V. xviii. 2; 衞侯, xxii. 3. (2) A noble or prince generally. So, in the phrase 諸侯, V. xxii. 29; xxiii. 1; *et al.* 侯服, the domain of the nobles. III. i. Pt. ii. 19. This, indicating often the princes of the domain, is the most common usage of 侯. V. iii. 3: ix. 1; *et al.* = principalities. V. xxiii. 6. Observe 孟侯, V. ix. 2. (3) A target. II. iv. 6.

侵 *ts'in* ch'in. To invade; invading. V. xxviii. 2: i. Pt. ii. 8.

便 *p'ëen* p'ien. Adulatory, cringing. V. xxvi. 5.

俊 *tseun* tsun. Men of distinguished ability, men among a thousand; their superior ability. V. v. 36, 37; *et al.* We have 俊乂, II. iii. 4: 俊彥. V. i. Pt. i. 5. Obs.

三有俊, V. xix. 4. To give distinction to. I. i. 2.

俗 *suh* su — Manners, the prevailing customs of a time or state. III. iv. 6: V. xxi. 10; xxiv. 4, 8.

保 *paou* pao — (1) To protect, maintain, secure. II. ii. 20: IV. ii. 9; *et sæpe*. We have 定保, IV. iv. 2; 保乂, V. xvi. 8, 10; *et al.*; 保惠, V. xv. 6, 10; 保釐, V. xxiv. 1. = to secure, to reckon on. V. ix. 6. (2) 太保 and 少保, the names of the highest officers under the Chow dyn. V. xx. 5, 6. 太保, occurs often. 保 alone is used in the same way, as in, V. xvi. 19: xiii. 2. Obs. the cases of 師保, IV. v. Pt. ii. 3; V. i. Pt. iii. 3; xxi. 2. 保衡, the name, or *title* of office, of E Yin. V. xvi. 7.

俟 *sze* szû — To wait for. V. iii. 8; vi. 8, 10; xxii. 29.

信 *shin* shên — To believe, put confidence in. IV. i. 4: V. i. Pt. iii. 3; *et al.* To be believed in; sincerity. IV. vii. Pt. i. 7; V. iii. 9: xxiii. 5. Good faith. V. xxvii. 4. True. V. vi. 17.

修 *sew* hsiu — To cultivate; to regulate, put in order: to be cultivated. II. i. 8: ii. 7, 17; *et al.* 身修, self-cultivation. II. iii. 1. Compare with this, IV. v. Pt. ii. 4: viii. Pt. iii. 5: V. ix. 4. To repair. III. i. Pt. i. 4; *et al.* It is variously applied according to the things spoken of. Obs. III. iv. 2; IV. vii. Pt. i. 7; V. i. Pt. iii. 3; xvi. 12.

俱 *keu* chü — Together. III. iv. 6.

俶 *shuh* shu — To begin, to be the first to...... III. iv. 4.

倍 *pei* — To double; to be doubled. V. xx. 3: xxvii. 18.

俾 *pe* pei — To give, grant to, to allow, to make or cause. II. ii. 7, 8; *et sæpe*. Followed directly by a pronoun,—俾汝, = to act to. IV. vii. Pt. ii. 4. Observe 俾乂 and 俾亂, I. i. 11; V. xix. 16, 19. = to submit, preceded by 率. V. iii. 6; xvi. 21. We find it preceding 率 with its ordinary signification.

倒 *taou* tao — To invert, turn upside down. V. iii. 8.

倚 *e* i — To bend on one side. IV. vii. Pt. ii. 8: V. xxi. 7.

倡 *ch'ang* — To lead on, be an example to. V. xx. 13.

倦 *keuen* chüan — To be wearied. II. ii. 9.

倫 *lun* — The determined order or degree between things. II. i. 24: V. ix. 11: xxvii. 19. In the phrase 彝倫, V. iv. 2, 3, it means the orders or relations of human society.

偃 *yen* — To make to lie down, to hush. V. iii. 2. To be prostrated. V. vi. 16, 19.

假 *këa* chia — (1) To borrow. IV. iv. 2. (2) Great. 自假 = self-elated. II. ii. 14.

偏 *p'ëen* p'ien — Deflected. V. iv. 14.

側 *tsih* tsê — (1) On the side. V. xxii. 21. (2) One-sided. V. iv. 14, 19: xvii. 7; xxvi. 5. (3) Low and undistinguished. I. i. 12.

偶 *gow* ou — To assist, be a helpmate to. V. xvi. 18.

傅 *foo* fu — 太傅, the Grand-helper, and 少傅, the Assistant-helper, were great officers under the Chow dyn. V. xx. 5, 6. 傅巖, the place where Foo-yuĕ was found. IV. viii. Pt. i. 3.

傾 *k'ing* ch'ing — 西傾, the name of a mountain. III. i. Pt. i. 70; Pt. ii. 2.

備 *pei* — (1) To prepare; preparations. V. xxix. 2: IV. viii. Pt. ii. 8. (2) Complete. V. iv. 32, 33; xxvii. 15, 20. = all talents. IV. iv. 5. = all filled up. V. xx. 5.

傲 *gaou* ao — Arrogant. I. i. 12: II. i. 24: iv. 8: IV. vii. Pt. i. 6.

傷 *shang* — To wound; to be wounded. IV. viii. Pt. i. 8: V. ix. 16: x. 11: xxix. 3. 無傷, does no injury, = does not matter. V. i. Pt. ii. 5.

僉 *ts'ëen* ch'ien — All. I. i. 11; II. i. 17, 21, 22, 23: ii. 18.

僕 *puh* p'o — A servant. We have 臣僕, a subject. IV. xi. 8. 攜僕, personal attendants. V. xix. 8. In V. xxvi. 2, 4, 6, it denotes the subordinate officers of the dept. of 太僕, or high-chamberlain.

僚 *leaou* liao — Associate officers or ministers. II. iii. 4; IV. viii. Pt. i. 9; V. 10: xiv. 20: xviii. 28: xxvi. 5. 百僚, occurs often, = 百官, the various officers, the body or mass of them.

僝 *chan* — To see displayed. I. i. 10.

僞 *wei* — Deceitful, deceitfully. V. xx. 18.

僭 *tseen* chien — To be in error. IV. iii. 5 : vi. 5 : V. vii. 15. = to assume; assumptive. V. iv. 19, 34 : xxvii. 18.

僻 *peih* p'i — Perverse. V. iv. 19.

儀 *e* i — Usages, observances. V. xiii. 12. Demeanour, manners. 威儀, dignity, majestic manners. V. x. 11 : xxii. 9. = measured gambolings. II. iv. 9.

億 *yih* yi — A hundred thousand. V. i. Pt. i. 8 ; Pt. ii. 6 : xiii. 4.

儆 *king* ching — To warn, to be warned. II. ii. 6, 14 : IV. iv. 7.

儉 *këen* chien — To be economical ; economy. II. ii. 14 : V. xx. 18. 儉德, self-restraint. IV. v. Pt. i. 6.

THE 10TH RADICAL. 儿.

允 *yun* jun — Sincerely, truly ; really ; in accordance with the truth of a case. I. i. 1, 8 : II. ii. 3, 8, 10, 15, 21 ; *et sæpe*. Sincere, to be believed. V. xvi. 20. Observe 允塞 II. i. 1. To believe, put confidence in. II. i. 16 : IV. viii. Pt. ii. 4. Sincerity. V. xvi. 19. Obs. 成允. II. ii. 14. Observe also 克允, II. i. 20; and 惟允, II. i. 25.

元 *yuen* yüan — (1) The first. II. i. 14 : IV. iv. 1. (2) = the eldest. V. viii. 1 : xii. 9, 13 : xxii. 7. (3) Great. V. ix. 16 : x. 2, 7 ; *et al.* We have 元后 for the sovereign, II. ii. 14, 17 ; *et al.* ; 元龜, II. ii. 18 : *et al.* ; 元孫, great-grandson, V. v. 5, 6 : 元祀, V. xiii. 7, 15, means the first place at sacrifices. 元命, V. xxvii. 11, is peculiar. (4) The head. But 元首, II. iv. 11, probably = the great head,—the sovereign. 在德元, in the head-*place* of virtue, = surpassing others. V. xii. 22. (5) Good. II. i. 16. 元良, the greatly good. IV. v. Pt. iii. 8.

兄 *heung* hsiung — An elder brother. V. ix. 4, 16 : xxi. 1. It is singularly joined with 考 in V. vii. 12. 兄弟, brothers ; cousins of the same surname. V. xvii. 6 : xxvii. 13. = as brothers, in a brotherly way. V. xi. 5.

充 *ch'ung* — To fill. V. xxvi. 7.

兆 *chaou* chao — A million, millions. V. i. Pt. ii. 6. 兆民, the millions of the people, = the people. III. iii. 5 : IV. ii. 5 : iii. 5 ; *et sæpe*.

先 *seen* hsien — First ; formerly. II. ii. 18 : IV. ix. 1 : V. xi. 2 ; *et al.* As an adj, former, we find everywhere the combination 先王 ; also 先后; 先民; 先人; 先正; 先祖; 先輅; 先公; 先烈. = ancestors, forefathers. IV. v. Pt. ii. 7 : V. i. Pt. i. 6.

先 *sëen* psien — 3rd tone. To go before, setting an example. III. i. Pt. ii. 17 : IV. vii. Pt. i. 12 : V. xi. 7. So also we should tone, perhaps, in V. xiii. 23. 24 ; and in xii. 2.

光 *kwang* kuang — To shine, to enlighten. II. iv. 7 : V. i. Pt. iii. 5 ; *et al.* = glory. I. i. 1 : V. i. Pt. ii. 8 ; *et sæpe.* = bright, glorious. V. xiii. 22 : xxii. 24 : xxv. 6.

克 *k'th* k'o — *Passim.* (1) Its most common use is before a verb, when it is equal to our auxiliary *can, to be able to* ; often, however, giving emphasis simply to the verb which follows. *E. g.* I. i. 1. 2, 12. Not unfrequently it stands alone, at the end of brief sentences, giving the idea of *competency* with reference to what has been spoken of, or is in the mind. *E. g.* II. ii. 3, 4 : V. xxviii. 2. It is followed also by a noun or pronoun, and = to be able for, to attain to. *E. g.* IV. iii. 9 : vi. 3, 8 : V. xxvii. 11, 16, 17, 18, 20. Once, we have a preposition between it and the noun. V. xxvi. 1. (2) As an active verb, to be able for, and more, to subdue, prevail against. IV. iv. 7 : V. v. 1 : vi. 1 ; *et al.* = subduing. V. iv. 17. (3) Crossing. V. iv. 21.

兌 *tuy* tui — A man's name. V. xxii. 19.

免 *mëen* mien — To avoid. V. xxvi. 1. To dispense or have done with. IV. viii. Pt. i. 1.

兗 *yen* — 兗州, one of Yu's nine provinces. III. i. Pt. i. 12.

兜 *tow* tou — 驩兜, a minister of Yaou, dealt with as a criminal by Shun. I. i. 10 : II. i. 12 : iii. 2.

兢 *king* ching — 兢兢, to be wary. II. iii. 5.

THE 11TH RADICAL. 入.

入 *juh* ju — To enter. *Sæpe.* It is almost always followed by 于, as in. II. i. 入官, to enter on office. V. xx. 16. 入畏, V. xx. 19. 出入, going out and coming in, = always and everywhere. V. xxi. 2.

內 *nuy* nei — The inside, that which is within. Its prepositional use hardly appears in the Shoo; but obs. IV. viii. Pt. iii. 8: xxii. 21: xxviii. 1. We have 于內. V. xxi. 6. = in the palace; in the court. III. iii. 6: V. xx. 3. Internal. V. xviii. 5. Interior. V. x. 10. 作內, internal operations. V. iv. 30. = female solicitation. V. xxvi. 16. It is generally found in correlation with 外. 內方, the name of a mountain. III. i. Pt. ii. 3. 內史, the Recorder of the interior. V. x. 13.

兩 *lëang* liang — Two,—always with definite reference, = the two, the pair. II. ii. 21: V. xxii. 21: xxvii. 15, 20, 21.

俞 *yu* yü — Yes. I. i. 12: II. i. 17, 21, 22, 23; *et al.* It is not found, excepting in the first two Parts.

THE 12TH RADICAL. 八.

八 *pă* pa — Eight. = the eighth. II. i. 8: *et al.* We have 八音, the different kinds of musical instruments, formed of eight difft. materials. II. i. 13, 24; *et al.;* 八政, the eight objects of government. V. iv. 4, 7; 八蠻, the eight *man* or savage tribes. V. v. 1.

公 *kung* — (1) Public feeling. V. xx. 15. (2) The highest *title* or dignity under the Chow dynasty. V. xx. 5, 6; *et al.* (3) The *title* of the highest princely rank. Found *passim* in the fifth Part; but only once in the Parts preceding, viz. IV. viii. Pt. ii. 2. The name of the principality often precedes, as in 周公, 毛公, 畢公. Observe 上公, V. viii. 3; and 公劉 V. iii. 5.

六 *luh* liu — Six. = the sixth. V. iv. 4; *et al.* We have 六宗, whose meaning is not well ascertained, II. i. 6; 六府, the six magazines, II. ii. 8: III. i. Pt. ii. 15; 六德, six of the nine virtues; II. iii. 4; 六律, the six pitch-tubes; II. iv. 4; *et al.;* 六卿, the leaders of the imperial hosts, III. iv. 1; but in V. xx. 13, 六卿 = the six ministers of the executive under Chow; 六事, III. ii. 2; 六師, the imperial armies. V. i. Pt. iii. 1; *et al.;* 六極 V. iv. 40; 六服, V. xx. 1.

共 *kung* — Together with, in common, all together. II. iv. 7: IV. vii. Pt. ii. 13; Pt. iii. 3; V. iv. 31: xiii. 4. To share in common. IV. vii. Pt. i. 7; Pt. ii. 4.

共 *kung* — 1st tone. 共工, the title of an ancient officer, minister of Works. I. i. 10: II. i. 12, 21.

兵 *ping* — Weapons of war. 戎兵, V. xiii 22.

其 *k'e* ch'i — The third personal pronoun, singular and plural. The possessive pronoun of the third person. As a demonstrative, the, that, this, these, those. It is found everywhere, and with peculiar usage. Very often it comes between the nominative and the verb, making the nominative emphatic, as in I. i. 11. But the nominative preceding may be a pronoun of any person, or a noun in any person, and the person of the 其 varies accordingly. *E. g.* IV. i. 3. 4. Often, again, 其 gives to the sentence or clause where it occurs a hortatory or imperative force. The clause is often terminated by a 哉, as in I. i. 12, but often not; *E. g.* V. xxvii. 16, 17, 20. 惟 often follows the 其 with this force. *E. g.* V. xix. 23. Sometimes the demonstrative force = then, in such a case; in the case of. *E. g.* II. ii. 20: IV. iii. 8. In many instances, such as 其訓, IV. v. Pt ii. 9; 非人其吉, V. xxvi. 8, where the meaning may be plain enough, it is difficult to bring the usage under any general rule.

其 *ke* chi — A concluding particle. IV. xi. 3.

具 *keu* chü — All, in every thing. IV. iv. 7: V. xxvii. 15, 17. = to amass. IV. vii. Pt. ii. 14.

典 *tëen* tien — (1) Written books. V. xiv. 19. (2) Canons, statutes, regular rules and ways. III. iii. 8: iv. 4: IV. ii. 2; *et sæpe.* 五典, the five relations of society and the virtues belonging to them. II. i. 2; *et al.* 典常 are found together. V. viii. 4: xx. 16. 不典, unlawful ways. V. ix. 8: xviii. 22. = statutory. II. i. 11. = constantly. V. x. 7, 17. (3) To direct, superintend. II. i. 23. 24: V. xxvii. 11, 12. To be directed to, bent on. IV. viii. Pt. iii. 5. To consider, care for. V. ix. 3, 5.

兼 *këen* chien — Together with, and. V. xxiii. 1. To comprehend. = to absorb. IV. ii. 7. To embrace along with other duties. V. xix. 13.

冀 *k'e* ch'i — 冀州, one of Yu's nine provinces. III. i. Pt. i. 1. So, 冀方, III. iii. 7.

THE 13TH RADICAL. 冂.

冊 *ts'ih* ts'ê — A tablet, or tablets with writing on them. V. vi. 11: xiii. 29, 30: xxii. 12. = records. V. xi. 19. To prepare such a tablet. V. vi. 5: xiii. 29.

再 *tsae* tsai — Twice. V. xviii. 23 : xxii. 25 : xxiii. 1, 2. To do twice, to repeat. II. ii. 17.

冒 *maou* mao — (1) To pursue blindly or heedlessly. V. i. Pt. i. 5 : xxii. 9. (2) To overspread. V. xvi. 14, 15, 21. To be overspread by. V. ix. 4. (3) Used for 媢, to be jealous of. V. xxx. 7.

冕 *mëen* mien — A cap of ceremony;—of various form and materials, acc. to the rank and circumstances of the wearer. IV. v. Pt. ii. 1 : V. xxii. 2, 21, 22, 23 : xxiii. 7.

THE 14TH RADICAL. 冖.

冢 *ch'ung* — (1) Great, highest. 冢君 = hereditary princes. V. i. Pt. i. 2, 6; *et al.* 冢土, the great earth, or the altar to the spirit of the earth. V. i. Pt. i. 10. 冢宰, prime minister. The title was used in both the dynasties of Shang and Chow. IV. iv. 1 : V. xvii. 1 : xx. 17. (2) 嶓冢, the name of a mountain. III. i. Pt. ii. 3, 8.

THE 15TH RADICAL. 冫.

冬 *tung* — Winter, in the winter. I. i. 7 : V. iv. 38 : xxv. 5.

冰 *ping* — Ice. V. xxv. 2.

凝 *ying* — To be accomplished. II. iii. 4.

THE 16TH RADICAL. 几.

几 *ke* chi — A bench or long stool. V. xxii. 2, 15, 16, 17, 18, 24.

凡 *fan* — All. IV. iii. 7 : vii. Pt. i. 17 : xi. 2 : V. iv. 10, 11, 13, 16, 23; *et al.*

凰 *hwang* huang — The male of the phœnix. II. iv. 9.

THE 17TH RADICAL. 凵.

凶 *hëung* hsiung — (1) Bad fortune; unfortunate. II. ii. 5 : IV. vi. 5 : V. iv. 30, 31, 33, 40; *et al.* 凶德, evil, suffering, condition. IV. vii. Pt. iii. 4. (2) Cruel, injurious; wicked. IV. iii. 3 : V. i. Pt. i. 6; Pt. ii. 3, 8; *et al.*

出 *ch'uh* ch'u — (1) To go or come forth. II. ii. 10 : III. i. Pt. ii. 10 : V. xxx. 6; *et al.* 出于, to issue in. V. xvi. 2. 出入, see 入. 出日, the rising sun. I. i. 4 : V. xvi. 21. Obs. V. xii. 10. (2) To put or send forth. II. i. 25 : ii. 17 : IV. vii. Pt. i. 1, 15; *et al.* Obs. V. xi. 3.

THE 18TH RADICAL. 刀.

刀 *taou* tao — A knife. V. xxiii. 19.

刃 *jin* jên — A sharp blade, attached to a spear. V. xxii. 21. Edged weapons. V. xxix. 2.

分 *fun* fên — To divide; to separate; to share; to distribute. V. iii. 9 : II. i. 27 : IV. vii. Pt. ii. 15 : V. v. 3. Separate. V. xx. 13. Separately. I. i. 4, 6.

刊 *k'an* — To hew down. II. iv. 1 : III. i. Pt. i. 1; Pt. ii. 14.

列 *lëë* lieh — To arrange; to be arranged. IV. viii. Pt. iii. 7 : V. iii. 10 : xix. 24.

刑 *hing* hsing — (1) Punishments. *Sæpe.* 五刑, the five punishments. II. i. 11, 20 : ii. 11 : V. xxvii. 13; *et al.* To punish. II. iii. 6 : V. ix. 16; *et al.* As an adjective. V. xxvii. 20; *et al.* (2) Laws generally. V. xv. 15. A pattern: behaviour. V. xiii. 21, 24 : I. i. 12. To imitate. V. xxviii. 3; *et al.*

初 *ch'oo* ch'u — The beginning or commencement; in the beginning, at first. II. i. 8 : ii. 19, 21 : *et sæpe.* 初一, the first. V. iv. 4. 初生, early days. V. xii. 18. To commence. V. ix. 1 : xiv. 1.

別 *pëë* pieh — (1) To separate. III. i. Pt. ii. 9. To distinguish. V. xxiv. 7. = besides. V. ix. 5, 17. (2) 大別, the name of a mountain. III. i. Pt. ii. 3, 8.

利 *le* li — (1) Gain, money. IV. ii. 5 : v. Pt. iii. 9. Advantage. IV. vii. Pt. ii. 4 : V. xxx. 6. 地利, V. xx. 12. Advantageous. V. vi. 12. 利用, conveniences. II. ii. 7. (2) 利口, sharpness of tongue. V. xx. 16 : xxiv. 8.

刳 *k'oo* k'u — To cut open. V. i. Pt. i. 5.

刵 *e* i — To cut off the ears. V. ix. 10 : xxvii. 3.

制 *che* chih — To order, regulate, define. IV. ii. 8 : vii. Pt. i. 12; *et al.* = strictness of regulation. V. xxi. 2. Regulations. II. xx. 14. 制于, to restrain one's self from. V. x. 13.

刻 *k'ih* k'o — To injure. IV. xi. 8.

則 *tsih* tsê — (1) Then; denoting either a logical sequence or a sequence of time. We must often leave it untranslated in English. *Passim.* (2) Rules. III. iii. 8: V. xxv. 4, (used in connection with 典). A model. IV. viii. Pt. i. 1. (3) To take as a law or pattern, to imitate. III. i. Pt. ii. 15: V. vi. 22; *et al.*

前 *ts'een* ch'ien — (1) The front. 在…之前 = before. V. xxii. 20. In front. V. iii. 8: xxvi. 3. (2) Former, as an adj. *Sæpe.* 前人, father, predecessor, forefathers, is very common. *E. g.* V. vii. 2, 10, 14.

削 *sëŏ* hsiao — To pare. = to practise extortion. V. xxi. 7.

剔 *te'ih* t'i — To cut open, rip up. V. i. Pt. i. 5.

剕 *fei* — To cut off the feet. V. xxvii. 18.

剖 *p'ow* p'ou — To cut out. V. i. Pt. iii. 3.

剛 *kang* — Strong; stern. II. i. 24: V. iv. 17: xxiv. 12. Vigour. II. iii. 3. Sternly. V. x. 13.

剝 *pŏ* po — To tear off, = to degrade. V. i. Pt. ii. 5.

割 *kŏ* ko — To cut off; to injure, to afflict. I. i. 11: IV. i. 2, 3: V. xiv. 14: xvi. 11: xviii. 5. Sometimes the object is not expressed. = afflictions, calamities. V. vii. 1.

創 *ch'wang* ch'uang — To take warning. II. iv. 8.

剿 *tsëaou* chiao — To cut off. 剿絶, III. ii. 3.

劉 *lew* liu — (1) To slay. V. xvi. 15. = to wish others to die. IV. vii. Pt. i. 2. (2) A kind of battle axe. V. xxii. 21. (3) 公劉. One of the ancestors of the Chow family. V. iii. 5.

劓 *e* i — To cut off the nose. IV. viii. Pt. ii. 16: V. ix. 10: xxvii. 3, 18. 劓割, V. xviii. 5, must be translated generally,—to injure.

THE 19TH RADICAL. 力.

力 *leih* li — Strength. II. ii. 20: V. i. Pt. i. 8; *et al.* = influence. II. iv. 4. Strongly. IV. i. 3: V. i. Pt. ii. 3: xviii. 28.

功 *kung* — Work done, or to be done; achievement, services, merits. I. i. 10: II. i. 9, 26; *et sæpe.* Meritorious. II. ii. 18. 九功, the nine services. II. ii. 7. 辜功, deeds of guilt. V. xxvii. 21. 自以爲功, made it his own work. V. vi. 4, 16. 恤功于民, to labour compassionately for the people. V. xxvii. 8.

加 *këa* chia — To add, or be added, to;—to affect. V. viii. 2.

劼 *k'ëă* ch'ia — Strenuously. V. x. 13.

助 *tsoo* chu — To help, assist. V. ix. 7: v. 10.

勅 *ch'ih* — Written also, 勑 and 飭. To receive warning, admonish one's self. V. ix. 9. To have it in charge; to give in charge. II. iii. 6: iv. 11. With the idea superadded, that the charge is a work of correction. V. xiv. 2. = the execution of such a charge. V. xiv. 14.

勇 *yung* — Valour; brave. IV. ii. 2: V. xxx. 5.

勉 *mëen* mien — To urge, exert one's self. IV. vii. Pt. i. 15.

動 *tung* — To move, to put in action; to take action. IV. vi. 14: viii. Pt. ii. 6: V. x. 14. 16: xviii. 18. = movements. II. iv. 2: IV. vi. 5. To move, to excite, to affect. II. ii. 13, 21: vii. Pt. i. 12; Pt. ii. 1: Pt. iii. 5: V. iii. 7. = to remove. V. vi. 18.

勖 *heŭh* hsü — To exert one's self. To act earnestly for. V. i. Pt. ii. 9: ii. 7, 8, 9: ix. 4: xvi. 16, 18.

務 *moo* mu — To bend the mind to, to strive after. IV. viii. Pt. iii. 4: V. i. Pt. iii. 4: xxiii. 5.

勝 *shing* shêng — To surpass. III. iii. 5.

勞 *laou* lao — To toil, to be toiled; to toil for; toil. IV. vii. Pt. i. 11, 14; Pt. ii. 10, 13: V. vi. 18: xv. 3, 5, 7: xx. 18: xxv. 1.

勞 *laou* lao — 3d tone. To encourage, to reward. V. xi. 2.

勢 *she* shih — Power, influence. V. xxi. 7. = the powerful. IV. ii. 4.

勤 *k'in* ch'in — To be laborious or diligent; to toil for, be laborious about. It is sometimes followed by 于. II. ii. 9, 14: IV. vii. Pt. i. 14: V. iii. 5: *et sæpe.* = laboriously. V. xi. 4, 5; *et al.* = to encourage to diligence. V. ix. i.

勳 *heun* hsün — (1) Merit; important service to the empire. II. ii. 20: V. i. Pt. i. 5: iii. 5. (2) 放勳, the name of the emperor Yaou. I. i. 1.

勱 *mae* mai — To exert one's strength. V. xix. 20.

勵 *le* li — To exert one's-self. II. iii. 1.

勸 *k'euen* ch'üan — To advise, to encourage, to stimulate. II. ii. 7: IV. vii. Pt. ii. 7: V. vii. 12: xvi. 11: xxvi. 8. To be stimulated. to come under the influence of. V. xviii. 4. 9, 10, 11. To encourage, advise, one another. V. xviii. 29: xxiv. 4.

THE 20TH RADICAL. 勹.

勿 *wuh* wu — Do not;—prohibitive. *Sæpe.* Sometimes the prohibition is indirect. *E. g.* II. ii. 6: V. vi. 17.

包 *paou* pao — (1) Bundles; things wrapped up. III. i. Pt. i. 44, 52 (x.n.) (2) Bushy. III. i. Pt. i. 33.

THE 21ST RADICAL. 匕.

化 *hwa* hua — To change, to exercise a transforming influence. V. xx. 6. Transforming influences. V. xxiv. 9. = to exchange. II. iv. 1. = to dissolve doubts. V. vii. 4. = to be influenced. transformed, by. V. i. Pt. ii. 3: xxi. 9: xxiv. 3.

北 *pih* pei — (1) The north; on the north; northwards; northern. III. i. Pt. ii. 7, 8, 9, 10, 13: IV. ii. 6: V. vi. 4. 北岳, a mountain. II. i. 8. (2) To be defeated and flee. V. iii. 8.

北 *pei* — 3d tone. To be separated. II. i. 27.

THE 22D RADICAL. 匚.

匡 *k'wang* k'uang — To correct. To assist. IV. iv. 7: v. Pt. ii. 2, 3: vii. Pt. i. 2: viii. Pt. i. 9: V. xxvi. 3.

匪 *fei* — Not. IV. iii. 7: viii. Pt. iii. 3: V. xx. 20: xxvi. 2: xxvii. 12.

匭 *kwei* kuei — A box or case. III. i. Pt. i. 52.

匯 *hwuy* hui — The whirling turbulent waters of the Han and Keang near their junction. III. i. Pt. ii. 8, 9.

匱 *kwei* kuei — A coffer or chest. V. vi. 11.

THE 23D RADICAL. 匸.

匹 *p'eih* p'i — (1) 匹夫匹婦, any ordinary man or woman. IV. vi. 11. (2) Responsive. V. xiii. 4. (3) A denominator of horses. V. xxviii. 4.

匿 *neih* ni — To conceal. IV. vi. Pt. i. 7.

區 *k'eu* ch'ü — 區夏, a small portion of the empire. V. ix. 4.

THE 24TH RADICAL. 十.

十 *shih* — Ten. *Sæpe.* 十愆, the ten evil ways. IV. iv. 7. It is generally found in the Shoo in combination with other numerals, both cardinal and ordinal.

千 *ts'ëen* ch'ien — A thousand. II. iv. 8: V. i. Pt. i. 8: ii. 2: xxvii. 18.

午 *woo* wu — The seventh of the calendaric branch characters. V. i. Pt. ii. 1: iii. 8: xii. 2, 5: xxiv. 1.

升 *shing* shêng — To ascend, to rise. II. i. 1: IV. v. Pt. iii. 4: V. xxi. 14: xxviii. 1. 升降 = advancement and degeneracy. V. xxiv. 4.

卉 *hwuy* hui — Grass,—all kinds of grasses. III. i. Pt. i. 44.

半 *pwan* pan — The half. IV. viii. Pt. iii. 5.

卑 *pei* — Mean. V. xv. 9.

協 *heĕ* hsieh — To agree, be united, in. II. i. 1: IV. vi. 8; *et al.* = both together. II. ii. 18. To agree with. V. i. Pt. ii. 5. 協比, to form parties. IV. vii. Pt. iii. 3. To harmonize with what is right. V. xxiii. 3. To be brought to harmony with the right. II. ii. 1: V. iv. 11: viii. 3: xix. 4. To bring to harmony. I. i. 2: II. i. 8: IV. v. Pt. ii. 4: V. iv. 2. = harmoniously. V. iv. 4. = to help. IV. i. 3.

卒 *tsuh* tsu — (1) To die. V. xvii. 1. (2) To complete. V. vii. 16. (3) Then; when all was over. II. i. 8.

南 *nan* — The south. III. i. Pt. ii. 23: V. xxii. 15 18. 南訛, = the transformations of the summer. I. i. 5. Southwards; on the south. II. i. 8: III. i. Pt. ii. 7, 8: IV. ii. 6. Southern. III. i. Pt. ii. 6: V. vi. 4: xxii. 1. 南河, the southern part of the Ho. III. i. Pt. i. 53. 終南, the name of a mountain. III. i. Pt. i. 76. 南交, a place on the borders of Cochin China. I. i. 5. 南巢, the place where Këĕ was confined. IV. ii. 1. 南岳, the name of a mountain. II. i. 8. 南宮, a double surname. V. xvi. 12: xxii. 11.

THE 25TH RADICAL. 卜.

卜 *puh* pu — To divine by means of the tortoise-shell; divination. II. ii. 18: IV. vii. Pt. i. 2; Pt. ii. 7: V. iv. 20, 23, 24, 25; *et sæpe.* 卜龜 is to divine with the tortoise-

shell. V. vi. 9. 卜宅 is to divine about the locality. V. xii. 2.

卞 *pëen* pien — A law, a rule. V. xxii. 24.

占 *chen* chan — (1) To determine the answers on divination, to examine the prognostics. V. iv. 24. 官占, the officer charged with this work. II. ii. 18. Used for 筮. V. iv. 23. (2) To deliberate. V. xxvii. 20.

卣 *yew* yu — A wine-jar or bottle, of medium size. V. xiii. 25 : xxviii. 4.

THE 26TH RADICAL. 卩.

卬 *gang* ang — I, the speaker's own person. V. vii. 8, 11.

卯 *maou* mao — The 4th of the calendaric branch-characters. V. xii. 4 : xiii. 3 : xxii. 12.

危 *wei* — (1) Unstable and insecure. II. ii. 15. Perilousness. IV. v. Pt. iii. 5 : V. xx. 2, 19 : xxiv. 12. To have a feeling of danger. 危懼, IV. iii. 6. 憂危, V. xxv. 2. (2) 三危, the name of a place. II. i. 12 : III. i. Pt. i. 78 ; Pt. ii. 6.

卽 *tseih* chi — (1) To go, approach, to. II. iv. 8 : III. i. Pt. i. 83 : *et sæpe.* Foll. by 于. V. xiv. 17. Observe 卽命, V. vi. 8 : vii. 3; 克卽宅, 卽俊, xiv. 17 ; and 般之卽喪, IV. x. 7. = to apply one's-self to. V. xv. 9. (2) As a particle. = as to, even. V. xxviii. 2 ; instantly, V. xiii. 7.

卿 *k'ing* ch'ing — A high noble and officer. 六卿, the six leaders of the imperial armies. III. ii. 1. But in V. xx. 13, the same phrase indicates the six chief ministers under the Chow dynasty. 卿 is found everywhere else with 士 following;— IV. iv. 7 : xi. 2 : *et sæpe.* In V. xvii. 1, 卿士 is merely a compound designation of one individual; and in all the other places they should probably go together, as indicating one class of officers.

THE 27TH RADICAL. 厂.

厎 *che* chih — (1) To come to, to cause to come to; to be able to be brought to. II. i. 3 : iii. 3 : III. i. Pt. i. 6, 32, 41, 66, 77 : *et passim.* It is used with other verbs—厎貢, III. i. Pt. i. 52 ; Pt. ii. 15 ; 厎綏, IV. vii. Pt. i. 4. = to execute. V. i. Pt. i. 10. Obs. 自厎 IV. Pt. ii. 3 ; 厎遂, IV. xi. 1 ; 厎商之罪, V. iii. 6. (2) To settle. V. vii. 11. (3) 厎桂, the name of a hill. III. i. Pt. ii. 1, 7. In many copies of the Shoo 厎 is printed 底, and few Chinese teachers are aware of the error. In reality the character 底 occurs only once,— in V. xxii. 16.

厖 *mang* — V. xx. 20. Should probably be 庬, confused.

厚 *how* hou — Thick. III. iii. 9. = great, rich. V. i. Pt. iii. 4. In 民生厚, V. xxi. 14, 厚 = good; but 厚生, II. ii. 7, = making the means of living abundant.

原 *yuen* yüan — A plain. III. i. Pt. i. 77 : IV. vii. Pt. i. 12. 太原, 東原, and 敷淺原 are all the names of plains. III. i. Pt. i. 5. 32 ; Pt. ii. 4.

厥 *keuĕ* chüeh — A personal and possessive pronoun, used everywhere ; and much in the same way as 其. It is properly of the third person, and, as a personal pronoun, it is only so found. As a possessive, however, it is often = my, our, your. *E. g.* IV. viii. Pt. ii. 10 : V. i. Pt. i. 7, 9 : iv. 2 : xxvi. 1, 8. It is frequently used also as a demonstrative, = the, that, those. *E. g.* I. i. 4, 5, 6, 7 : IV. viii. Pt. iii. 1 : V. iii. 2. Still more common than in the case of 其, however, there are instances, where it is difficult to construe the character with reference to its more common usages, *E. g.* V. i. Pt. iii. 1 : II. iii. 3 : V. xv. 8. 15, 17, 18.

厭 *yen* — To be satiated. V. xiii. 27.

厲 *le* li — (1) Severe, dangerous. V. vi. 5. (2) Oppressively. V. xi. 2. (3) To be conscious of peril. V. xxvi. 1.

THE 28TH RADICAL. 厶.

去 *k'eu* ch'ü — 2d tone. To put away. II. ii. 6.

參 *ts'an* ch'an — To be arranged in order. IV. x. 6.

THE 29TH RADICAL 又.

又 *yew* yu — Further, also, again,—continuing a narrative by the addition of further particulars. II. iv. 11 : III. i. Pt. ii. 7, 8, 9, 10, 12, 13 ; *et sæpe.*

及 *k'eih* ch'i — To come to, to reach, to attain to. IV. vii. Pt. i. 12, 14, 17 ; *et sæpe.* 不及 is frequent, meaning deficiencies, to be unequal to, not to be up to, &c. = to come to the knowledge of, to determine.

V. xiii. 2. It very often simply = and. *E. g.* III. i. Pt. i. 4. 28, 46; Pt. ii. 1. = with. V. iv. 25. = to. V. xxvii. 2.

友 *yew* yu — A friend, friends. IV. vii. Pt. i. 10: V. vii. 12: x. 13. Friendly. V. i. Pt. i. 2, 6; *et sæpe.* To be friendly. V. ix. 16. Foll. by 于. xii. 24. 弗友, not friendly, = disobedient. V. iv. 17.

反 *fan* — (1) To return. III. iii. 9: IV. x. 6. (2) To take back, = to resume. V. xxiii. 7. To retract. xx. 15. To retort. vii. 7. 復反, to recover. vii. 4. 反風, to bring a contrary wind. vi. 19. (3) To go contrary to. II. ii. 20 = perversity. V. iv. 14. To overthrow. iii. 8. = in revenge, for private grudge. V. xxvii. 16.

叔 *shuh* shu — (1) The third of brothers. I. i. 5. 7. So also in V. xxvii. 13, where it includes cousins. (2) A father's younger brother. = uncles. V. xvii. 1. So, 伯叔, V. v. 3. 霍叔, 蔡叔, 管叔, were brothers of king Woo, and uncles of Ching. V. xvii. 1: vi. 12. 虢叔, a brother of king Wăn, and uncle of the duke of Chow. V. xvi. 12.

取 *ts'eu* ch'ü — To take. V. xii. 8. = to capture. V. i. Pt. ii. 8. = to take in hand, to make an end of. IV. ii. 7.

受 *show* shou — (1) To receive. *Passim.* Especially in the phrases,—受命, 受天命. Obs. 受終, II. i. 4; 受其敗, IV. xi. 8. To receive to employment. II. iii. 4. 受上帝, to receive gifts from God. II. iv. 2. (2) The name of the tyrant, the last emperor of the Shang dynasty. V. i. Pt. i. 4, 6, 8; *et sæpe.* He is in other books commonly mentioned by his epithet of 紂.

叢 *ts'ung* ts'ĕng — Crowded together. V. xv. 18. 叢脞, II. iv. 11, = vexatious. See 脞.

THE 30TH RADICAL. 口.

口 *k'ow* k'ou — (1) The mouth. II. ii. 17: IV. vii. Pt. i. 18: viii. Pt. ii. 4: V. xv. 15: xx. 6. 利口, see 利. 逸口, an exceeding mouth, = extravagant talk IV. vii. Pt. i. 12. 口實, that which fills the mouth, = matter for remark. IV. ii. 1. (2) 壺口, the name of a hill. III. i. Pt. i. 3; Pt. ii. 1.

古 *koo* ku — Antiquity; the ancients; ancient. I. i. 1: IV. viii. Pt. iii. 3: V. ix. 5: *et sæpe.* We have 古人, 古之人, 古先民, generally referring to the ancient sovereigns. Anciently, of old. IV. iv. 2: vii. Pt. i. 7, 14; *et al.* Observe 自古商人. V. xix. 19; and 若古, V. xxvii. 2.

叨 *t'ou* t'ao — To be covetous, greedy. V. xviii. 5.

召 *chaou* chao — To call for, to summon. III. ii. 1: V. xxii. 3. To call forth, to provoke. IV. xi. 7.

召 *shaou* shao — In the *title* of V. xii.; the name of the appanage of Shih, the Grand-protector in king Ching's reign.

可 *k'o* — May, might; can, could. Like *may* in English, 可 may represent possibility, liberty, duty. It occurs frequently, but not so often as in the Four Books. 可以 occurs only once. V. xvi. 10. 可 standing alone, = to do, to be competent. I. i. 9, 11.

台 *e* i — The first personal pronoun. Used also as a possessive. III. i. Pt. ii. 17: IV. i. 1, 3; *et sæpe.* It does not occur in the 5th Part.

史 *she* shih — A recorder, historiographer. V. vi. 5, 17. 內史, see 內. 太史, the Grand-recorder. V. x. 13: xix. 9, 24: xxii. 23.

右 *yew* yu — The right side; on the right side. II. ii. 4. V. ii. 1; *et al.* As an adj., the right. V. xxii. 20. 左右 go frequently together, with reference to the officers immediately about the sovereign. IV. vi. 7: viii. Pt. i. 4: V. xix. 1, 8; *et al.* The same characters, used as a verb, but with changed tones (左 右), = to assist. II. iv. 4; *et al.* Observe 夾右, III. i. Pt. i. 11.

司 *sze* szû — To preside over, to superintend; that which one presides over, his proper business. We are puzzled sometimes, whether to construe the character as a noun or a verb. III. iv. 4: IV. ix. 5: V. xx. 15: xxi. 2: xxvii. 12. Officers. V. ix. 11: x. 17. So, 百司, V. xix. 8, 9; and 有司, II. ii. 12: V. xix. 13, 21. Obs. 司牧人. V. xix. 12; 司馬, the minister of War, V. ii. 2: xi. 2: xix. 10: xx. 10; 司空, the minister of Works. II. i. 17: V. ii. 2: iv. 7: xi. 2: xix. 10: xx. 12; 司寇 the minister of Crime, V. iv. 7: xix. 24: xx. 11; 司徒, the minister of Instruction. II. i. 19: V. ii. 2: iv. 7. xi. 2: xix. 10: xx. 8.

吁 *yu* yü — Alas. I. i. 9, 10, 11: II. ii. 6: iii. 2: iv. 1, 3. We should perhaps translate in the same way in V. xxvii. 14.

各 *kŏ* ko — Each, every one. II. iv. 8: IV. iii. 7: V. iv. 32; *et al.* Obs. IV. vii. Pt. iii. 7.

合 *hŏ* ho — To agree. IV. xi. 7: V. xvi. 20. To unite, make to blend. II. iv. 9. To preserve in harmony. V. xi. 3. 合黎, the name of a hill. III. i. Pt. ii. 5.

吉 *keih* chi (1) Good. IV. vii. Pt. i. 12; Pt. ii. 16: V. xxv. 5, 8: xxvii. 12; *et al.* (2) Fortunate, lucky. II. ii. 5: IV. vi. 5; *et al.* Often used with reference to the favourable indications obtained by divination. II. iii. 3: V. iv. 26, 27, 28, 29, 30, 31; *et al.*

同 *t'ung* (1) To unite; to bring—to be brought—to the same order or rule; together; the same. II. i. 8: ii. 18: iii. 6: iv. 7: III. i. Pt. i. 15, 18, 75; Pt. ii. 7, 14: iv. 5; *et sæpe.* = to share in. IV. vii. Pt. ii. 14: V. xix. 5. 大同, a great agreement. V. iv. 26. = the same as. V. xvi. 16. (2) The name of a cup. V. xxii. 23, 26, 27, 28. (3) Forms part of the name of a hill. III. i. Pt. ii. 12.

名 *ming* (1) To name. II. ii. 10: V. vi. 15: xxvii. 8. (2) Famous, the best. V. iii. 6: III. i. Pt. i. 52.

后 *how* hou (1) A sovereign, the sovereign. II. ii. 2: III. iv. 2: V. iii. 2; *et sæpe.* 元后, the great sovereign. II. ii. 14, 17; *et al.* So, 丕后. V. xxvi. 1. We have 后王, IV. viii. Pt. ii. 2; and 王后, V. xxii. 24. God is called 上天神后, IV. iii. 4. But Pwan-kăng calls his ancestors—我先神后, IV. vii. Pt. ii. 10. 后土, V. iii. 6. (2) A prince, one of the feudal chiefs of the empire. II. i. 8. The phrase 羣后, in this sense, is frequent. We have 三后;—see 三; 后羿, III. iii. 2; 后稷, II. i. 17, 18: vi. V. xxvii. 8.

吏 *le* li An officer. 天吏. III. iv. 6.

吝 *lin* Sparing, slow. IV. ii. 5.

君 *keun* chün (1) To rule over. IV. viii. 1: V. xxii. 24. As a noun, a sovereign, a ruler. Applied to the emperor. II. ii. 4, 17: V. xxii. 5: xxiii. 5; *et sæpe.* Applied to princes, rulers of States. V. i. Pt. i. 2, 6; *et sæpe.* See especially in Bk. xvi., addressed to 君奭. The phrase 君子, = princely, superior man, occurs, but not so frequently as in the Four Books. It has hardly assumed as yet its technical meaning. II. ii. 20: V. i. Pt. iii. 2: v. 4: x. 7: xii. 24: xv. 1: xx. 15: xxx. 5. (2) In 君陳, V. xxi., and 君牙, xxv., 君 appears to be a part of the name.

否 *fow* fou (1) Not, not to have. I. i. 12. If not, with reference to something going before. II. iv. 6: IV. v. Pt. iii. 2: V. xv. 3. (2) To disapprove, disallow. IV. vii. Pt. iii. 11: V. xv. 15.

否 *p'ei* Distresses. ? disorders. V. xv. 17.

吾 *woo* wu I. V. i. Pt. i. 6. = our. IV. xi. 3.

含 *han* To hold in the mouth. = to conceal (?). IV. vii. Pt. i. 8. To cherish. V. xv. 17.

呂 *leu* lü (1) = 呂侯, the prince of Leu. V. xxvii. 1. (2) The surname of the princes of Ts'e. V. xxii. 11.

告 *kaou* kao To tell to, announce, declare to. *Passim.* It is sometimes followed by 于, but not often. To announce or appeal to Heaven. IV. iii. 3: V. xxvii. 4. 無告, the helpless, those who have none to appeal to. II. ii. 3.

周 *chow* chou In IV. v. Pt. i. 3, it should probably be 君. Throughout the 5th Part, the character occurs everywhere. as the name of the ancient seat of the princes of the Chow dynasty, which is its meaning always in the name—'the duke of Chow;' and as the name of the dynasty itself. Frequently it denotes the capital, Haou, as in xii. 1: xiii. 6, 10, 18, which is also called 宗周. See xviii. 1; *et al.* We have also 成周 for the name of the new capital at Lŏ, xxiv. 1, 4.

呱 *koo* ku 呱呱, the wail of an infant. II. iv. 8.

呼 *hoo* In the exclamation 嗚呼, Oh! *Passim.*

命 *ming* *Passim.* (1) As a verb. To charge, command, appoint. The subject may be the emperor, any leader or chief, Heaven or God. As a noun. Commands, order, requirements, charge. Those may be from man, as in the titles of several of the Books, or from Heaven or God. In this latter sense its common reference is to the favour or decree of God in dealing with the appointment to the sovereignty of the empire. We have 元命, = the great appointment, *i.e.*, to the throne, V. xiv. 5; but the same phrase in V. xxvii. 11, means the power of life and death. As a verb, also in the passive. II. i. 1: V. vi. 7. To request authority. V. xvii. 1. To consult, ask the will of. II. ii. 18. In V. viii. 4, it means the symbols of investiture. (2) Life. The idea sometimes approaches that of fate, destiny. IV. vii. Pt. i. 4, 12; Pt. ii. 9; Pt. iii. 2, 6: V. xviii. 2; *et al.* Obs. 惟人在命. V. xxvii. 21; 自敗哲命, V. xii. 19; 惟命, V. xxvii. 1. (3) 文命. Perhaps the name of Yu. II. ii. 1.

咈 *fuh* fo To oppose, to do despite to. II. ii. 6: IV. iv. 5: xi. 5. Perhaps it should have the same meaning in I. i. 11, though I have translated there after Ts'ae.

和 *ho* (1) To harmonize; to cultivate harmony with; to be harmonious. I. i. 2: II. i. 24: ii. 7; *et sæpe.* = to unite. V. xvi. 12. = to be obedient. V. ix. 9. Harmonious, harmony. IV. vii. Pt. i. 12: V. xviii. 24: ix. 1: *et al.* Spoken of soup.

IV. viii. Pt. iii. 2. (2) A surname. I. i. 3, 6, 7, 8: II. iv. 1, 9. So also probably in V. xxii. 19. (3) The name of a river. III. i. Pt. i. 66. (4) Part of a designation,—義和. V. xxviii. 1, 3, 4.

咎 *kew* chiu. (1) Calamity. II. ii. 20: V. xxvii. 12. (2) Crime, the fault. IV. vii. Pt. i. 12: Pt. ii. 4: V. iv. 11; *et al.* As an adj., = evil, criminal. V. iv. 13. (3) Untavourable. V. iv. 34.

咤 *too* tu. To set down a cup. V. xxii. 26.

咨 *tsze* tszû. (1) To consult with; to inquire and find. I. i. 9, 10: II. i. 16. (2) An exclamation, = Ah! I. i. 8, 11, 12: II. i. 17, 21, 22, 23, 26: ii. 20.

咨 *tsze* tszû. 3d tone. 怨咨, to murmur and sigh. V. xxv. 5.

咸 *heën* hsien. (1) All. It stands very often at the beginning of clauses of sentences, and collects in one all the subjects of the verb which follows. Those subjects sometimes are only two. V. xix. 1: xxiii. 2. are peculiar, 咸 being equivalent to—they and all the rest. In Part V., however, standing in the same way at the beginning of clauses, it is often used adverbially, and = entirely, in every thing. *E. g.* viii. 1: ix. 1: x. 9: xiii. 5, 15. (2) A name. 巫咸. V. xvi. 7.

哀 *gae* ai. To compassionate. V. xxvii. 5. Compassionately, with sorrow. V. xxii. 10: xxvii. 20. Sorrow, painful labour. V. ix. 16. 哀哉, an exclamation, = Alas. Placed at the end of the sentence. V. vii. 8.

品 *p'in*. A rank, a sort. 五品, the five relationships of society. II. i. 19. 金三品, gold, silver, and copper. III. i. Pt. i. 44. 52.

哉 *tsae* tsai. (1) A particle of exclamation. It occurs everywhere, but is not complicated with other particles as in the Four Books. Our point of exclamation—!—is generally sufficient for it. (2) To begin. IV. iv. 2: V. iii. 2: ix. 1: xxii. 1.

哲 *chĕ* chê. Wise; wisdom. II. i. 1: iii. 2: IV. iv. 6: viii. Pt. i. 1: V. iv. 6, 34: vii. 1, 13: ix. 5, 20: x. 9: xii. 10, 19: xv. 16: xxvii. 22.

唐 *t'ang*. The name of a principality where Yaou once ruled. The word is used to indicate him. V. xx. 3. With the addition of 陶. III. iii. 7.

問 *wun* wên. To ask, to inquire. IV, ii. 8: V. vi. 17: xxvii. 7.

商 *shang*. (1) To deliberate. V. xxix. 4. (2) Everywhere as the name of the dynasty so called. Sometimes the character denotes its original seat; sometimes, in Pt. V., what had formed its imperial domain; and sometimes its capital. Obs. 天邑商, V. xiv. 20, which is different from 商邑, x. 11. On the phrase 有商, see 有. (3) A surname. V. iii. 9.

啟 *k'e* ch'i. (1) To open. IV. viii. Pt. i. 7: V. vi. 9, 16. = to open up, commence. V. iii. 5. 啟寵, to open the way to favourites. IV. viii. Pt. ii. 9. To institute. V. xi. 3. 啟明, to develope intelligence. I. i. 9. (2) To instruct. We have 啟迪, IV. v. Pt. i. 6: vi. 2; and 啟佑, V. xxv. 6. (3) The name of Yu's son. II. iv. 8.

啻 *ch'e* ch'i. Only. 不啻, V. xiv. 24: xv. 17: xxx. 6.

善 *shen*. (1) What is good; the good; good. II. ii. 7: IV. iii. 3, 8: iv. 8; *et sæpe.* To have in good condition. V. xxix. 2. (2) Skilful, to be skilful. V. xxx. 5.

喜 *he* hsi. To rejoice, joyful. II. iv. 11: IV. vii. Pt. ii. 4.

喪 *sang*. To mourn; mourning; the observances of funeral ceremonies. II. i. 13: IV. viii. Pt. i. 1: V. iii. 9: xxiii. 7.

喪 *sang*. 3d tone. Active and neuter. To die, perish, go to ruin. To ruin; to lose. As a noun, ruin. IV. i. 3: iv. 7: viii. Pt. ii. 7: x. 4, 7: xi. 2. 8: V. i. Pt. ii. 5, (=to degrade); Pt. iii. 3: v. 6: vi. 12: vii. 14: x. 3, 11: xiv. 2, 10, 12: xvi. 2, 19: xviii. 15, 16.

喬 *k'ëaou* ch'iao. High; tall. III. i. Pt. i. 42.

單 *tan*. (1) To complete. V. xiii. 24. (2) Greatly. V. xvi. 15. (3) Single. 單辭, one side of a case. V. xxvii. 21.

嗇 *sih* sê. 嗇夫, certain inferior officers. III. iv. 4.

嗚 *woo* wu. *Passim.* In combination with 呼, as an exclamation, = Oh!

嗜 *she* shih. To delight in, lust after. III. iii. 6.

嗟 *tsëay* chieh. An exclamation. Ah! III. ii. 2: iv. 2: IV. iii. 2: V. i. Pt. i. 2; *et al.*

嗣 *tsze* tszû. (1) To inherit; inheriting; to succeed to. *Passim.* The expression 嗣王, inheriting (= new) king, is frequent. Obs. 嗣造, V. xxviii. 2. Heirs, successors. II. ii. 12: IV. iv. 6: V. xvi. 10. The successor, or heir. V. xxii. 4. (2) To employ or labour with. V. 6.

嘉 *këa* chia. As an adj., good, admirable. II. ii. 3: IV. iv. 8: V. xxi. 6; *et al.* As a verb, to deem or pronounce admirable, to admire. II. ii. 14: V. viii. 3. Obs. IV. vii. Pt. iii.

4, and V. xv. 5, where it = to display admirable —— .

器 *k'e* ch'i — Vessels, utensils. IV. vii. Pt. i. 13: V. v. 2. 五器, the five tokens of gem. II. i. 8.

噫 *e* i — An exclamation of dissatisfaetion. V. vi. 17.

嚌 *tse* chi — To taste, or merely raise to the lips. V. xxii. 28.

嚚 *yin* — Insincere. I. i. 9, 12.

嚮 *hëang* hsiang — Over against, towards. V. xxii. 15, 16, 17, 18. 嚮邇, to be approached. IV. vii. Pt. i. 12. = to approach, to draw near to. V. xiii. 10. = to show one's mind to. xiv. 5. = encouragingly, attractively. V. iv. 4.

嚴 *yen* — To revere, stand in awe of. V. xxvii. 17. Severe, dignified. V. xv. 4. Severely. II. iii. 4: V. xix. 4.

THE 31ST RADICAL. 口.

囚 *ts'ëw* ch'iu — (1) To confine, imprison. V. xvii. 1; and perhaps. xviii. 23. Imprisonment. V. iii. 8. (2) The pleas in criminal cases. 要囚 = to examine the evidenee in criminal eases. V. ix. 12.

四 *sze* szê — *Passim.* Four. The fourth. 四方, the four quarters, occurs everywhere, mostly as a designation of the empire. 四征, to proceed against on every side. V. xx. 1. 四夷, the wild tribes all around. II. ii. 6; *et al.* 四海, as a designation of the empire, is very common. 四海之內 occurs only onee. IV. viii. Pt. iii. 8. 四民, the four classes of the people. V. xx. 12. We have many other phrases.—四國, V. xviii. 2, 20; *et al.*; 四隣, xvii. 6. (II. iv. 5 is different); 四輔, xiii. 20; 四隩, III. i. Pt. ii. 14; 四載, II. iv. 1; 四岳, I. i. 12, *et al.*; 四門, 四目, 四聰, II. i. 1, 15; 四時 I. i. 8; 四表, I. i. 1.

回 *hwuy* huy — The erooked; bad. V. i. Pt. iii. 3.

因 *yin* — As a noun, the cause. V. xviii. 5. As a preposition, by means of, on account of. III. iii. 2: V. xxi. 14. Along. III. i. Pt. i. 70. As a verb, to go on to more of what has been spoken of. I. i. 5.

困 *k'wăn* k'wên — Distress, to be in distress. V. xvii. 5. 困窮, the distressed and poor. II. ii. 17; *et al.*, with a different shade of meaning. To distress. (act.). V. xiii. 21. To be distressed about. IV. vii. Pt. ii. 6.

囧 *këung* chiung — The proper form of the name 冏, in V. xxvi. 1.

固 *koo* ku — Sure, from; to be sure. III. iii. 4: V. xvi. 10. Firmly. II. ii. 18. To strengthen, make sure. IV. ii. 7: V. xiv. 3: xxiv. 7.

國 *kwŏ* kuo — A kingdom, a State. Spoken of the States of the empire. IV. iv. 7: V. i. Pt. ii. 4: iv. 19; *et sæpe.* 萬國 = the empire. V. xx. 3. So, 國家, V. xxviii. 2; *et al.* Also, 邦國. V. xx. 10. Spoken of the empire. V. xv. 5, 6, 7: *et sæpe.* May sometimes be translated by—dynasty. V. xii. 8, 18; *et al.* 中國, V. xi. 6. 國人, the people. V. xvi. 13.

圉 *yu* yü — 朱圉 the name of a mountain, III. i. Pt. ii. 2.

圖 *too* tu — (1) To plan, to aim at. III. iii. 5: IV. v. Pt. ii. 3: vii. Pt. i. 7: V. vi. 10; *et sæpe.* Plans, objects. IV. v. Pt. i. 6. To reckon on. V. xviii. 3, 5, 14. (2) A plan or map. V. xiii. 3: xxii. 19.

THE 32D RADICAL. 土.

土 *t'oo* t'u — (1) Earth. One of the five elements. II. ii. 7: V. iv. 5. The land, as opposed to water. II. i. 17: V. xxvii. 8. The ground or soil. III. i. Pt. i. 7, 16, 17, 24; *et al.*, *sæpe.* (2) Territory, regions; grounds. III. i. Pt. ii. 16: V. xxvii. 14: xxiii. 2: xx. 12: xiv. 23, 24; *et al.*, *sæpe.* (3) The earth, personified and deified, is called 后土. V. iii. 6. Comp. 冢土, I. i. Pt. i. 10.

在 *tsae* tsai — *Passim.* (1) As a preposition, and neuter verb. Its radical menning is—in, to be in. But we must render it variously in translating,—in, on, in the case of, with reference to; to depend on, rest on, lie in, &c. Once standing alone, it = to be present. IV. iv. 1. It often precedes what we should call adverbs of place or time,—昔, 今, 上, 下, 後, 中, &c. Obs. such usages as 在寬, II. i. 19. (2) To examine. I. i. 7: II. i. 5.

圭 *kwei* kuei — A gem-stone. III. i. Pt. ii. 23. Tokens of gem, given by the emperor to the nobles. V. xxii. 23: xxiii. 1.

圮 *p'e* p'i — To injure, subvert. I. i. 11.

地 *te* ti — The earth, in correlation with Heaven. II. ii. 8 (*n. b.*) V. xx. 6 (*n. b.*): xxvii. 6. (*n. b.*). The ground. IV. viii. Pt. i. 8: V. xx. 12. 天地, Heaven and Earth, = the supreme Power. V. i. Pt. i. 3. 永地, a lasting settlement. IV. vii. Pt. i. 6.

圻 *k'e* ch'i — (1) Frontiers. 郊圻, V. xxiv. 7. (2) 圻父, a designation of the minister of War. V. x. 13.

均 *keun* chün — To equalize. V. xx. 17. To be equal. V. xxvii. 16.

坐 *tso* — To sit. IV. v. Pt. i. 5.

垂 *ch'uy* ch'ui — (1) To hand down, transmit; to be transmitted. IV. ii. 8: V. viii. 2: xvii. 3: (2) To let hang down. In the phrase 垂拱, V. iii. 9: xxiv. 2. (3) The edge of a raised hall or platform. V. xxii. 21.

垂 *shwuy* shue — The name of Shun's minister of Works, and of a famous mechanician (probably the same). II. i. 21: V. xxii. 19.

垣 *yuen* yüan — A wall or enclosure. Specifically, a low wall. 垣墉. V. xi. 4. 垣牆, V. xxix. 4.

城 *ch'ing* ch'êng — 析城, the name of a mountain. III. i. Pt. ii. 1.

埴 *chih* — Clayey. III. i. Pt. i. 33.

執 *chih* — To hold, grasp; to seize. V. iii. 3: vi. 17: xxii. 21; *et al.* = to bring and show. V. xxiii. 1. To be laid hold of. V. xii. 10. To look upon, to hold as—. V. i. Pt. ii. 9. 執事 and 執事之人 = officers. V. vi. 17: IV. vii. Pt. iii. 8. 執藝事, to be engaged in mechanical affairs. III. iv. 3. 執中, to hold fast the Mean. II. ii. 15.

基 *ke* chi — A foundation. V. iii. 5. 初基, to lay the foundations. V. ix. 1. 基命, the founding decree. V. xiii. 2. The character, however, is generally used for the superstructure raised on the foundation, and = patrimony, possession, inheritance. IV. v. Pt. i. 2: V. vii. 9, 11: xvi. 2: xix. 15: xx. 14.

堂 *t'ang* — The hall, or outer apartment,—a raised platform. V. xxvii. 21. To build the hall, *i.e.*, to complete the building. V. vii. 11.

堪 *k'an* — To sustain; to be fit or worthy. V. xviii. 18, 19.

堯 *yaou* yao — The emperor Yaou. I. 1: IV. viii. Pt. iii. 10.

報 *paou* pao — To recompense, reward. V. iii. 10: xxvii. 5. To be recompensed. V. xxvii. 21. = in reply to. V. xxiii. 4.

堲 *tseih* chi — To detest. II. i. 25.

塗 *t'oo* t'u — (1) Miry; mire. III. i. Pt. i. 42, 51: IV. ii. 2. To plaster. V. xi. 4 (*n. b.*). (2) 塗山, the name of a principality. II. iv. 8.

塞 *sih* sae — Sincere. II. i. 1: iii. 3.

塾 *shuh* shu — An apartment by the side of a gate. V. xxii. 20.

墉 *yung* — A wall. Specifically, a high wall. V. xi. 4.

墊 *teen* tien — To be flooded, merged in the water. II. iv. 1.

墍 *k'e* ch'i — To overlay with fine plaster. V. xi. 4.

墓 *moo* mu — A grave. V. iii. 8.

墜 *chuy* chui — To fall down among. IV. ii. 2. To let fall, to drop, to lose. III. iii. 8: IV. iv. 8: V. vi. 7: x. 12: xii. 11, 17: xvi. 2, 4.

墠 *shen* shan — A levelled space, a small terrace. V. vi. 4.

墨 *mih* mo — To brand, branding. IV. iv. 7: V. xxvii. 18.

墮 *to* — To fall to ruin. II. iv. 11.

墳 *fun* fên — ? rich. Spoken of soil. III. i. Pt. i. 17, 24, 33, 58.

壇 *t'an* — An altar. V. vi. 4.

壚 *loo* lu — Dark and thin. Spoken of soil. III. i. Pt. i. 58.

壞 *hwae* huai — To be spoiled, or ruined. II. ii. 7: V. xxiii. 3.

壤 *jang* — (1) 三壤, three qualities of the soil. III. i. Pt. ii. 15. (2) Mellow. Spoken of the soil. III. i. Pt. i. 7, 58, 59. (3) The productions of different States. V. xxiii. 1.

THE 33D RADICAL. 士.

士 *sze* shih — *Passim.* (1) It is the general designation for officers. The idea of *scholar* does not appear in the Shoo. The combinations of 卿士 (see 卿), 庶士, 多士 are frequent. (2) Specially, the minister of Crime. II. i. 20: ii. 11: V. xxvii. 9. (3) In II. ii. 20: III. iv. 5, 7, and some parr. of V. i., 士 probably = warriors, gallant men. (4) In V. iii. 7, 士女 = men and women.

壬 *jin* jên — (1) The 9th of the calendaric stem-characters. II. iv. 8: V. iii. 1: xxiv. 1. (2) Artful. II. iii. 2.

壺 *hoo* hu — See 口.

壽 *show* shou — Long life. V. iv. 36. 耆壽. V. xxviii. 2, and 壽耇, xii. 12, = men of age and experience. = a long reign. V. xv. 7. As a verb, to grant long life to. V. xvi. 10.

THE 35TH RADICAL. 夊.

夏 *hea* hsia — (1) Summer. I. i. 5: V. iv. 28: xxv. 5. (2) The dynasty so called. *Passim.* On 有夏, see 有. (3) A name for the empire. II. i. 20: V. iii. 5: viii. 3: ix. 4: xix. 5. So, 華夏. V. iii. 6. (4) Variegated. III. i. Pt. i. 35. (5) 雷夏, the name of a marsh. III. i. Pt. i. 14.

夔 *kwei* kuei — (1) Grave, reverential-looking. II. ii. 21. (2) The name of Shun's director of music. II. i. 24.

THE 36TH RADICAL. 夕.

夕 *seih* hsi — The evening. 朝夕, IV. viii. Pt. i. 5. V. x. 2. 旦夕. V. xxvi. 2.

外 *wae* wai — (1) The outside; outside, external. Generally, as correlate with 內. III. iii 6: 6: V. iv. 30: xx. 3: xxi. 6. away from court. V. x. 11: xv. 5: xxiii. 6. 外諸子 and 小臣外正, certain officers so named. V. ix. 17, 18. In the regions beyond. II. iv. 8. 於…之外, V. xxii. 11. (2) 外方, the name of a mountain. III. i. Pt. ii. 2.

夙 *suh* su — Early in the morning. 夙夜, early and late. II. i. 23, 25: iii. 4: V. i. Pt. i. 10: v. 9: xiii. 16: xx. 4.

多 *to* — Many, numerous; much; mostly. *Passim.*

夜 *yay* yeh — The night. Generally combined with 夙. See 夙. 晝夜, II. iv. 8. 中夜, midnight. V. xxvi. 1.

夢 *mung* mêng — (1) To dream; a dream. IV. viii. Pt. i. 2: V. i. Pt. i. 5. (2) The name of a marsh. III. i. Pt. i. 50.

THE 37TH RADICAL. 大.

大 *ta* — (1) To be great; great; greatly. *Passim.* We have 大龜, the great tortoise. III. i. Pt. i. 52; *et al.*; 大家, the great Families, V. xi. 1; 大輅, the grand chariot of the emperor. V., xxii. 20; 大正, the high chamberlain, xxvi. 3; 大辟, the punishment of death., V. xxvii, 18; &c., &c. (2) Applied to Yu, = Yu the Great. II. ii. 1, 5: III. iii. 3. (3) 大夫. See 夫. (4) 大川, perhaps the Yellow River. V. iii. 6. (5) 大陸, the name of a tract of flat ground. III. i. Pt. i. 9; and of a place in it, Pt. ii. 7. 大野, the name of a lake. III. i. Pt. i. 31. 大別, see 別. 大伾; see 伾.

太 *t'ae* t'ai — Great. 太康, the third emperor of the Hea dyn. III. iii. 1. 太甲 and 太戊, emperors of the Shang dyn. V. xvi. 7; *et al.* 太王, king T'ae, the grandfather of king Wăn. V. iii. 5: vi. 4: xv. 8. 太保, 太傅, 太師; see 保, 傅, 師. 太史; see 史. 太宗, the minister of Religion. V. xxii. 23. 太室, the grand apartment of a temple. V. xiii. 28. 太常, name of the grand banner. xxix. 1. 太原; see 原. 太岳, 太行, 太華, names of mountains. III. i. Pt. ii. 1, 2.

天 *t'ëen* t'ien — (1) The visible heavens, the sky. I. i. 10, 11: II. iv. 1. 昊天, the firmament in which the heavenly bodies move. I. 3. 天下, II. i. 12: ii. 4, 14; *et sæpe*; used for 天之下, belong to this meaning. To this also should be reduced, probably, II. ii. 8: V. xx. 6. (2) It is once used for the place where God and happy spirits dwell. V. vi. 5. (3) Its most common use is for the supreme governing Power, understood to be omni-

scient, omnipotent, and righteous. In this sense it is constantly interchanged with the names God, and supreme God. It is employed in this way more than 150 times. It has sometimes the adjunct of 上, supreme. IV. ii. 3: iii. 5, and more often that of 皇, great. II. ii. 4: III. iv. 2; *et al.* (4) 大地 occurs once, where we might expect 天 alone, for the governing Power. V. i. Pt. i. 3. (5) 天子, a designation of the emperor. III. iv. 5: IV. viii. Pt. i. 1: V. iv. 16; *et al.* (6) Heavenly. V. xix. 20: xxii. 19; *et al.* Obs. V. ix. 5: xxvii: 6.

夫 *foo* fu — An individual, a man. IV. viii. Pt. iii. 10: V. ii. 2: vii. 5: xxi. 11. 匹夫匹婦, V. vi. 11, and 愚夫愚婦, III. iii. 5, = any ordinary man or woman. 獨夫, a solitary man, with some degree of contempt. V. i. Pt. iii. 4. 夫 alone in. V. xii. 10, = the ordinary people. We find it added to other words, making them = concrete nouns.—勇夫, V. xxx. 5; 牧夫, xix. 13, 16, 19, 21; 準夫, xix. 7; 穡夫, vii. 14; 嗇夫, III. iv. 4. The usage in 萬夫之長, IV. vi. 10, is peculiar. 大夫, a designation of officers generally, below those of the highest rank. IV. viii. Pt. ii. 2: V. ii. 6: vi. 16: xx. 21. 夫子 = heroes, a complimentary designation. V. i. Pt. i. 9: ii. 7, 8, 9.

夫 *foo* fu — Low. 1st tone. It is found with this tone only once, as a demonstrative. 夫人 = this man, any man. V. xxii. 9.

夭 *yaou* yao — Up. 1st tone. (1) Long and thin. Spoken of grass. III. i. Pt. i. 42. (2) 閎夭, a man's name. V. xvi. 12.

夭 *yaou* yao — To cut life short. IV. ix. 3

失 *shih* — To lose. V. i. Pt. i. 11. To lose the favour of. V. xiv. 8. To err. III. iii. 5: IV. vii. Pt. ii. 11. To fail in paying attention, to disregard. II. ii. 6: III. iii. 7: IV. vii. Pt. ii. 2.

夷 *e* i — (1) To squat on the heels. V. i. Pt. i. 6. (2) Ordinary. V. i. Pt. ii. 6. (3) To feel comfortable, at ease. I. 6. (4) A name given to the barbarous tribes in and around the middle kingdom. It is specially appropriate to those on the east, but we find those on the west expressly so designated in IV. ii. 6; and the term is often used for such tribes generally, as in III. i. Pt. ii. 21; V. xix. 11: xxii. 19. Such is the force of 四夷, II. ii. 6; *et al.* 蠻夷 is also so used. II. i. 16, 20; and 九夷八蠻, V. v. 1. We have of specific tribes—the 淮夷, III. i. Pt. i 35. *et al.*; the 萊夷, 26; the 和夷, 66; and the 鳥夷, 10, 44. See also V. xix. 11. (5) 嵎夷, the place in the extreme east to which Yaou sent his astronomers. I. 4: III. i. Pt. i. 22. (6) 伯夷, Shun's minister of Religion. II. i. 23.

夾 *keä* chia — (1) To keep—be—near to. III. i. Pt. i. 11: V. xxii. 21. (2) To aid. V. xviii. 21. To this meaning we should probably refer V. xi. 6. (3) Applied to a side apartment of the palace. V. xxii. 18.

奄 *yen* — (1) Suddenly. II. ii. 4. (2) Entirely. V. xix. 5. (3) The name of a country. V. xviii. 1; *et al.*

奇 *k'e* ch'i — Wonderful, strange. V. i. Pt. iii. 3: v. 8.

奈 *nae* nai — Also written with 木 instead of 大. In combination with 何, = how. III. iii. 5: V. xii. 9 (*n. b.*)

奉 *fung* — To bear or carry with both hands. V. xii. 24: xxii. 23. 奉圭, the sceptres which they bore. xxiii. 1. = to escort. IV. ii. 1: v. Pt. ii. 1. = to receive. 奉辭, to carry orders. II ii. 20. To serve,—the sovereign, ancestors, Heaven. IV. v. Pt. ii. 7: V. i. Pt. ii. 4; Pt. iii. 1: xxvii. 13. Before other verbs, = reverently. We have 奉恤, 奉答, 奉若, 奉畜, 奉將, V xxiii. 1: xiii. 14: IV. viii. Pt. ii. 2: vii. Pt. ii. 9: ii. 2: III. iv. 5. 奉德, V. xiv. 18; and 奉其恫, IV. vii. Pt. i. 12, are peculiar.

奏 *tsow* tsou — (1) To report to the emperor. II. i. 9. To advance, go forward to. II. iv. 7. (N.B.). To bring forward, introduce. II. iv. 1. (2) Spoken of music. = to beat. III. iv. 4.

契 *sëë* hsieh — Shun's minister of instruction. II. i. 17, 19.

奔 *pun* — To hurry away, to run. IV. x. 1. To flee to, in submission. V. 11. 9. 奔走 to hurry about. V. iii. 3: x. 6: xiv. 22: xvi. 9: xviii. 24.

奚 *he* hsi — Why. IV. ii. 6.

奠 *teen* tien — (1) To fix or settle, to determine. III, i. Pt. i. 1: IV. vii Pt. iii. 1: V. xxii. 5. (2) To set down, and to display. V. xxiii. 1.

奢 *ch'ay* ch'ê — Extravagant. V. xxiv. 9.

奪 *t'ŏ* t'o — To take away from, to snatch. II. i. 4. *(N. B.)*: V. xxvii. 2, 12.

奭 *shih* — The name of the Grand-protector in king Ching's reign. V. xvi. 1, 7, 10; *et al.*

奮 *fun* fên — To display energy in—. II. i. 17: III. i. Pt. ii. 20.

THE 38TH RADICAL. 女.

女 *neu* nü — A daughter. I. i. 12. A female. V. iii. 7.

女 *neu* nü — Low. 3d tone. To wive, to give one's daughter to another in marriage. I. i. 12.

奴 *noo* nu — To enslave. V. i. Pt. iii. 3.

好 *hauo* hao — That which is good. = peace. II. ii. 17.

好 *haou* hao — 3d tone. To love, to be fond of. II. ii. 12: iv. 8: IV. ii. 8; *et sæpe.*

如 *joo* ju — As; to be as. II. i. 8: V. i. Pt. ii. 9: xiii. 10: xxx. 11. = to be as if; if. II. i. 13: V. xiii. 2: xxx. 6. 如何, see 何. In Pt. IV. i. 3: vii. Pt. i. 2: ix. 4: x. 4, we have 其如台, = what is that to us? that does not concern us.

妣 *pe* pi — A deceased mother. 考妣, a parent deceased. I. 13.

妹 *mei* — The name of a district of country, in the imperial domain of Shang. V. x. 1, 6.

妾 *ts'ëĕ* ch'ieh — Female camp-followers. V. xxix. 4.

始 *ch'e* shih — To begin, make a beginning: to be the first to—. II. iv. 4: V. xxvii. 2, 3. The beginning; in the beginning, at first. IV. ii. 9: v. Pt. iii. 2, 6: vi. 6: viii. Pt. iii. 5: V. xiii. 9: xxiv. 13.

姑 *koo* ku — For a time;—an expression of leniency and laxity. V. x. 15: xxx. 4.

姓 *sing* hsing — A surname, surnames. II. i. Pt. ii. 16: V. v. 3. 百姓, the hundred surnames, is a designation of the people. I. 2: II. i. 13, 19: ii. 6: III. iii. 3: vii. Pt. i. 12; Pt. iii. 3: V. i. Pt. ii. 7, 9: ii. 6: xxvii. 9, 14. 萬姓, the myriad surnames, is used in the same way. In one case we have 爾萬方百姓, but 萬姓 need not always be so resolved. In V. x. 10: xvi. 9, 百姓 = 百官, or officers of distinguished name. 族姓, V. xxvii. 21.

姦 *këen* chien — Selfish and open wickedness. I. 12. Villainous, openly wicked. V. i. Pt. iii. 3: xx. 11. In all other passages it is combined with 宄, the phrase = villains and traitors, or to play the part of such. II. i. 20: IV. vii. Pt. i. 12; Pt. ii. 16: xi. 2: V. ii. 6: ix. 15: xi. 2: xxi. 10: xxvii. 2.

威 *wei* — Majesty, terrors. Used in this sense very often with reference to Heaven's dread purposes, and the manifestation of them. II. ii. 7: iii. 7: V. xvi. 3, 10, 14, 15, 19; *et al.* 作威, to display terrors, to play the tyrant. IV. iii. 3: V. i. Pt. iii. 3, 4: iv. 18, 19; *et al.* To be violent; the violent. V. ix. 18: xxvii. 12. 威儀, dignity of demeanour, majesty. V. x. 11: xxii. 9. To awe; to overawe. V. xxvii. 7. 威威, to awe those who should be awed. V. ix. 4. Dread, majestic. III. iv. 5; *et al.* 威用, to use in an awing manner. V. iv. 4. 威侮五行, to waste and despise the five elements. III. ii. 3.

娶 *ts'eu* ch'ü — To marry. II. iv. 8.

婚 *hwăn* hun — Relatives. IV. vii. Pt. i. 10.

婦 *foo* fu — A married woman. 婦子, wives and children. V. xii. 10. 婦人, a woman, used in contempt. V. i. Pt. i. 5. So 婦 alone, ii. 6. 匹婦, 愚婦, see 夫.

媚 *mei* — Flatterers. V. xxvi. 5.

嬀 *kwei* kuei — The name of a stream. I. 12.

嬪 — To be—do the duty of—wife to. I. 12.

THE 39TH RADICAL. 子.

子 *tsze* tzŭ — *Passim.* (1) A son. IV. iii. 3: V. vii. 11. 12; *et sæpe.* = descendants. V. xii. 11. 子孫, sons and grand-sons, = descendants is very common. We have also 幼子童孫, V. xxvii. 13, and 子子孫孫, xi. 18. 胄子, II. i. 24, in the same sense. 婦子, see 婦. 小子, 鞠子, 孺子, 沖子, 元子, 天子, 丕子, are all appellations given to the emperor, or used by him of himself. (2) As a verb, to

treat as a son. II. iv. 8, (*n.b.*): IV. v. Pt. ii. 5. (3) An officer, officers. V. xiii. 24. Applied to certain specified officers,— 庶子訓人, V. ix. 17. Observe IV. xi. 8, where we translate it by—*you*. 夫子 and 君子, see 夫 and 君. (4) The first of the calendaric branch-characters. V. ii. 1: iii. 8: xii. 6: xxii. 2. (5) A title of nobility, viscount. We have 微子, II. xi. 1; and 箕子, V. iii. 8: iv. 1, 2, 3.

孔 *k'ung* Great. II. iii. 2. Greatly. III. i. Pt. i. 48; Pt. ii. 15: IV. iv. 8.

孕 *ying* Pregnant. V. i. Pt. i. 5.

字 *tsze* tzu To love, to cherish. V. ix. 16.

存 *ts'un* To be in a state of preservation or flourishing. IV. ii. 7.

孚 *foo* fu To believe, repose confidence in. V. xvi. 9: xxvii. 20. Sincerity, faithfulness. V. xiii. 24. What is certain or fully proved. xxvii. 15, 17. To be fully established in. IV. v. Pt. iii. 9: V. xvi. 2. Sincerely, truly. IV. iii. 5: ix. 5.

孜 *tsze* tzû 孜孜, to be diligent, untiring. II. iv. 1: V. i. Pt. iii. 3: xxi. 3.

孝 *heaou* hsiao To be filial; filial piety. I. 12: IV. v. Pt. ii. 7: V. viii. 3: ix. 16: x. 6: xvii. 3. xxi. 1: xxvii. 3.

孟 *măng* mêng (1) Chief or head. 孟侯. V. ix. 2. (2) First, the beginning. 孟春, the first month of spring. III. iv. 3. (3) 孟豬, the name of a marsh. III. i. Pt. i. 57. 孟津, the name of a ford, and a place. III. i. Pt. ii. 7: V. i. Pt. i. 1: iii. 8.

季 *ke* chi (1) The youngest of brothers or cousins. V. xxvii. 13. (2) The last month of a season. III. iv. 4. (3) 王季, the father of king Wăn. V. iii. 5: vi. 4: xv. 8.

孤 *koo* ku (1) Solitary, standing alone. III. i. Pt. i. 35. = helpless. IV. vii. Pt. i. 15. (2) 三孤, the three ministers, second in dignity at the court of Chow. V. xx. 6.

孥 *noo* nu Children. Used adverbially, = along with your children. III. ii. 5: IV. i. 4.

孫 *sun* A grandson. V. xix. 18, 21. 子孫 is very common for descendants. In V. xviii. 17, it is singular. 孫 alone is used for descendants, and descendant. IV. vii. Pt. ii. 14: v. xxvii. 22. We have 幼孫, IV. vii. Pt. ii. 12: 元孫, V. vi. 6; and 曾孫, V. iii. 6.

孳 *tsze* tzû To breed. I. 4.

學 *heŏ* hsio To learn; learning. IV. viii. Pt. iii. 1, 3, 4, 5: V. xx. 16.

孺 *yu* yü A suckling; but 孺子 = young son. Used in reference to king Ching, in speaking of him or to him. V. vi. 12: xiii. 9, 13, 28: xix. 16, 18, 21.

孼 *neë* nieh Calamities. IV. v. Pt. ii. 3. It appears in the text as 孽, which is not so correct as the form in the margin.

THE 40TH RADICAL. 宀.

宄 *kwei* kuei Traitorous, to play the part of a traitor. Found always in connection with 姦,—see 姦.

宅 *tsih* chai (1) To reside in. Spoken of place. I. 4, 5, 6, 7; *et sæpe*. Obs. V. xxii. 28. To be made habitable. III. i. Pt. i. 78; Pt. ii. 14. A site or locality; dwellings; neighbourhood. V. xii. 2: xiii. 4, 23. 五宅, II. i. 20. 宅里, V. xxiv. 7. (2) Spoken of office,—to occupy. II. i. 17: ii. 9; *et al.* Of a special service. IV. viii. Pt. i. 1: V. xxii. 1. To put into office. V. xix. 2, 12, 19. 有宅, office-able. xix. 2, 4. 宅, the office occupied. xix. 4. (3) To settle, consolidate. IV. v. Pt. i. 2: V. ix. 5, 7: xviii. 22.

宇 *yu* yü Sides of a roof, = roofs. IV. iii. 6.

守 *show* shou To keep, guard, have the charge of. II. ii. 17: IV. iii. 7: V. xxii. 6: xxv. 2. = guard-posts. V. xxiv. 7. 有守, men who keep themselves in the right way. V. iv. 11.

守 *show* shou Low. 3d tone. In the phrase 巡守, to make a tour of inspection. II. i. 8, 9.

安 *gan* an A condition of tranquil security. V. xxiv. 12. To rest, repose in. II. iv. 2: IV. v. Pt. iii. 5: vii. Pt. i. 11 (*n. b.*): V. v. 8. To tranquillize, give repose to. II. iii. 2: IV. vii. Pt. ii. 6: V. xxii. 8: xxvii. 14. 安安 = naturally, without effort. I. 1.

宏 *hwang* huang (1) To enlarge. IV. vii. Pt. iii. 7. (2) 宏父 = the minister of Works. V. x. 13.

宗 *tsung* (1) Belonging to one's ancestors. 宗廟, and 宗 alone, the temple of ancestors. III. iii. 8: IV. iv. 8: v. Pt. i. 2: V. i. Pt. i. 6; Pt. iii. 3. Connected with this is the name of the minister of Religion, as 秩宗, II. i. 23. 宗伯,

V. xx. 9. 太宗 and 上宗, xxii. 23, 26. Officers in his department are called 宗人, xxii. 27, 28. 宅宗, to occupy the place of chief mourner, V. xxii. 4. A cup used in sacrifices is called 宗彝, II. iv. 4. 神宗, Shun's ancestral temple. II. ii. 19. (2) To honour; honourable. 六宗, II. i. 6. The capital of the Chow dynasty is called 宗周 and 宗 alone. V. xiv 21 : xviii. 1 : xx. 1 : xxiv. 1. 高宗 and 中宗 are the temple titles of two of the emperors of the Shang dynasty. IV. ix. 1 : V. xv. 4, 5, 16. 工宗, the most meritorious. xiii. 7. So 宗 alone, p. 15. 宗禮, honourable ceremonies,—ceremonies which all should observe, p. 19. 宗工, V. x. 11. 13. (3) To appear at court,—applied to the waters of the Këang flowing to the sea. III. i Pt. i. 47. (4) 代宗, a mountain. II. i. 8.

官 *kwan* kuan An officer of government; an office. Either of these meanings will suit most of the passages where the characters occur. 百官, all the officers. II. ii 19 : III. iv. 2 : V. iv. 1; *et al.* We have 官, when we should expect a more definite term, the officer intended being understood. V. xxvii. 21. To put into office. II. iii. 2 : V. i. 5. To preside over, —in the phrase 官占. II. ii. 18. = the influence of power. V. xxvii. 16.

定 *ting* (1) To establish, to settle; to be settled. I. 8 : II. ii. 18 : III. i. Pt. i. 41 : iv. 2; *et sæpe.* (2) = to remain, to stop. V. xiii. 21.

宜 *e* i (1) To approve of or require as right. V. vi. 8. (2) The name of a sacrifice to the earth. V. i. Pt. i. 10. (3) In a name. 宜生. V. xvi. 12.

宣 *seuen* hsüan To spread. extend. II. iv. 4. To manifest, to display. II. iii. 4 : IV. vii. Pt. ii. 6 : V. xxii. 5.

室 *shih* A house. V. vii. 11, 13. 室家, a house and its chambers. V. xi. 4 : IV. ii. 6. An apartment. V. xxii. 11. So 太室, xiii. 29. A mansion, as opposed to 宮. V. vii. 11. So in xviii. 26. But we have 宮室 together as belonging to the emperor, V. Pt. i 5, while they are together as belonging to the nobles. IV. iv. 12. The most common use of 室, however, is for the Royal House, 王室. III. iv. 5 : V. viii. 4 : xvii. 6 : xxiii. 6 : xxiv. 3. So, 有室, in xix. 2.

宥 *yew* yu To forgive; to show leniency to. II. i. 11 : ii. 12 : V. xi. 2 : xxi. 8, 10.

宮 *kung* (1) A palace, V. vii. 7. Joined with 室, a palace or mansion. IV. iv. 7 : V. i. Pt. i. 5. (2) 宮辟. the punishment of castration. IV. xxvii. 18. (3) In the double surname 南宮, V. xvi. 12 : xxii. 11.

宰 *tsae* tsai In the phrase 冢宰, prime minister. IV. iv. 1 : V. xvii. 1 : xx. 7.

害 *hae* hai To injure, be injurious. V. i. Pt. i. 5 : iii. 6 : iv. 19 : v. 8. To receive injury. V. vi. 10. 凶害, cruel injuries. IV. iii. 3.

害 *hŏ* ho Why. IV. vii. 7.

宵 *sëaou* hsiao The night. I. 6.

家 *këa* chia (1) A house, a family,—generally. II. ii. 14 : iv. 8 : IV. vii. 17 : V. ii. 5 : iv. 36, 37; 家人, a household. V. ix. 18. 室家, see 室. (2) A Family, a clan. II iii. 4 : IV. iii. 6 : iv. 4, 7 : V. iv. 13, 19; *et sæpe.* Connected with this is the use of 國家 for the empire. V. vi. 18 : xxviii. 2 : *et sæpe.* 家 alone has also this meaning. IV. vii. Pt. iii. 6 : V. xiv. 9; *et al.* (3) 王家, and sometimes 家 alone, = the Royal House. V. vii. 1 : viii. 1 : x. 7; *et al.* (4) Obs. 私家, to seek one's own advantage, V. xxvii. 21; and 朋家, V. Pt. ii. 3, to form parties.

容 *yung* (1) To bear with, show forbearance IV. xi. 6 : V. xxx. 6, 7. The forbearing. xix. 15, = to nourish. V. xi. 3. 從容, an easy forbearing manner. (2) A name. V. iii. 8.

宿 *suh* hsü (1) To keep, to allow to remain. V. xiii. 26. (2) To advance with the cup, —in sacrifice. V. xxii. 26.

寅 *yin* (1) To revere, show reverence. II. i. 23 : iii. 6. Before other verbs, = reverently, respectfully. I. 4, 6 : V. xv. 4 : xviii. xx. 6. (2) The third of the calendaric branch characters. V. xii. 3.

密 *meih* mie (1) To hush. 遏密, I. i. 13. (2) = secretly, quietly. 密邇, IV. v. Pt. i. 9 : V. xxiv. 3.

寇 *k'ow* k'aw To rob, play the robber. 寇賊, II. i. 20, V. xxvii. 2. 寇攘, V. ix. 15 : xxiv. 4. 司寇, the minister of Crime. V. xv. 7 : xix. 24 : xx. 11.

富 *foo* fu Riches. V. iv. 39. To be rich. iv. 13: xxiv. 11: xxvii. 11. To enrich. V. xxiii. 5.

寒 *han* Cold; to be cold. V. iv. 32, 34: xxv. 5.

察 *ch'ă* ch'a To examine. V. xxvii. 12, 18, 20.

寡 *kaw* (1) To be few. V. xxiv. 15. (2 A widow. In the phrase 鰥寡 V. vii. 8: ix. 14: xv. 6, 10; *et al.* = the weak. V. xi. 3. (3) 寡命, the rarely equalled decree. V. xxiii. 3. 寡兄, your unworthy brother. vii. 5.

實 *shih* (1) To be filled. V. xvi. 9. 口實, that which fills the mouth, matter for remark. IV. ii. 1. (2) To be real; real. IV. viii. Pt. i. 1: vii. Pt. 1. 10. Really; positively, exactly. IV. ii. 4: v. Pt. ii. 2: V. xxiv. 9: xxvi. 3: xxvii. 18.

寧 *ning* To be in a state of repose, and tranquillity. III. iii. 4: IV. iv. 2: V. v. 7: xxiv. 3; *et sæpe.* To give repose or tranquillity to; to soothe. IV. iii. 6: V. xiii. 25: xiv. 18; *et sæpe.* 寧王寧人, and 寧考 are all designations of king Woo. V. vii. 3, 8, 9, 10, 11, 14, 15; *et al.* A state of tranquillity: serenity of mind. V. iv. 36: xxvii. 13. (2) It is better to. V. i. Pt. ii. 9. The comparison is completed in II. ii. 12.

審 *shin* shĕn To examine carefully, to judge. V. xxvii, 16, 17, 18, 20. To describe minutely. IV. viii. Pt. i. 3. Discriminatingly. V. xxii. 4.

寬 *kwan* hwau To be gentle. II. i. 24: iii. 3 *(n. b.)*: V. ii. 5: xxi. 7. 在寬, be gentle, or the course to pursue is gentleness. II. i. 19. To make gentle. V. xv. 18. Gentleness. II. ii. 12: IV. iv. 3: V. viii. 2.

寶 *paou* pao Precious. V. vi. 7: vii. 3: xxvii. 21. Precious things. IV. vii. Pt. iii. 12: V. v. 3: xxii. 19. To consider precious. V. v. 8.

寵 *ch'ung* Favour. IV. v. Pt. iii. 9: V. xx. 19: xxiv. 10. To confer favours (寵綏). V. i. Pt. i. 7. 啟寵, to open the way to favourites. IV. viii. Pt. ii. 9.

THE 41st RADICAL. 寸

封 *fung* fêng (1) Boundaries. V. xxiv. 7. (2) A territory over which a prince is appointed. V. xvii. 2. (3) To raise a tumulus;—over a grave, V. iii. 9; for an altar, II. i. 10. (4) The name of Wăn's ninth son, the prince of K'ang. V. ix: x., xi., *sæpe.*

射 *shay* To shoot with bow and arrows. IV. vii. Pt. i. 15 *(n. b.)*: V. xxx. 5.

將 *tseang* chiang (1) Shall, will, about to. It expresses a purpose, or a likely result. III. iii. 9: IV. iii. 6: vi. 1: vii. Pt. ii. 6, 17; Pt. iii. 4 *(n. b.)*, 6: xi. 6 (?): V. iii. 6: vi. 12: xxiv. 10: xxx. 4 *(n. b.)*. (2) To take, = to be charged with. III. iv. 5: IV. iii. 4: V. i. Pt. i. 5: xiv. 2: xvi. 15. (3)? To regulate V. x. 4. (4) Great. V. xiii. 15. (5)? To acknowledge. V. xiii. 21. 迪將其後 in p. 20 is about inexplicable.

專 *chuen* chuan To engross, to do alone. IV. viii. Pt. iii. 10.

尊 *tsun* To honour. V. xix. 2.

對 *tuy* tui To respond to. IV. viii. Pt. iii. 11: V. xxv. 6. To reply. V. vi. 17.

導 *taou* tao To lead;—actually. III. i. Pt. i. 57. mentally = to survey and lay down the course of. Pt. ii. 1, 3—13.

THE 42d RADICAL. 小.

小 *seaou* hsiao Small. *Passim.* Often used along with 大. To become small IV ii. 8. Of phrases we have 小子, used by the emperor, and to him and others, but only by the ministers E Yin and the duke of Chow; 小尹, V. xix. 8; 小伯, p. 9; 小臣, V. ix. 17, 18, *et al.*; 小民, the inferior people. V. xii. 13, 21, 22, 23; *et sæpe* 小人 is also used of the lower people. V. xv. 2, 3, 5, 6, 7, 17, 18. Only once, II. ii. 20, does it denote the mean in opposition to the superior man.

少 *shaou* shao A little. V. vii. 1.

少 *shaou* shao 3d tone. Junior, assistant. V. x. 2. The 少保 少傅 少師, were the three ministers second in dignity at the court of Chow. V. xx. 6. The 少師 appears before under the dyn. of Shang. IV. xi. 1, 3.

尚 *shang* (1) Pray, may it be that. II. ii 20: III. iv. 5; *et passim.* This is the prevailing usage of the character in the Shoo. The exhortation and entreaty are not so evident indeed in all cases, and the meaning approaches to a reflective *perhaps*, as in V. xxx. 8. (2) To ascend. V. ix. 21. (3) Still, in both the meanings of—in addition to, and notwithstanding. V. x. 7, 8: xiv. 23: xvi. 12, 15: *et al.* (4) To esteem, be reckoned valuable. V. xxiv. 8.

THE 43d RADICAL. 尢.

尤 *yew* yu (1) Evils, = judgments, calamities. V. xxvii. 21. (2) To murmur, to grudge. V. xvi. 3. (3) 蚩尤, the name of the first rebel. V. xxvii. 2.

就 *tsew* chiu 三就, three places to be repaired to. II. i. 20. To accommodate one's-self to. V. xxx. 4.

THE 44TH RADICAL. 尸.

尸 *she* shih To occupy in a sham way, like a personator of the dead. III. iii. 1: iv. 4.

尹 *yin* (1) To direct, to rule. V. viii. 3: xviii. 19: xxi. 1. (2) Directors,—the heads of other officers, or official departments. V. xi. 2: xviii. 2. They are called 尹氏, vii. 6; 庶尹, II. iv. 10: V. x. 10; 師尹, V. iv. 35; 尹伯, xix. 9; 百尹, xxii. 3. The 小尹 are different. V. xix. 8; and perhaps 尹 in p. 11. (3) The designation of T'ang's prime minister E Yin. IV. iv. 1; *et sæpe.* He speaks of himself in the style 尹躬, IV. v. Pt. i. 2, 3: vi. 3.

尾 *wei* (1) The tail. V. xxv. 2. (2) 孳尾, to pair and copulate. I. 4. (3) 部尾, a mountain. III. i. Pt. ii. 2.

居 *keu* chü (1) To abide, reside in;—properly spoken with reference to place, but used also with ref. to office and condition. III. i. Pt. i. 39: IV. iv. 5: v. Pt. i. 9: viii. Pt. ii. 10: V. vi. 14; *et al.* Dwellings, homes, families. II. i. 20: IV. vii. Pt. iii. 5, 10: V. xiv. 18, 25; *et al.* (2) To settle, to locate. V. xiii. 14: xx. 12. (3) To abide sitting: V. i. Pt. i. 6: xxvi. 2. (4) The virtues appropriate to the several circumstances of life and condition. V. iv. 2. (5) Accumulated stores of grain. II. iv. 1.

屆 *këae* chieh To reach to. II. ii. 21.

屋 *uh* wu 王屋, a mountain. III. i. Pt. ii. 1.

屑 *sëĕ* hsieh Lightly, triflingly. V. xviii. 14, 22.

展 *chen* chan To develope. V. v. 3.

屏 *ping* A screen or defence. V. xxiii. 6. To act as defences in, or to make defences of. V. xvi. 9.

屛 *ping* 3d tone. To put aside. V. i. Pt. iii. 3: vi. 8.

屢 *leu* lü Frequently. II. iv. 11: V. ix. 21: xviii. 22.

屬 *shuh* shu To pertain or belong to. V. xx. 13: xxvii. 18, 22.

屬 *chuh* chu To be connected with. III. i. Pt. i. 73: IV. vii. Pt. ii. 6. 屬婦, to find connections for destitute women. V. x. i. 3.

THE 46TH RADICAL. 山.

山 *shan* A mountain, a hill. *Sæpe.* A mound. V. v. 9. A hill-site. IV. vii. Pt. iii. 4. The emblematic mountain on the emperor's robe. II. iv. 4. 九山, the hills of the nine provinces. III. i. Pt. ii. 14. 名山, mount Hwa. V. iii. 6. 山 often follows the names of mountains. Those into whose names the character itself does not enter, and which will be found in their proper places, are 衡, 恆, 歷, 塗, 羽, 刑, and perhaps some others.

岐 *k'e* ch'i The name of a mountain. III. i. Pt. i. 4, 76; Pt. ii. 1.

岡 *kang* The ridge of a mountain. III. iv. 6.

岱 *tea* tai A mountain, forming one of the boundaries of Ts'ing-chow, and Seu-chow. III. i. Pt. i. 21, 26, 28. In II. i. 8, it is also called 岱宗.

岳 *yŏ* yü (1) A mountain so called, and also 太岳. III. i. Pt. i. 4; Pt. ii. 1. There were also the four mountains, called 四岳, V. xx. 14,—the northern, the southern, the eastern, and the western, all referred to in II. i. 8. (2) The second if not the first minister, about the courts of Yaou and Shun, was styled 四岳. I. 11, 12: II. i. 7, 15, 17, 23: V. xx. 3.

岷 *min* A mountain in Lëang-chow. III. i. Pt. i. 63.

岍 *k'ëen* ch'ien A mountain in Yung-chow. III. i. Pt. ii. 1.

峙 *che* chih To provide, have collected and prepared. V. xxix. 5.

島 *taou* tao An island. 島夷, III. i. P. i. 10, 44.

峻 *tseun* tsun Lofty. III. iii. 6.

崇 *ts'ung* ch'ung (1) To honour. IV. ii. 9: V. i. Pt. iii. 3: ii. 6: iii. 10; *et al.* = to indulge in. V. x. 9. (2) To be exalted, made great. V. xx. 17. (3) Greatly. IV. vii. Pt. ii. 11, 14: V. xviii. 5. (4) The name of a mountain in the present Hoo-nan. II. i. 12.

崑 *kwăn* kuên — The name of a mountain in the west of the Ko-ko-nor. III. iv. 6. It probably is the same with the 崑崙 in III. i. Pt. i. 83.

崙 *lun* — See 崑 above.

崩 *păng* pêng — (1) To die,—spoken of an emperor. V. xxii. 10. (2) To let fall, or drop off. V. i. Pt. ii. 9.

嵎 *yu* yü — 嵎夷, the most eastern point of Yaou's empire. I. 4: III. i. Pt. i. 23.

嶓 *po* — Called also 嶓冢, a mountain in Lëang-chow. III. i. Pt. i. 63; Pt. ii. 3, 8.

嶧 *yih* yi — A mountain in Ts'eu-chow. III. i. Pt. i. 35.

巖 *yen* — 傅巖, the name of a place in the present Shan-se. IV. viii. Pt. i. 3.

THE 47TH RADICAL. 巛.

川 *ch'uen* ch'uan — A river, a stream. *Sæpe.* 九川, the rivers and streams in the nine provinces. II. iv. 1: III. i. Pt. ii. 14. 大川, V. iii. 6, probably, denotes the Ho.

州 *chow* chou — The name of a great division of the empire,—a province. Yu divided the empire into nine. See III. i., *passim:* II. iv. 8. Shun divided these into twelve. II. i. 10.

巡 *seun* hsün — To go round and survey. V. i. Pt. iii. 1. Used of an imperial tour of inspection. V. xx. 1, 14. See 守.

巢 *ch'aou* ch'ao — 南巢, the place where Këĕ was kept in confinement. IV. ii. 1.

THE 48TH RADICAL. 工.

工 *kung* — (1) Work. II. iii. 5. (2) Workmen. II. i. 21. (3) Service, duty. II. iv. 8. (4) Officers. III. iv. 3: V. iii. 4; *et al.* 百工, all the officers. I. 8: III. iv. 3: V. xiii. 6; *et al.* 宗工, honoured officers, Heads of clans. V. x. 10, 13. = masters of music. II. iv. 6. Obs. 士師工, V. xiii. 20. (5) 共工, the ancient name for the minister of Works. I. 10: II. i. 12, 21.

左 *tso* — The left (adj. and noun); on and in the left hand. IV. ii. 4: V. ii. 1. xxii. 20: xxiv. 13. On 左右 and 左右, see 右.

巧 *k'ëaou* ch'iao — Artful, artfulness. II. iii. 2. V. i. Pt. iii. 3: xxvi. 5.

巨 *keu* chü — Great. IV. viii. Pt. i. 6.

巫 *woo* wu — (1) 巫風, sorcerers' fashion. IV. iv. 7. (2) A surname. V. xvi. 7.

差 *ts'ze* tz'û — To make a distinction in. V. xxvii. 3. Discrepancies. p. 20. 倍差, two and a half times. p. 18.

THE 49TH RADICAL. 己.

己 *ke* chi — One's-self. In the Shoo of the 2d and 3d persons. II. ii. 3, 6: IV. ii. 5, 8: V. i. Pt. ii. 5: xxx. 6. Observe. 總己, IV. iv. 1.

已 *e* i — (1) Have, indicating the present complete tense. V. xvi. 3: xix. 18. (2) To stop, rest, have done with. I. i. 11: V. ix. 17: xiii. 21 *(n. b.)*. (3) = yes. The speaker assents to or approves of what has been said, and goes on to add something more. V. vii. 2, 9: ix. 7, 14: xi. 8: xiii. 11.

巳 *sze* szû — The sixth of the calendaric branch-characters. V. iii. 1: xii. 5.

巽 *sun* — To resign. I. 12.

THE 50TH RADICAL. 巾.

市 *she* shih — A market-place. IV. viii. Pt. iii. 10.

布 *poo* pu — (1) To display. IV. iv. 3: V. xxiii. 1. (2) To spread abroad. IV. ii. 3.

希 *he* hsi — To become thin. Spoken of the feathers of birds and hair of animals. I. 5.

帛 *pih* pai — Pieces of silk. 三帛, I. 8.

帝 *te* ti — (1) God. The name is continually interchanged with 上帝, supreme God. II. i. 6: iv. 2: IV. i. 2: ii. 3: iii. 2 (皇天上帝), 8: iv. 8: v. Pt. iii. 3: vii. Pt. iii. 6: viii. Pt. i. 2: V. i. Pt. i. 6, 7, 10; Pt. iii. 3: iii. 6: iv. 3, 15: vi. 7: vii. 9, 13: viii. 3: ix. 4: xi. 2: xii. 9, (皇上帝) 14: xiv. 2, 4, 5, 8, 9, 13, 14: xvi. 3, 7, 11, 14: xviii. 4, 5: xix. 2, 4, 5, 6: xxiii. 5: xxvii. 5, 12: xxviii. 1. (2) The title of the ancient emperors Yaou and Shun. *Passim* in the first two Parts. Also in. IV. viii. Pt. iii. 10: V. xxvii. 5. 7 (皇帝). (3) 帝乙, one of the emperors

of the Shang dynasty. V. x. 9: xiv. 7: xviii. 10. The 帝 is wrongly translated —should not be translated—in these passages.

師 *sze* szû — (1) The multitudes, the people; all. I. 12: II. i. 25: ii. 9. IV. ii. 3: V. xiii. 14, 24; *et al.* (2) A capital city. V. xiii. 3. (3) An army, a host. II. ii. 20, 21: V. i. Pt. ii. 1; *et al.* 六師, the imperial army. III. iv. 1: V. i. Pt. iii. 1; *et al.* (4) Instructors. IV. ii. 8: V. i. Pt. i. 7; *et al.* 師師, the instructors whom I am to follow. V. xi. 2. (5) Applied to various officers:—to the high dignitaries, 太師 and 少師, V. xx. 5, 6; *et al.*; 父師 = 太師, IV. xi. 1, 3, 4: V. xxiv. 2, 5, 12; 師保 together, applied to E Yin. IV. v. Pt. ii. 3, and to the duke of Chow, V. xxi. 2; the same characters appear to be plural, V. i. Pt. iii. 3; 師氏, the captain of the warders, V. ii. 2: xxii. 3; officers generally, V. xiii. 20; 師尹, V. iv. 35; 師長, IV. vii. Pt. iii. 8: viii. Pt. ii. 2; tutors, a high office appointed by Yu, II. iv. 8; judges, V. xxvii. 15. (6) A model; to take as a model. IV. vi. 8: II. iii. 4: viii. Pt. iii. 3: V. xx. 16; *et al.* 師師, to imitate one another. II. iii. 4: IV. xi. 2.

席 *seih* hsi — (1) A mat. V. xxii. 15, 16, 17, 18. (2) = to rely on. V. xxiv. 10.

常 *chang* — (1) Regular, constant, unchanging; constancy; constantly. II. iii. 3: III. iv. 2, 3: IV. iv. 8: V. Pt. iii. 1: V. xxix. 3, 4; *et al.* Obs. 常伯, 常任, 常事, V. xix. 1, 12. Constant in virtue, V. xix. 9, 23. The regular principles of duty. V. xxi. 10: xx. vii. 6. Regular ways. V. xxi. 2. 五常, the five regular virtues of society. V. i. Pt. iii. 2. 典常. V. viii. 4; xx. 16. (2) 太常, name of the Grand-banner. V. xxv. 1.

幣 *pe* pi — Offerings,—presents to the emperor,—of various kinds. V. xii. 8, 24: xxiii. 1.

THE 51st RADICAL. 干.

干 *kan* — (1) A shield, shields. IV. viii. Pt. ii. 4: V. ii. 14: xxix. 1. 二干戈, two shield-and-spearmen. V. xxii. 11. (2) To seek for; to expose one's-self to. II. ii. 6, 11: III. iv. 4. (3) 比干, a relative of the tyrant Show, who cut out his heart. V. iii. 5.

平 *p'ing* — (1) To reduce to order, to adjust, to tranquillize; to be reduced to order. I. 2, 4, 5, 6, 7: III i. Pt. i. 32, 65: *et sæpe.* The work of Yu is spoken of as 平水土, II. i. 17: V. xxvii. 8. 平康, a condition of peace and tranquillity. V. iv. 17, 36. (2) Just. V. xxiii. 5. (3) Common, ordinary. V. xxvii. 2.

平 *p'een* p'ien — 平平, level and easy. V. iv. 14.

年 *nëen* nien — A year, years. IV. ix. 3: V. i. Pt. i. 1: *et sæpe.*

幷 *ping* — All together, in common. V. vi. 9: vii. 5, 15: xxvii. 3, 20.

幹 *kan* — Business, occupations, duties. V. xiv. 23, 25.

THE 52d RADICAL. 幺.

幻 *hwan* huan — Deceiving, deceit. 爲幻, the practice of deception, deceiving tricks. V. xv. 14, 18.

幼 *yew* yu — Young. IV. vii. Pt. i. 15; Pt. ii. 12: V. vii. 1: xxvii. 13.

幽 *yew* yu — (1) Dark, = ignorant, *i.e.*, the idle and undeserving. II. i. 27. (2) 幽都, the extreme north of Yaou's empire. I. 7. 幽洲, an island where Shun confined the minister of Works. II. i. 12.

幾 *ke* chi — Up. 1st tone. The small beginnings or springs of things. II. iii. 5. = motives. V. xxvii. 9. 惟幾 = to attend to the slightest particulars. II. iv. 2, 11. But in V. xxvii. 4, the same phrase = there is but a little between me and death.

THE 53d RADICAL. 广.

序 *seu* hsü — Short walls, running north and south, in the hall in front of the private apartments of the imperial palace. V. xxii. 16, 17, 19.

底 *te* ti — Bottom, that which is underneath. V. xxii. 16. See 厎.

庚 *kăng* kêng — (1) The 7th of the calendaric stem-characters. V. iii. 3: xii. 3: xxiv. 1. (2) 盤庚, one of the emperors of the Shang dynasty. IV. vii.

府 *foo* fu — A treasury. III. iii. 18. Treasurers. V. xix. 8. 六府, the six magazines or treasuries of nature. II. ii. 8: III. i. Pt. ii. 15. To form a treasury, to accumulate. V. xxvii. 21.

度 *too* tu — (1) Measures of length. II. i. 8: V. xx. 4. (2) Measures generally, = rules, regulations, laws. Often joined with 法. II. ii. 4: III. iii. 1: IV. v. Pt. i. 7; Pt. ii. 3; *et al.* 無度, lawless. V. i. Pt. ii. 3: xiv. 16. Compare 非度, IV. xi. 2.

百度, all measures, all the conduct. V. v. 5. As a verb, to bring under rule. IV. vii. Pt. i. 17.

度 *tŏ* to — To measure or calculate; to deliberate. II. iv. 8: V. i. Pt. i. 8: xv. 4: xxvii. 1, 14.

庬 *mang* — See 厖.

庭 *t'ing* — The court of a palace. V. xxii. 10. It is found generally as = the court or place of audience of the sovereign. IV. vii. Pt. i. 5: Pt. ii. 1: V. xiv. 20: xviii. 28. To appear at court. V. xx. 1. 帝庭, the court of God. V. vi. 7.

庶 *shoo* shu — *Passim.* It is one of the words, whose frequency is characteristic of the Shoo. As an adjective, numerous, all; the various, all comprehended in a class. II. iv. 11 will show how it is employed like the indefinite 百. 庶民, V. iv. 9, 10, 11, 16, 25—30; *et al.*, = the common people, the masses. 庶人, III. iv. 5: V. xvii. 1, = the common people, or one of the common people, in distinction from men of rank. It is used also as a noun = the multitudes. II. ii. 11: iv. 1: IV. i 1. = the several classes. II. iv. 7. See 庶殷殷庶, V. xii. 7, where the usages as subst. and adj. come together. 庶羣, the herd of creatures. V. x. 11. (2) It may be, the result will probably be. V. xiii. 6: xxvii. 13.

康 *k'ang* — (1) To tranquillize, to secure the repose of. IV. viii. Pt. i. 9: V. xvii. 6; *et sæpe.* We find it along with other verbs, —惠康, 康寧, 康乂, 康保. Obs. 惟康, study stability. II. iv. 2. To be brought to repose; a condition of ease and tranquillity. II. iv. 11: IV. vii. Pt. i. 6; Pt. ii. 4: V. vii. 1, 4. We have 康彊, V. iv. 26; 平康, p. 17; *et al.* We may take it adverbially in IV. x. 3, and V. ix. 6. Obs. 而康而色, V. iv. 11. (2) 太康, and 仲康, two of the emperors of the Shang dynasty. III. iii. 1, and iv. 1. 康 was also the posthumous title of the son of king Ching, and he appears among the emperors of the Chow dyn. as king K'ang. V. xxv. 2.

庸 *yung* — (1) To use,—either to display, or to employ. I. 9, 12: II. ii. 16: IV. vi. 3; *et al.* = to have occasion to, on purpose, therefore, thereon. II. iv. 11: IV. v. Pt. i. 4: viii. Pt. i. 2: V. v. 3: viii. 3: x. 15: xvi. 6: xviii. 13. 庸庸, to employ the employ-able. V. ix. 4. 徵庸, to be called to be employed. II. i. 27. Opp. to 靜, and = when employed. I. 10. Obs. 庸帝命, V. xiv. 5. (2) Merit, services. II. i. 9, 17. 自庸, to seek one's merit in. (3) The name of a wild tribe. V. ii. 3.

廉 *lëen* lien — To be discriminating; discrimination. II. iii. 3.

廟 *mëaou* miao — An ancestral temple. Either alone, or with 宗. IV. v. Pt. i. 2: vi. 10: V. i. Pt. i. 6; Pt. iii. 3: iii. 3. An apartment of the palace is so called on occasion. V. xxii. 29.

廡 *woo* wu — Luxuriant. V. iv. 32.

廢 *fei* — To abolish or set aside; to disregard; to render nugatory. II. ii. 3: III. iv. 1: IV. vii. Pt. iii. 7: V. ix. 5: xiii. 13: xiv. 5: xxi. 5.

廣 *kwang* kuang — To be enlarged; vast, wide. II. ii. 4: III. i. Pt. i. 24: IV. vi. 11: V. viii. 2: xx. 17.

THE 54TH RADICAL. 廴.

延 *yen* — (1) To conduct. V. xxii. 11. (2) To extend to. V. xxvii. 2. To be prolonged, II. ii. 13: V. xii. 17: xvi. 6. = to delay. V. vii. 1.

建 *keen* chien — To establish or set up, to appoint, II. iv. 8: IV. ii. 8; *et sæpe.* Without any object, = to exert an establishing influence. V. xiv. 8. Used adverbially. V. iv. 4.

THE 55TH RADICAL. 廾.

弁 *pëen* pien — A skin or fur cap. There were different kinds of it. V. vi. 16: xxii. 21.

异 *e* i — 异哉, well but. I. 11. The meaning is uncertain.

THE 56TH RADICAL. 弋.

弋 *yih* yi — To aim at. V. xiv. 3.

式 *shih* — (1) A model, a law. V. viii. 4: xx. 14. To take as a model, to imitate. V. xix. 4: xxi. 3: xxv. 7. To give an example of. V. xix. 24. (2) To reverence; reverently. IV. viii. Pt. i. 2: vii. Pt. iii. 13: V. xxv. 4. To bow to the cross-bar of a carriage, in token of reverence. V. iii. 9. (3) Explained by 用, and = to employ, to use; to cause; thereby, thereon. IV. ii. 3: viii. Pt. iii. 7: V. xi. 5: xvi. 21: xviii. 19: xix. 5, 21: xxiv. 3. 式爾, purposely. V. ix. 8. = and. V. xii. 23.

THE 57TH RADICAL. 弓.

弓 *kung* — A bow. V. xxii. 19: xxviii. 4: xxix. 2.

弔 *teaou* tiao — Always in the phrase 弗弔, which appears to mean—unpitying. V. vii. 1: xiv. 2: xvi. 2.

弔 *teih* ti — To come or proceed to. IV. vii. Pt. iii. 7: V. ix. 16. That which has come to the extreme; in perfect order. V. xxix. 2.

引 *yin* — To lead, to lead on to. V. ix. 17: xi. 3: xiv. 5. 引慝, to take crime to one's-self. II. ii. 21. 引考 = to enjoy long prosperity. V. xiii. 27.

弗 *fuh* fu — Not. *Passim.* The frequency of its use is characteristic of the Shoo. = do not. V. ii. 9.

弘 *hwang* huang — Large; to enlarge, give full development to; largely. V. viii. 4: xiii. 22: xx. 6: xxi. 7: xxii. 7, 19: xxv. 4. Observe 弘于天, and 弘王, V. ix. 5, 7.

弟 *te* ti — A younger brother or cousin. III. iii. 3: V. vi. 12; *et al.* 兄弟, brethren or cousins. V. xvii. 6: xxi. 2. 父母弟 = paternal and maternal relatives. V. ii. 6. 作兄弟, with brotherly affection. V. xi. 5.

弱 *jŏ* jao — (1) Weak; weakness. IV. ii. 7: V. iv. 40. = to despise. IV. vii. Pt. i. 15. (2) 弱水, the name of a stream. III. i. Pt. i. 72; Pt. ii 5.

張 *chang* — To be displayed. V. i. Pt. i. 8. To be adjusted. IV. v. Pt. i. 7. 張皇, maintain in great display. V. xxiii. 3. 譸張, extravagant talk. V. xv. 14, 18.

弼 *peih* pi — To help;—sometimes = to correct. II. ii. 11: iv. 5, 8: V. i. Pt. i. 11; *et sæpe.* An assistant, helpers. II. iii. 1: iv. 2: IV. viii. Pt. i. 2.

彊 *k'ëang* ch'iang — Valour, strength. II. iii. 3. 康彊, sound and strong in body. V. iv. 26. In p. 17, 彊 = violence, or the violent.

彌 *me* mi — Still more. V. xxii. 4.

THE 58TH RADICAL. 彐.

彝 *e* i — (1) A cup. 宗彝, a cup used in the ancestral temple, and a figure of which was embroidered on the lower garment of the emperor, which he wore on great occasions. II. iv. 4. (2) The nature of man, with its sense of the duties belonging to its various relations. V. iv. 2, 3: ix. 16. (3) A rule, a law. IV. iii. 7: V. ix. 13, 22; *et sæpe.* (4) Constant, regular; to be constant, addicted to. V. x. 4, 5: xvi. 15: xvii. 3; *et al.*

THE 59TH RADICAL. 彡.

形 *hing* hsing — The figure, appearance. IV. viii. Pt. i. 3.

彤 *t'ung* — (1) Red, painted with vermilion. V. xxii. 23: xxviii. 4. (2) The name of a certain supplementary sacrifice. IV. ix. 1. (3) The name of a principality. V. xxii. 3.

彥 *yen* — Men admirable and accomplished. IV. v. Pt. i. 5: V. xix. 17: xxx. 6, 7.

彫 *tëaou* tiao — Carved. III. iii. 6.

彭 *p'ăng* p'êng — 彭蠡, the name of a lake,—the present Po-yang. III. i. Pt. i. 38; Pt. ii. 8. 彭 was also the name of a wild tribe. V. ii. 3.

彰 *chang* — To display, give distinction to. V. xi. 18: xxiv. 7: IV. vii. Pt. i. 6. To make—be made—manifest; plainly. II. iii. 3: iv. 4: IV. iii. 3: iv. 8: V. i. Pt. ii. 3; Pt. iii. 2. Observe. IV. ii. 5.

影 *ying* — A shadow. II. ii. 5.

THE 60TH RADICAL. 彳.

役 *yih* yi — To serve; to make to serve. V. ii. 9: v. 5: vii. 8: xiii. 12.

彼 *pe* pi — That, those. III. iii. 7: V. i. Pt. ii. 5, 8. = there. V. xiii. 13.

往 *wang* — (1) To go, to go to. *Passim.* The phrase 往哉 is very common. (2) The past. 既往, IV. v. Pt. ii. 3. So, perhaps, V. xix. 3. The future. 其往, henceforward. V. xiii. 9.

征 *ching* chêng — To punish, to execute imperial justice. II. ii. 20: III. iv. 1: IV. ii. 6: V. iii. 1, 7: vii. 7 (*n. b.*); *et al.*

徂 *tsoo* tsu — (1) To go, to go to. II. ii. 20; *et sæpe.* It is much used along with 征. (2) Like the 2d use of 往, = the past. V. x. 8.

待 *tae* tai — To wait for. IV. v. Pt. i. 5.

徇 *seun* hsün — To go along or round. III. iv. 3. = to review. V. i. Pt. ii. 1.

很 *hăn* hen — 疾很 = to be frenzied. Spoken of the mind. V. x. 11.

律 *leuh* lu — (1) Standard tubes, used as pitch pipes in music, and for other purposes. II. i. 8, 24. 六律. II. iv. 4. (2) To be a law to. V. viii. 4.

後 *how* hou. That which is after. (1) As a noun. A future;=afterwards. IV. v. Pt. i. 3: vii. Pt. ii. 7; V. vi. 15; *et al.* An heir, successors. V. vii. 11: xvii. 3: xix. 3. Those behind. V. iii. 9. Obs. V. xxii. 6. (2) As an adj. Future, after. We have 後人, 後王, 後嗣, 後昆, 後裔, 後日, 後言, and perhaps other phrases. IV. ii. 8: iv. 6: v. Pt. i. 5: x. 11: V. viii. 2; *et al.* 前後之人, xxvi. 3. (3) As a verb. To put last, postpone. IV. ii. 6. To be remiss in. To remain. V. xii. 13, xiii. 13, 20, 29, 30. 先後, V. xi. 7, need not be toned.

徐 *seu* hsü. 徐州, one of Yu's provinces. III. i. Pt. i. 28. 徐戎, certain wild tribes. V. xxix. 1, 5.

徒 *t'oo* t'u. (1) Followers. IV. ii. 14. Soldiers. V. iii. 9. (2) 司徒, the minister of Instruction. II. i. 19: V. ii. 2: iv. 7: xi. 2: xix. 10: xx. 8.

得 *tih* tê. To get, to be got. IV. ii. 8: V. vi. 14: vii. 6: xii. 2 (=to get successfully.) 得罪, to commit crime, offend. V. ix. 15, 16.

從 *ts'ung*. To follow; to act in accordance or compliance with. II. ii. 3, 5, 6, 13, 18; *et passim.* =to employ as before. V. xix. 15. 從子保, to allow the son to succeed, and to protect him. V. xii. 11. 月之從星, the moon's following (=course among) the stars. V. iv. 38. =accordance with reason. V. iv. 6. To be made to follow,—to a certain place. III. i. Pt. i. 74;—their natural channels, p. 9. To be observed. II. i. 2. From;—as a sequence of. Adverbially, = consequently. V. xiv. 27: IV. viii. Pt. ii. 3: vii. Pt. i. 14.

從 *sung*. 從容, to show an easy forbearance. V. xxi. 7.

從 *tsung*. Low. 3d tone. Followers, immediate attendants. V. xxvi. 2.

御 *yu* yü. (1) To drive a carriage. III. ii. 4: V. xxx. 5. (2) To wait on, be in attendance on. III. iii. 3. 侍御, V. xxvi. 4. (3) To advance—present—to. xxii. 23. (4) To manage, superintend. In the phrase 御事, managers of affairs, which was a favourite description of managers and officers under the Chow dyn. V. i. Pt. i. 2: II. ii.; *et sæpe.* (5) To condescend to. Spoken of the emperor's demeanour to his ministers. II. ii. 12.

徧 *p'ëen* p'ien. All round. To extend one's proceedings all round. II. i. 6.

復 *fuh* fu. To return, give back. II. i. 8: IV. vi. 1: vii. Pt. iii. 6: V. xxix. 4. To report the execution of a commission. V. xiii. 1. To recover. V. vii. 4. To reply to. IV. viii. Pt. i. 11. 紹復, to continue. IV. vii. Pt. i. 4.

復 *fow* fou. Again. V. xii. 8.

循 *seun* hsün. To comply with. 率循, V. xxii. 24.

微 *we* wei. (1) Small. II. ii. 15. To be reduced to obscurity. V. iv. 37. (2) The seat of a wild tribe. V. ii. 3: xix. 11. (3) A principality so called. IV. xi. 1.

徯 *he* hsi. To wait for. II. iv. 2: III. iii. 3: IV. ii. 6: v, Pt. ii. 5.

徵 *ching* chêng. (1) To be called. II. i. 28. (2) To be verified, III. iv. 2. Verifications. V. iv. 4, 32, 34.

德 *tih* tê. Virtue, virtuous deeds; virtuous; virtuously. *Passim.* 九德, II. iii. 3. 一德, IV. vi. 3, 4. 三德, V. iv. 4, 13. 奉德, V. xiv. 18, and 秉德, xviii. 23, = to hold as a virtue. The term is also used of conduct, or a course, which is not virtuous, but indifferent or positively evil; as in IV. i. 3: vii. Pt. iii. 4 (*n. b.*): viii. Pt. ii. 5: V. i. Pt. ii. 3: iv. 10: xv. 13: x. 23: xviii. 27; *et al.*

徽 *hwuy* hui. Excellent; excellently. V. xv. 10: xix. 18. To set forth the excellence of. II. i. 2.

THE 61st RADICAL. 心.

心 *sin* hsin. The heart; the heart, the mind, denoting the mental constitution generally. Observe 心腹腎腸, IV. vii. Pt. iii. 3; and 股肱心膂, V. xxv. 3; 天心, the mind of Heaven, and 上帝之心, the mind of God. IV. iii. 8, and vi. 3. 宅心, V. ix. 5, to settle, establish, the heart; but the same phrase is different in xix. 6, 12.

必 *peih* pi. Must, as an auxiliary. IV. i. 3: iv. 8: v. Pt. iii. 4, 7: V. i. Pt. i. 11; Pt. ii. 5, 7: xx. 5: xxi. 12.

忌 *ke* chi. (1) To fear. V. xviii. 27. To be apprehensive, cautious. 敬忌, V. ix. 19: xxii. 25: xxvii. 11. (2) To hate. V. xxx. 4.

忍 *jin* jên. To bear, to endure. 弗忍, to be unable to endure. III. iii. 2: IV. iii. 3. Patience. V. xxi. 12.

忒 *t'ih* t'ê. Errors. V. iv. 19, 23.

忘 *wang*. To forget, to be forgotten. V. vii. 2: viii. 3: x. 7.

志 *che* chih — The will, the aims. *Sæpe.* 百志, all one's purposes. II. ii. 6. = earnest thought. II. i. 24. 役志, to make the will to serve, service of the will. V. xiii. 12.

忝 *t'een* t'ien — To disgrace. I. 12: IV. v. Pt. i. 3: V. xxv. 3.

忠 *chung* — To be loyal; loyalty. To give one's whole heart to. IV. ii. 7: iv. 5, 7: V. i. Pt. i. 5: xvii. 3: xxv. 1: xxvi. 2.

忱 *shin* ch'ên — To be sincere; sincerity. IV. iii. 9: vii. Pt. ii. 6: V. vii. 10, 13: ix. 6, 22: xvi. 2: xix. 2. To regard sincerely. xviii. 29. To be believed. xviii. 21. Observe. 忱裕之, xviii. 21. To believe sincerely. IV. viii. Pt. ii. 13.

念 *neen* nien — To think; to think of, to regard, thoughts. II. ii. 7, 10; *et sæpe.* 服念, to reflect on. V. ix. 12. Thoughtfully. V. iv. 4.

忸 *nuh* nu — 忸怩, to blush, to be ashamed. III. iii. 9.

忽 *hwuh* hu — To slight, to show indifference. V. xx. 16. Defects of govt. II. iv. 4; but this passage is uncertain.

忿 *fun* fên — To be angry. V. xxi. 11.

怒 *noo* nu — To be angry; anger. IV. vii. Pt. iii. 3: V. i. Pt. i. 5: iv. 3: xv. 17. 自怒, to anger one's-self. V. vii. Pt. ii. 6.

怙 *hoo* hu — To rely on. It occurs in three combinations, each of which requires study. 怙終, II. i. 11: 怙冒, V. ix. 4; 怙侈, V. xxiv. 10.

思 *sze* szû — To think, to think of. II. iii. 1: iv. 1: IV. v. Pt. ii. 7: *et sæpe.* Thinking. V. iv. 6. To wish. II. iii. 8. The character is marked in the third tone in I. 1, to be thoughtful.

怠 *tae* tai — To be idle. II. ii. 6, 9: *et sæpe.* = to cease. IV. xi. 7. To grow weary. IV. i. 3. Idly. III. ii. 3.

急 *keih* chi — Haste. V. iv. 24.

性 *sing* hsing — The nature. Used with ref. to man. IV. v. Pt. i. 9: V. xii. 15. 天性, the Heavenly nature. IV. x. 3. 恆性, the nature invariably right. IV. iii. 2. Used with ref. to animals. V. v. 8 (*n. b.*)

怨 *yuen* yüan — To murmur, to murmur against. III. iii. 3: IV. ii. 6: V. ix. 21; *et sæpe.* What provokes resentment. V. ix. 22: x. 11. = dissatisfaction. III. iii. 5: V. ix. 6. = enmity. V. i. Pt. iii. 2.

怩 *ne* ni nieh — 忸怩, to blush, to be ashamed. III. iii. 9.

怪 *kwae* kuai — Strange. III. i. Pt. i. 26.

怵 *ch'uh* ch'u — 怵惕, to be alarmed. V. xxvi. 1.

恂 *seun* hsün — To be sincere. 忱恂, V. xix. 2.

恆 *hăng* hêng — (1) Constant; constancy; constantly. IV. iii. 2 (see 性): iv. 7: xi. 3: V. iv. 34: xi. 2: xiii. 4: xxiv. 8. To make constant, to preserve long. V. xiii. 14. (2) 恆山, the name of a mountain. III. i. Pt. ii. 1. The name of a river. III. i. Pt. i. 9.

恐 *k'ung* — To fear, be afraid. IV. ii. 1: vii. Pt. ii. 8: viii. Pt. i. 2: x. 1: V. vi. 16: xxii. 4. = to frighten. IV. vii. Pt. i. 12.

恤 *seuh* hsio — To pity, compassionate. II. i. 11: IV. i. 2: V. vii. 8; *et al.* 恤宅, the house of mourning. V. xxii. 11. To be anxious about. V. xii. 23: xiv. 7: xvi. 9: xix. 1. Anxieties. IV. vii. Pt. ii. 15: V. xii. 9: xvi. 18. 奉恤, to enter into anxieties. V. xxiii. 6. 恤功, to labour anxiously. xxvii. 8.

恥 *che* ch'ih — To be ashamed, to be ashamed of. IV. viii. Pt. ii. 9; Pt. iii. 10.

恪 *k'ŏ* k'o — To respect. Reverently. 恪謹, IV. viii. Pt. i 3. 恪慎, V. viii. 3.

恫 *t'ung* — To be pained. 奉其恫, to feel the smart. IV. vii. Pt. ii. 12. 恫瘝, sickness and pain. V. ix. 6.

恬 *t'een* t'ien — To be peaceful, at ease. 引恬, to lead to the enjoyment of ease. V. xi. 3.

恭 *kung* — To respect or revere; to obey reverently, attend reverently to; respectfulness, reverence. I. 10: II. i. 1: ii. 20: iii. 3, 6: IV. vii. Pt. i. 17: V. iii. 7: *et sæpe.* = courteous, humble. I. 1: V. xv. 4, 10. Before other verbs, its force is adverbial and = reverently. III ii. 3: IV. vii. Pt. iii. 5, 10: V. i. Pt. iii. 3; *et sæpe.* Obs. V. xviii. 5, 17, where the meaning = respected (past participle).

息 *seih* hsi — To stop, cease. V. x. 11.

悅 *yuĕ* yueh — To be pleased. IV. v. Pt. ii. 5: V. iii. 9. To please, give pleasure to. V. i. Pt. iii. 3.

悉 *seih* hsi — All; altogether, fully. IV. i. 1: vii. Pt. i. 5: V. xvi. 18. In everything. V. xiii. 8.

悔 *hwuy* hui — To repent. III. iii. 9: IV. vii. Pt. i. 12, 17. Repentance. V. iv. 22.

悖 *pei* To oppose, act contrary to. V. xxiv. 9.

悛 *tseuen* chüan To repent and alter. i. 悛心, a penitent heart. V. i. Pt. i. 7.

悟 *woo* wu To awake. = to recover. V. xxii. 7.

患 *hwan* huan Calamity, disaster. IV. viii. Pt. ii. 8.

悲 *pe* pei To be sad. III. iii. 9.

情 *ts'ing* ch'ing The feelings. V. ix. 6.

惇 *tun* (1) To give honour to. II. i. 16: V. xiii. 15, 23. = in a large and generous way. II. iii. 1: V. xiii. 10. To prove the solidity of. V. iii. 9. Observe 五惇哉, II. iii. 6. (2) 惇物, the name of a mountain. III. i. Pt. i. 76.

惕 *t'eih* t'i To stand in awe of. IV. vii. Pt. i. 6. 怵惕, see 怵.

惟 *wei* No other character occurs so frequently in the Shoo as this. I have counted more than 350 instances of its use. We find it constantly at the beginning of Books and paragraphs, where it is hardly susceptible of translation, and we may content ourselves with saying that it is an initial particle. Here we may call it, *now;* there it is simply as the note which a man gives when he clears his throat preparatory to speaking. We find it again as frequently in the middle of sentences, coming after the subject, and acting as the *copula* to connect it and the predicate. For this usage of it the student may refer especially to. III. i., where it occurs nearly 30 times. Again, it is sometimes treated as a verb, and defined by 思, to think of, to care for. *E. g.* II. iv. 3: IV. v. Pt. iii. 5: V. i. Pt. i. 5; Pt. iii. 4. Lastly, it is used constantly as a conjunction, connecting sentences and clauses together, and must be variously translated—*and, but, and so, namely,* &c. It often = *only,* half adverbial, half conjunctive. *E. g.* II. ii. 3, 20: IV. vii. Pt. ii. 4, 6: V. iv. 18. Its use along with 哉, as in II. i. 11, 16, 17, 20, 23, 25, 26; and after 亦, 其 and 洪, as in IV. vii. Pt. i. 7; Pt. ii. 5: V. i. Pt. i. 4, is to be observed.

惠 *hwuy* hui (1) To be kind to; to love. V. i. Pt. ii. 4: xv. 10. We have 惠康, xxvii. 4; 保惠, xv. 6, 14; 子惠, IV. v. Pt. ii. 5. To be kind; the kind. II. iii. 2: V. xvii. 4. (2) To accord with, to obey. II. i. 17: ii. 5: IV. i. Pt. i. 1: V. xiii. 27: xviii. 21. To be accordant, accordantly, with reason. II. iv. 8: V. ix. 6: xvi. 22. (3) A kind of three-cornered halberd. V. xxii. 21.

惡 *yŏ* o Evil, wickedness; the evil. V. i. Pt. iii. 4: iv. 40: xxiv. 7; *et al.* 為惡, deeds of evil. V. xvii. 4. 元惡, chief criminals. V. ix. 16. 惡德, men of wicked practices. IV. viii. Pt. ii. 5. 先惡, to set an example of wickedness. IV. vii. Pt. i. 12.

惡 *woo* wu To hate. V. xxx. 7. 作惡, manifestations of selfish disliking. V. iv. 14.

惰 *to* To be idle; to be idle at. II. iv. 11: IV. vii. Pt. i. 11.

愆 *k'ëen* ch'ien To go beyond. V. ii. 7, 8. To be in error; faults. II. ii. 12: IV. viii. Pt. iii. 6: V. xv. 13, 17; *et sæpe.* 十愆, the ten evil ways. IV. iv. 7. = to chastise. V. xxviii. 2. ? = to be exhausted. V. xxx. v.

愚 *yu* yü Simple. 愚夫愚婦, III. iii. 5.

愛 *gae* ai To love, to be loved. V. x. 5, 11. (foll. by 于): II. ii. 17. Love. IV. iv. 4. Compassion. III. iv. 7. To love one's-self. V. xviii. 22.

感 *kan* To influence. II. ii. 21: V. xxxi. 3 (foll. by 于).

愧 *kwei* k'uei To be ashamed. 愧恥, IV. viii. Pt. iii. 10.

愼 *shin* shên To be careful to—, to attend carefully to; carefully. II. i. 2: ii. 17: iii. 1: iv. 2, 11: III. i. Pt. ii. 15: *et sæpissime.* To be cautious in. V. ix. 3: xviii. 10. = careful anxiety. xix. 24. 庶愼, precautionary measures. xix. 13, 14, 16, 18. 恪愼. V. viii. 3.

愿 *yuen* yüan To be honest and blunt; bluntness. II. iii. 3.

慄 *leih* li 慄慄 to be apprehensive. IV. iii. 6.

慆 *t'aou* t'ao Excessive, insolent. IV. iii. 7.

慕 *moo* mo To desire *to do good.* V. xxiv. 7.

慙 *ts'an* To be ashamed of, a feeling of shame for. IV. ii. 1.

慝 *neih* ni The wicked, secretly wicked. V. xx. 11: xxiv. 7. 引慝, to take the wickedness or guilt to one's-self. II. ii. 21.

慢 *man* To contemn, be insolent. II. ii. 20: V. vi. 3, 慢遊, idle dissipation. II. iv. 8.

慮 *leu* lü To think anxiously; to think anxiously about. IV. v. Pt. iii. 8: viii. Pt. ii. 6.

慰 *wei* To soothe. 由慰, to tread the path of satisfaction, the way to soothe one's-self. V. xxvii. 13.

慶 *k'ing* ch'ing (1) Excellence. V. xxvii. 22: xxx. 8. (2) To be happy; happiness. V. x. 6: xxvii. 13. (3) To congratulate; cause for congratulation. IV. ii. 6: iv. 8.

慼 *ts'eih* ch'i To be sorrowful. IV. vii. Pt. i. 1. To sympathize with; sympathizingly. IV. vii. Pt. ii. 3: V. xviii. 4.

憂 *yew* yu To be sorrowful; sorrow. II. iii. 2: V. iv. 40: xxx. 3. 憂危, V. xxv. 2. 居憂 and 宅憂, to occupy the place of sorrow and mourning. IV. v. Pt. i. 10: viii. Pt. i. 1. To sympathize with. IV. vii. Pt. ii. 6. Obs. 勸憂, IV. vii. Pt. ii. 7.

憑 *p'ăng* p'êng To lean upon. V. xxii. 2, 24.

憝 *tuy* tui To be abhorred. V. ix. 15, 16, 17.

憲 *hëen* hsien Laws, rules; a pattern. II. iv. 11: III. iv. 2: IV. viii. Pt. iii. 6: V. xvii. 3: xxvi. 9. To take as a pattern. IV. viii. Pt. ii. 3.

憸 *seen* hsëen 憸人, flatterers. V. xix. 20: xxvi. 7. 憸民, the poor people. IV. vii. Pt. i. 12.

應 *ying* (1) To respond, be responded, to. II. iv. 2, 7. = harmoniously. V. ix. 7. (2) The name of the fourth gate of the palace. V. xxiii. 1.

懋 *mow* mou (1) To exert one's-self, to be energetic; to labour strenuously for. II. i 17: ii. 11: iii. 6: iv. 1: IV. iv. 2: V. Pt. ii. 6; Pt. iii. 3: *et sæpe.* (2) To be great. IV. ii. 5. To make great. IV. ii. 5. To acknowledge the greatness of. II. ii. 14.

懌 *yih* yi To please. V. xi. 7. To be pleased. IV. v. Pt. i. 7: V. ix. 19. 不懌, to be indisposed, sick. V. xxii. 1.

懍 *lin* 懍懍, and 懍乎, to be full of trembling awe. V. i. Pt. ii. 9: III. iii. 5.

懫 *che* chih To be resentful. = Cruel. V. xviii. 5.

懲 *ch'ing* To correct. V. i. Pt. i. 6. To correct one's-self, to take warning. V. xxvii. 12. To punish; punishment. V. xxvii. 20.

懿 *e* i Admirably. V. xv. 10.

懷 *hwae* huai (1) To embrace, surround. I. 11: II. iv. 1. (2) To cherish,—either to love and be grateful to, or to love and protect. II. ii. 10: iii. 2: III. iii. 9; *et sæpe.* 懷保, V. xv. 10. Foll. by 于. IV. v. Pt. iii. 1: viii. Pt. iii. 4. To cling to,—as a place. IV. vii. Pt. ii. 4. = to obey gladly. IV. iv. 3: V. xx. 15. (3) To be tranquil; tranquillity. V. xxviii. 1: xxx. 8. (4). 覃懷, the name of a tract of country. II. i. Pt. i. 6.

懼 *keu* chü To fear. IV. ii. 4: V. xxvii. 21. 祇懼, to be reverently afraid. V. i. Pt. i. 10: xv. 4. 危懼, to be tremblingly afraid. IV. iii. 6.

THE 62D RADICAL. 戈.

戈 *ko* A spear or lance. V. ii. 4: iii. 8: xxii. 19, 21. = a spearman. xxii. 11. 干戈, IV. viii. Pt. ii. 4. 戈矛, V. xxix. 2.

戊 *mow* mou The fifth of the calendaric stem-characters. V. i. Pt. ii. 1: iii. 8: xii. 2, 5: xiii. 29. 太戊, one of the emperors of the Shang dynasty. V. xvi. 7.

戌 *seŭh* hsü The eleventh of the calendaric branch-characters. V. iii. 3: xii. 3: xxix. 5.

戎 *jung* (1) A weapon of war. 戎兵, V. xix. 22. 興戎 and 起戎 = to raise war. II. ii. 17: IV. viii. Pt. ii. 4. 戎衣, to don arms. V. iii. 8. = to attack. V. i. Pt. ii. 5. (2) Great. IV. vii. Pt. i. 11: V. ix. 4. (3) The name of the wild tribes of the west. III. i. Pt. i. 83: V. xxviii. 2. But we find *jung* in the east. V. xxix. 1, 5.

成 *ching* chêng (1) To complete, to perfect, to establish. I. 8: II. ii. 6: IV. 8, 11; *et passim.* 成民, to perfect the condition of the people. V. xx. 13. Obs. 成裕, xiii. 10; 成允, II. ii. 14. To be completed. I. 11: V. xxvii. 20; *et al.* Observe 天成, II. ii. 8; 性成, IV. v. Pt. i. 9. 九成, is spoken of music, II. iv. 9. Completed; complete, perfect. III. i. Pt. ii. 23: IV. viii. Pt. ii. 13; Pt. iii. 6: V. iii. 3: v. 8; *et sæpe.* 成人, complete men, thoroughly accomplished. V. ix. 5; *et al.* 成命 = the determinate counsel. V. iii. 7. 成功 = an office whose work is done. IV. v. Pt. iii. 9. But the same phrase often occurs, = to complete one's work, completed work. 西成, the realizations of the autumn. I. 6. 成

alone = completion. V. xxiv. 5. (2) The posthumous title of the 2d emp. of the Chow dyn. V. x. 9, 10 : xxv. 2. 成湯, T'ang the Successful. IV. ii. 1 : vi. 3 ; *et sæpe*. 成周, the capital at Lŏ, to which the people of Yin were removed. V. xxiv. 1, 14.

我 *go* wo — The first personal pronoun; also possessive. I, me, my, we, us, our. *Passim*.

戒 *keae* chieh — To caution; cautions, warnings. II. ii. 7 : III. iii. 3 : iv. 2 : IV. vi. 1 : V. xix. 1 : xx. 17. To beware of. IV. viii. Pt. ii. 4 : V. xxvii. 13. 戒哉, be cautions, take care. II. ii. 6 : III. iv. 7 : IV. v. Pt. i. 3 : V. xvii. 4 : xxi. 4.

戕 *ts'ang* ch'iang — To do violence, to assault. V. xi. 2, 3. To be injurious. IV. vii. Pt. ii. 13.

或 *hwo* huo — Perhaps. V. xiv. 26 : xv. 18 : xxi. 13. It most frequently occurs after negative adverbs, as 罔, II. ii. 11, *et sæpe* ; 無, IV. vii. Pt. i. 5, *et sæpe* : 莫, V. xxi. 5 ; 不, IV. vii. Pt. ii. 6 : 弗, IV. xi. 1 ; and 未, III. iii. 6 ; when its force is to put the assertion with some reservation, or to make the command with some modification. Sometimes it makes the sentence hypothetical,—if, should it be that. V. x. 14 : xv. 17 : III. iv. 3. Observe V. xv. 5.

戚 *ts'eih* ch'i — To distress. V. vi. 3.

戛 *keă* chia — To tap, to strike gently. II. iv. 9. Read *k'ëă*, = to subject to the laws. V. ix. 17.

戡 *k'an* — (1) To subdue. IV. x. 1. (2) To sustain, be equal to. V. xvi. 20. = fully. xxiii. 3.

戣 *kwei* kuei — A kind of lance. V. xxi. 21.

截 *tseë* chieh — 截截 = quibbling. V. xxx. 5.

戮 *luh* lu — (1) To put—be put—to death. V. ii. 10. 殄戮. V. xii. 21 : xviii. 11. Obs. 孥戮, III. ii. 5 : IV. i. 4. To murder, to slaughter. V. i. Pt. iii. 1 : xxvii. 3. = in danger of being murdered. xxvii. 4. 5. To ruin. IV. x. 7 (foll. by 于). (2) ? disgrace. V. i. Pt. iii. 4. (3) Used for 勠, to exert. IV. iii. 4.

戰 *chen* chan — (1) To fight. 大戰, they fought a great battle. III. ii. 1. (2) To fear, be full of awe. V. xxvii. 23. 戰戰. IV. ii. 4.

戲 *he* hsi — To sport, to play. IV. vii. Pt. iii. 2 : x. 2.

戴 *tae* tai — To carry on the head. = to support, to honour, II. ii. 17 : IV. ii. 6.

THE 63D RADICAL. 戶.

戺 *sze* szŭ — The projecting edge of a raised hall or platform. V. xxii. 21.

戾 *le* li — (1) Tribulations, calamity. IV. v. Pt. ii. 3 : V. vii. 13 : xiv. 17. (2) 獲戾, to commit transgression, to offend. IV. iii. 6. (3) To come to. V. xiii. 13. (4) To stop or still. V. ix. 21.

所 *so* — A place. V. vii. 10. (2) To rest in; a resting place. V. xv. 1 : xiv. 16. (3) That which; which. IV. vii. Pt. i. 7 : V. Pt. i, 11 : ii. 10 (= wherein) : iii. 6 : v. 8 : vi. 16, 19 : xxi. 14 : xxx. 4 (罔所). (4) At the end of a sentence,—an expletive. V. xvi. 8.

房 *fang* — (1) An apartment. V. xxii. 19. (2) The name of a constellation,—a part of Scorpio. III. iv. 4.

扈 *hoo* hu — (1) The name of a principality. III. ii. 3 (2) The name of a minister of T'ae-mow. V. xvi. 7.

扆 *e* i — 黼扆, a screen ornamented with figures of axes. V. xxii. 14.

THE 64TH RADICAL. 手.

手 *show* shou — The hands. It is used—but with one exception—always in the phrase 拜手稽首, to do obeisance with the hands to the face and the head to the ground. II. iv. 11 : IV. v. Pt. ii. 3, 4 : V. xii. 8, 24 ; *et al.* The other instance is 假手于, to borrow a hand from, to make use of. IV. iv. 2.

扑 *p'uh* p'u — To beat with a stick, or with twigs. II. i. 11.

扞 *han* — To defend. V. xxviii. 3.

承 *ch'ing* ch'êng — To receive. II. iv. 6 : III. iv. 1 : IV. iii. 7 ; *et al.* To take and carry. V. xxii. 23. To receive, = to wait on one's wishes. IV. viii. Pt. i. 1 ; Pt. iii. 7 : V. xxvi. 2 ; *et al.* To receive, = to carry out one's plans or work ; to receive and undertake the charge of. III. iv. 5 : IV. v. Pt. ii. 7 : vii. Pt. ii. 3, 4 ; Pt. iii. 5 : V. iii. 5 ; *et sæpe*. = to acknowledge. V. xx. 1. = to anticipate. IV. viii. Pt. i. 11. 祇承上帝, reverently to obey the will of God. V. iii. 6. So, 承上下神祇, IV.

v. Pt. i. 2. 承于 = to treat, to deal with. V. xviii. 5; but IV. vii. Pt. i. 3, is different. 承以, following up with. IV. viii. Pt. ii 2. 統承, V viii. 1.

技 *ke* chi — Abilities. V. xxx. 6, 7. 奇技, wonderful contrivances. V. i. Pt. iii. 3.

抑 *yih* yi — To repress. 自抑, to attain humility, V. xv. 8.

投 *t'ow* t'ou — To throw, to lay. 投于, to lay on. V. vii. 8.

折 *chĕ* chê — (1) To break off. 短折 = shortening of life. V. iv. 40. (2) To determine, to settle. V. xxvii. 30. The meaning of 折民惟刑, in p. 8, is hardly determined.

抱 *paou* pao — To carry in the arms. V. xxii. 10.

拊 *foo* fu — To tap, or touch gently. Spoken of the handling of musical instruments. II. i. 24: iv. 9, 10.

拔 *pă* pa — To be pulled or torn up. V. vi. 16.

拘 *keu* chü — To hold fast. 執拘, to apprehend. V. x. 14.

拙 *chuĕ* chueh — To be stupid; stupid. IV. vii. Pt. i. 8: V. xx. 18.

招 *chaou* chao — To call out. IV. viii. Pt. iii. 7. = to bring on. II. ii. 21.

拜 *pae* pai — To do obeisance. The ministers bow to the emperor, and he returns the obeisance. V. xxii. 26, 27, 28; *et al.* The fullest expression of homage is 拜手稽首;—see 手. The form—拜稽首 is also frequent. II. i. 17, 21, 22, 23: ii. 18; *et al.* We have 拜昌言, to do reverence for the excellent words. II. ii. 21: iii. 1.

括 *kwŏ* kuo — (1) The end of an arrow applied to the string. IV. v. Pt. i. 7. (2) A name. V. xvi. 12.

拱 *kung* — To fold the hands, *i.e.* to bring them together in the style of ceremony. In the phrase. 垂拱, V. iii. 9: xxiv. 5.

持 *ch'e* ch'ih — To hold. In the phrase 攜持, V. xii. 10.

指 *che* chih — To point to, to indicate. IV. vii. Pt. i. 7: = referring to, as to. IV. x. 8. 有指, what he aimed at. V. vii. 15.

振 *chin* chên — In the phrase 振旅, II. ii. 21. ? to withdraw.

授 *show* shou — To deliver, give to. I. 3: V. xxii. 27, 28.

掌 *chang* — To take charge of, to handle, to direct. III. iv. 1: V. xx. 7—12.

探 *t'an* — To bring on. V. xviii. 29.

接 *tsëĕ* chieh — To receive; to be received. IV. v. Pt. ii. 7: V. v. 7.

推 *t'uy* t'ui — To push and overthrow. IV. ii. 7. To push forward, advance. V. xx. 20.

掩 *yen* — To cover, conceal. IV. vii. Pt. i. 14.

揆 *k'wei* k'uei — To calculate. = to study. III. i. Pt. ii. 20. 百揆, the name of the highest minister under Yaou and Shun. II. i. 2, 17: V. xx. 3.

揖 *yih* yi — To bow,—in salutation. V. xxiii. 2, 7.

揚 *yang* — (1) To be displayed. IV. viii. Pt. iii. 11: V. i. Pt. ii. 8: xiii. 14: xiv. 22: xxv. 6. = to point out, bring to the light. I. 12. 道揚, to declare. V. xxii. 24. (2) 揚州, one of Yu's nine provinces. III. i. Pt. i. 37.

搜 *sow* sou — Appears in the text in the from 搜. 渠搜, the name of a mountain and wild people, in the west. III. i. Pt. i. 83.

損 *sun* — Loss, damage. II. ii. 21.

搏 *pŏ* po — To strike forcibly,—as the strings in playing a lute. II. iv. 9.

摯 *che* chih — To come, to arrive. IV. x. 4.

撫 *foo* fu — (1) To soothe; to bring to tranquillity. V. i. Pt. iii. 4: iii. 5: viii. 2: xiii. 10 (foll. by 于): xx. 1. 撫綏. IV. v. Pt. i. 2. (2) To accord with, be observant of. 撫于......II. iii. 4.

播 *po* — (1) To spread abroad; to propagate, diffuse. IV. vii. Pt. i. 7: V. ix. 17: xxvii. 8, 12. Applied to the sowing of seed, in which application some read it in the 2d tone. II. i. 18: iv. 1: V. vii. 11. = to encourage. V. ix. 1. (2) To be separated. III. i. Pt. ii. 7. = transported. V. vii. 6. (3) To reject. V. i. Pt ii. 3: xviii. 22. (4) 播 and 播冢, the name of a mountain. III. i. Pt. i. 1, 4; Pt. ii. 8.

撲 *p'ŏ* p'u — To strike. 撲滅, to extinguish. IV. vii. Pt. i. 12.

撻 *t'ă* t'a — To flog. = the scourge. II. iv. 6. To be beaten. IV. viii. Pt. iii. 10.

擇 *tsih* chai — To choose, to select. V. iv. 20; xxvii. 11, 12, 14.

擊 *keih* chi — To tap,—as in playing the sounding-stone. II. i. 24: iv. 9, 10.

擭 *hwa* hua — 3d tone. A trap. V. xxix. 3.

擾 *jaou* jao — (1) Docility. II. iii. 3. To train to obedience. V. xx. 8. (2) To throw into confusion. III. iv. 4.

攘 *jang* — To steal upon occasion offered. 寇攘, V. ix. 15: xxix. 4. 奪攘, V. xxvii. 2. 攘竊, IV. xi. 6.

攜 *hwuy* hui — (1) To lead by the hand. 攜持, V. xix. 8. (2) To carry. 左右攜僕, personal attendants. xii. 10.

THE 65TH RADICAL. 支.

支 *che* chih — 析支, the name of a mountain in the west and of the wild tribes about it. III. i. Pt. i. 83.

THE 66TH RADICAL. 攴.

收 *show* shou — (1) To recover. V. xxiv. 10. = to take and remove. xxii. 29. (2) = to keep back, to draw ons's-self up from effort. V. xvi. 16.

攸 *yew* yu — It is for the most part identical in meaning and use with 所. (1) A place. III. i. Pt. i. 75. The place where. V. xiv. 22, 26; *et al.* (2) That which, that whereby. IV. ii. 6: Pt. i. 7: vii. Pt. i. 5; Pt. ii. 4, 6; *et sæpissime.* 罔攸 is frequent. II. ii. 3: IV. viii. Pt. i. 1: V. xi. 3: *et al.* In one place we have 罔有攸. IV. i. 4. Obs. V. xiii. 19. (3) Serves the purpose of the copula. III. i. Pt. ii. 14.

改 *kæ* kai — To change, to alter. IV. ii. 5: V. xii. 9: xvii. 2, 7: xxiii. 2.

攻 *kung* — To attack. III. ii. 4: V. iii. 8. = to punish. IV. ii. 7. = to work upon. V. xii. 3.

放 *fang* — To let go. to send away. V. iii. 2. = to banish. II. i. 12: IV. iii. 1. To dismiss. V. i. Pt. iii. 3. (2) To neglect, to disobey. V. ix. 18. 放心, the lost heart. xxiv. 10. (3) 放勳, the name of Yaou. I. 1. Many comm. read 放 here, and explain differently. So with the character in 放齊, the name of one of Yaou's ministers. I. 9.

政 *ching* chêng — Government; the measures and rules of government. *Passim.* 八政, the eight objects of govt. V. iv. 4, 7. 七政, the sun, moon, and five planets; but the meaning is doubtful. II. i. 5. 庶政, the various departments of govt. V. xx. 3. 政人, parties charged with the administration of govt. V. ix. 16. 立政 is the name of the 19th Book, Pt. V., where the phrase often occurs. 同于厥政, to share in the offices of govt. xix. 5.

故 *koo* ku — (1) Therefore. IV. x. 3: V. x. 8, 11: xvi. 8, 9: xxvii. 10. (2) As a preposition, coming after its regimen, on account of. IV. vii. Pt. ii. 5: viii. Pt. i. 2. (3) What is purposed. II. ii. 12.

效 *heaou* hsiao — To require, as a charge. V. xi. 3.

敉 *mei* — To settle, to establish. V. xix. 15. 敉寧. V. vii. 5, 11. ? to consider as completed. xiii. 19.

敘 *seu* hsü — To arrange orderly. II. iii. 1: V. ix. 9; *et al.* To be arranged. II. i. 2: ii. 7: iv. 8: III. i. Pt. i. 7, 8: V. iv. 2, 3; *et al.* Arrangements. II. ii. 7 (九敘): iii. 6: III. i. Pt. i 83: *et al.* Observe. 篤敘, V. viii. 13, 27. An order, a series, = a line. V. vii. x. 4. By degrees. V. xiii. 9. = to employ according to qualifications. IV. vii. Pt. iii. 10.

教 *këaou* chiao — To teach. II. i. 29: iii. 5; *et sæpe.* We have 告教, V. xix. 2; 教告, xviii. 23; 教誨, xv. 14; and 誥教, x. 4. Teaching, instructions, lessons. V. xiii. 13, 16. = education. xx. 8. 教辭. x. 16. 文教. III. i. Pt. ii. 20. 五教, the duties belonging to the five relations of society. II. i. 19: ii. 11: V. iii. 9. 教刑, the punishment in schools. II. i. 11. = influence. III. i. Pt. ii. 23.

敏 *min* — To be active or earnest; to be active in; active. II. ii. 2: IV. viii. Pt. iii. 4: V. ix. 22.

救 *kew* chiu — To save, to rescue. IV. v. Pt. ii. 3: vii. Pt. ii. 13: V. vii. 12.

敔 *yu* yü — An instrument, to give the signal of stopping the other instruments of music. II. iv. 9.

敗 *pae* pai — To ruin; to violate. II. ii. 20: IV. v. Pt. ii. 3: xi. 1: V. xx. 16: xxi. 10. Obs. 兆敗人, V. xi. 2. = destroyers. IV. vii. Pt. i. 12. Ruin. IV. xi. 8.

敜 *nëë* nieh — To fill up. V. xxix. 3.

敝 *pe* pi — To ruin. V. xxiv. 9.

敢 *kan* — To venture, presume, dare. *Passim.* In one passage, = daringly, vigorously. IV. vii. Pt. iii. 10.

散 *san* — (1) To disperse. V. iii. 9. (2) A surname. V. xvi. 12.

敬 *king* — *Passim.* To respect, to revere. It is used as an active verb, to respect, to attend respectfully to, the action so described being determined by the object which follows, as in 敬致, I. 5; 敬德, V. xii. 10, 20, *et sæpe*, (comp. 敬厥德, IV. v. Pt. iii. 3); *et al;* 敬刑, V. xxvii. 13; 敬罰, V. ix. 8. Very often no object follows, or only a 之, especially in the phrases 敬哉 and 敬之哉, when the verb = to be reverent. Reverence, respectfulness. II. iii. 3. Observe especially 敬作所, V. xii. 16. It occurs frequently before other verbs, when its force of course is adverbial, = reverently, respectfully. *E. g.* I. 3: II. i. 19: iv. 7: V. xvi. 23.

敵 *teih* ti — Enemies, opponents. V. xvi. 15. 敵讐, IV. xi. 2, 7. To oppose, resist. V. iii. 9 (foll. by 于). To be resisted. V. i. Pt. ii. 9.

敷 *foo* fu — (1) To spread, lay out,—as mats. V. xxii. 15, 16, 17, 18. (2) To divide and arrange. Spoken of Yu's work. III. i. Pt. i. 1. So, foll. by 于, and without an object. II. ii. 1. (3) To spread abroad; to set forth, to publish. II. i. 19: ii. 21: IV. iii. 3: V. iv. 9; *et sæpe.* To lay bare the heart. IV. vii. Pt. iii. 3: V. xvi. 18. Obs. 敷遺, V. xxiii. 3: 敷佑, V. ix. 8; 敷菑, V. xvi. 20; and 敷施, II. iii. 4. Observe also 敷納(奏)以言, II. iv. 7: i. 9. = extensively. V. vi. 5: IV. iv. 6. 敷言 = amplification. V. iv. 15, 16. To be spread abroad. V. xxviii. 1. (4) 敷淺 the name of a plain. III. i. Pt i. 4.

數 *soo* shu — Numbers, calculations. In the phrase 曆數. II. ii. 14: V. iv. 8.

敹 *lëaou* liao — To have in repair. V. xxix. 2.

敿 *këaou* chiao — To secure the laces of a shield. V. xxix. 2.

斁 *yih* yi — To be satiated with, to dislike. IV. v. Pt. ii. 7: V. viii. 4: xx. 21. = to be tired of and intermit. V. xiii. 21.

斁 *too* tu — To go to ruin. V. iv. 3.

斂 *lëen* lien — To concentrate, collect. V. iv. 9. Exactions. IV. xi. 7. It is read both in the 2nd and 3d tones.

斆 *heaou* hsiao — To teach. IV. vii. Pt. i. 5 (foll. by 于): vii; Pt. iii. 5.

THE 67TH RADICAL. 文.

文 *wăn* wên — (1) Veined, ornamented. V. xxii. 16. = ornamented fabrics. III. i. Pt. i. 16. = display. V. xiii. 5, 15. (2) Learning, accomplishments. 文教, III. i. Pt. ii. 15. 文德, II ii. 21. = the occupations of peace. V. iii. 2. Accomplished. I. i: II. i. 1: V. xix. 18, 21: xxviii. 3. (3) 文命, perhaps the name of Yu. II. ii. 1. The honorary title of king Wăn. It is found *passim* in the phrases 文王, 文祖, 文考, 文武. In II. i. 4, 14, however, 文祖 denotes the ancestor of Yaou. In the title of V. xxviii., 文 is likewise an honorary name.

THE 69TH RADICAL. 斤.

斥 *ch'ih* — Salt land. III. i. Pt. i. 24.

斨 *ts'ëang* ch'iang — The name of an officer about Shun's court. II. i. 21.

斮 *tsŏ* tso — To cut through. V. i. Pt. iii. 3.

斯 *sze* szŭ — This, these. V. x. 16: xxi. 6. Making, with the preceding subject, an emphatic nominative. V. vi. 16: xxx. 2. (2) As a conjunction, forthwith, thereon. V. iv. 11, 13: vi. 14.

新 *sin* hsin — New. IV. vii. Pt. i. 4, 13; Pt. ii. 5, 16: Pt. iii. 6; *et sæpe.* To be new or renewed. IV. ii. 18. To renovate one's-self. III. iv. 6. Newly, recently. IV. vi. 6: V. vi. 10; *et al.* 作新, to make new. V. ix. 7. Obs. V vi. 18.

斲 *chŏ* cho — To carve; to do fine work on wood. V. xi. 4.

斷 *twan* tuan — (1) To determine. V. xxvii. 12. 果斷, a bold decision. V. xx. 17. (2) 斷斷, plain and sincere. V. xxx. 6.

斷 *twan* tuan — 2d tone. To cut off; to make an end of. IV. vii. Pt. i. 3; Pt. ii. 13.

THE 70TH RADICAL. 方.

方 *fang* — (1) A region, a quarter. Used of the cardinal points. V. vi. 4. Of the regions of the empire. III. iii. 7: V. xviii. 2, 7, 8; *et sæpe*. The phrase 四方, the four quarters, is everywhere used for the empire. 萬方, the myriad regions, is also used in the same way. IV. iii. 1, 2, 3, 8: v. Pt. i. 2. As an adverb, 方 = on all sides, from all quarters, everywhere. IV. xi. 2: V. xi. 5: xix. 22; *et al.* Obs. 方夏, V. iii. 5. (2) As a conjunction, then, now. II. iv. 8. IV. iv. 3: xi. 4: V. iv. 13. In II. i. 28, 方 is inexplicable. (3) To disobey. I. 11. (4) 外方 and 內方 are the names of mountains. III. i. Pt. 11. 2, 3.

於 *yu* yü — In. V. vi. 12: x. 12: xviii. 7: xxii. 11.

於 *woo* wu — An exclamation. Oh! I. 2 (*n. b.*), 11: II. i. 24: ii. 7: iv. 10.

施 *she* shih — To give; to display, to be displayed. II. iv. 4, 8: IV. vii. Pt. i. 10: V. xiii. 16: xvi. 5: xxi. 1. To give out (act.) V. xxvi. 2. = to use, to employ in office. II. iii. 4.

旁 *pang* — (1) On every side. IV. v. Pt. i. 5: viii. Pt. i. 3; Pt. iii. 7: V. xiii. 16. (2) To be by the side of, = near to, immediately following. V. iii. 1.

旄 *maou* mao — A kind of ensign, formed of ox-tails. V. ii. 1.

旅 *leu* lü — (1) Properly a body of 500 men. = hosts. II. ii. 21: V. iii. 9. (2) The multitudes,—spoken of the people. V. xviii. 5-19. (3) Numerous officers. We have 亞旅, V. ii. 2: xix. 10; and 尹旅, xi. 2. (4) 旅力, strength. V. xxx. 5. (5) To set forth, display, to. V. xii. 8. (6) The term used for sacrificing to mountains. III. i. Pt. i. 65, 76; Pt. ii. 14. (7) The name of a western tribe. V. v. 1.

旌 *tsing* ching — To signalize. V. xxiv. 7.

族 *tsuh* tsu — Relatives,—the different branches of a family or clan. V. i. Pt. i. 5. So, 族姓, V. xxvii. 21. 九族, the nine classes of kindred. I. 2: II. iii. 1: IV. ii. 8. ? 圮族, I. 11.

THE 71ST RADICAL. 无.

既 *ke* chi — (1) A particle of past time, denoting what is spoken of as done, completed. *Passim.* Observe 既月, II. i. 7; 既往, IV. v. Pt. ii. 3; 既 alone, IV. viii. Pt. iii. 1. (2) It very often serves as a conjunction, = when; or leads us to construe the clause where it occurs in the nominative absolute. (3) To be consumed. V. i. Pt. i. 6. (4) To exert to the utmost. V. xxiv. 15.

THE 72D RADICAL. 日.

日 *jih* — (1) The sun. I. 3: II. iv. 4; *et al.* 出日, the rising sun. I, 4. 納日, the setting sun. I. 6. (2) A day, days. *Passim.* We have 上日 and 元日 for the first day of the month, II. i. 4, 14; 今日, to-day, V. xvi. 21, *et al.*; 翼日, the day following, V. xxii. 10, *et al.* (observe 今翼日, V. vii. 5); 日中, midday, V. xv. 10; but the meaning is difft. in I. 4. The character is also used often adverbially, = daily. *E. g.* II. ii. 11: IV. ii. 8: vi. 6: V. xxi. 3.

旦 *tan* — (1) The morning. II. ii. 19: IV. v. Pt. i 5. 旦夕, morning and evening. V. xxvi. 2. (2) The name of the duke of Chow. V. vi. 5, 6: xii. 14; *et al.*

旨 *che* chih — Good, excellent. IV. viii. Pt. ii. 12.

早 *tsaou* tsao — Early, prematurely. V. xii. 17.

旬 *seun* hsün — A decade of days. I. 8: II. ii. 21: III. iii. 1: V. ix. 12.

旱 *han* — Drought. IV. viii. Pt. i. 6.

昊 *haou* hao — Vast, wide. 昊天 is the appearance of the firmament in summer. I. 3.

旻 *min* — 旻天 is the appearance of the firmament in autumn. The phrase is generally taken as = the pitying heavens. II. ii. 20: V. xiv. 2.

昃 *ts'ih* chai — The sun declining to the west, the afternoon. V. xv. 10.

昆 *kwăn* kuên. Afterwards. II. ii. 18. Futurity. IV. ii. 8.

昌 *ch'ang*. Good, admirable. 昌言, admirable words. II. ii. 21 : iii. 1 : iv. 1. To be prosperous or flourishing. IV. ii. 7 : V. iv. 13.

明 *ming*. *Passim*. (1) To be clear, bright; and metaphorically, to be intelligent. Clear, brilliant; intelligent. I. 1, 9 : II. i. 1 : ii. 11 : V. xxvi. 2; *et sæpe*. Clearness,—spoken of seeing. IV. v. Pt. ii. 7 : V. iv. 6; *et al.* Intelligence. V. vii. 3, 9. 神明, spiritual intelligences. V. xxi. 3. = pure. V. xiii. 25. In the sense of intelligent it is often associated with 聰. It is doubled to heighten the idea. V. xxvii. 6, 10 : III. iii. 8; but 明明 in I. 12 is different. (2) To illustrate; to make illustrious; to enlighten; to be enlightened; to be illustrious. V. xx. 14 : xxiii. 5 : xxvii. 7 : xxviii. 2 : xvi. 20; *et sæpe*. To understand clearly. V. xxii. 7; *et al.* To study. V. xiii. 13. To adjust clearly. II. iv. 4. To distinguish. II. iv. 7; *et al.* Obs. II. i. 15, 27 : III. iii. 5.

昏 *hwăn* huên. To be dark; dark, used metaphorically, morally dark, blinded. V. iv. 37 : xviii. 4; *et al.* To be bewildered. II. iv. 1. 昏德, dark as to virtue, = blindly vicious. IV. ii. 2. Blindly. V. xxii. 6; *et al.*

易 *yih* yi. To change, (both act. and neuter). IV. vii. Pt. ii. 15 : V. iv. 36, 37 : vii. 13 : x. 11 : xxx. 5. 易種, to perpetuate seed. IV. vii. Pt. ii. 16. 朔易, changes of the winter. I. 7.

易 *e* i. 3d tone. What is easy; agreeable. V. xxv. 5. To be easy, = easily preserved. V. xvi. 4. To take easily, make little account of. V. v. 3.

昔 *seih* hsi. Formerly. IV. viii. Pt. iii. 10 : V. vi. 18; *et sæpe*. 在昔. V. iv. 3 : x. 9 : xvi. 7, 11. 若昔. V. vii. 11 : xx. 2. As a noun, 昔之人. V. xv. 3.

星 *sing* hsing. A star, the stars. I. 3, 4, 5, 6, 7 : II. iv. 4 : V. iv. 8, 38.

春 *ch'un*. Spring. I. 4 : V. xxv. 2. In the spring. III. iv. 3 : V. i. Pt. i. 1.

昧 *mei*. (1) Dark, sombre. 昧谷, the sombre valley. I. 6. 昧爽, the early dawn, between the dark and light. IV. v. Pt. i. 5 : V. ii. 1 : iii. 8. The wilfully dark or blind. IV. ii. 7. (2) 昧昧 = deeply. V. xxx. 6.

昬 *hwăn* huên. (1) Used for 昏, blindly. V. ii. 6. (2) Used for 暋, to be strong, energetic, IV. vii. Pt. i. 11.

昭 *chaou* ch'ao. To display; to make illustrious or glorious. IV. ii. 8. iv. 3 : V. iii. 7 : v. 3; *et al.* To be illustrious. V. xxiii. 5. To enlighten. V. xiii. 24 : xvi. 14. Brightly. I. 2 : II. iv. 2 : IV. iii. 4.

是 *she* shih. (1) This, these. V. iv. 26 : xix. 3. = on this. III. i. Pt. i. 16. 若是. thus. V. xxx. 2. = really. V. xxx. 6, 7. (2) To be. II. iv. 8 : III. i. Pt. i. 70 : iii. 5 : V. ii. 6 : *et al.* This is the most common use of the term, and it is generally followed by a verb, which may be construed as in the participial mood.

昴 *maou* mao. The name of a star. I. 7.

昵 *neih* ni. To be near to, familiar with. V. i. Pt. ii. 3 (昵比) : xxvi. 7 (foll. by 于). = familiars, favourites. IV. viii. Pt. ii. 5.

昵 *ne* ni. Low. 2d tone. The shrine appropriate to the spirit-tablet of a father. IV. ix. 5.

時 *she* shih. *Passim*. (1) A time, the time; the seasons, a season or period of three months. I. 3, 8, 9 : II. i. 8, 16 : IV. v. Pt. ii. 6 : vii. Pt. ii. 3 : viii. Pt. ii. 6 : V. i. Pt. i. 11; Pt. iii. 1 : ix. 12; *et sæpe*. Always. IV. v. Pt. iii. 3 : viii. Pt. iii. 4; *et al.* Then. II. iv. 7 : V. ix. 9; *et al.* Seasonable; seasonableness; seasonably. II. i. 2 : V. iv. 32, 34, 37; *et al.* 自時, henceforth. V. xii. 14 : xiii. 23 : xv. 7; *et al.* To time, to regulate the seasons with a view to—. V. xx. 12. (2) Used as a synonym of 是, this, these; to be. The frequency of this usage is characteristic of the Shoo. I. 12 : II. i. 17, 18 : III. iv. 4 : IV. iii. 9 : iv. 7 : V. xxii. 7 : xxiv. 11, 14 : ix. 4, 11, 13 : xiv. 22, 25; *et sæpe*. 時 alone, and 若時, thus. I. 2 : II. iii. 2 : IV. vi. 6 : V. xiii. 17; *et sæpe*. What is right II. iv. 6. Obs. 惟時, II. iii. 4 : iv. 11 : V. xiv. 10, 18; *et al.*

晝 *chow* chou. Day, by day. 晝夜, II. iv. 8.

晨 *shin* ch'ên. The morning. = to announce the morning, to crow. V. ii. 5.

智 *che* chih. Wisdom; the wise. IV. ii. 2; V. xii. 10.

暇 *hea* hsia. Leisure. V. x. 10 : xiii. 13. 遑暇, xv. 10. 自暇, to give one's-self leisure. V. x. 9. 須暇, to wait and forbear. V. xviii. 17.

暑 *shoo* shu. To be hot, summer heat. V. xxv. 5.

暘 *yang* Sunshine. V. iv. 32, 34. 暘谷, the valley of sunshine,—a place in the extreme east of Yaou's empire, probably in Corea. I. 4.

暋 *min* To be violent. V. ix. 15 : xix. 5.

暫 *tsan* chan A brief time, for a brief time. IV. vii. Pt. ii. 16.

暴 *paou* pao Violence, oppression. V. i. Pt. i. 5 ; Pt. ii. 5 : ii. 6. Oppressors. V. xx. 11. So, 暴德 and 暴德之人, V. xix. 3, 5. Oppressive to one's-self, wantonly indifferent to virtue. IV. ii. 9. To oppress, be injurious to. V. iii. 6.

暨 *ke* chi (1) A conjunction. And. I. 8 : II. i. 17, 21 : III. i. Pt. i. 35 : IV. iv. 2 : vi. 3 : V. iii. 4 ; *et sæpe.* With, along with. II. iv. 1 : IV. vii. Pt. ii. 12 : V. xv. 5 ; *et al.* Observe, 胥暨. V. xxiii. 6. (2) To be come to, = the uttermost ends of. III. i. Pt. ii. 23. 暨 does not occur in the Four Books.

曆 To calculate. I. 3. 曆數, the calendaric calculations. V. iv. 8. 天之曆數 = the determinate appointment of Heaven. II. ii. 14.

曠 *k'wang* k'uang To make vacant. II. iii. 5.

THE 73D RADICAL. 曰.

曰 *yuĕ* yüeh To speak, to say, saying. *Passim.* Commonly the nominative is expressed. It is used in soliloquy, and = to say to one's-self. *E. g.* V. xx. viii. 2. It is sometimes passive, and = to be called, to be : may be said to be, may be pronounced. *E. g.* V. iv. *Passim* : xxx. 7 : 8. Next to 惟, 曰 is probably the character of most frequent occurrence in the Shoo.

曲 *k'euh* ch'ü To be bent or crooked. V. iv. 5.

曷 *hŏ* ho Why ; how. IV. vii. Pt. i. 12 ; Pt. ii. 4, 6, 11, 12 ; Pt. iii. 5 : V. i. Pt. i. 7 : *et sæpe.* = when. IV. i. 3. = whither. III. iii. 9.

書 *choo* shu A writing, written document. IV. v. Pt. i. 2 ; Pt. ii. 2 : viii. Pt. i. 2 : V. vi. 16, 18 : xxii. 23. Written specifications. V. xii. 6. A record, a book of record. II. iv. 6 : V. xxvii. 20. Written oracular responses. V. vi. 9.

曾 *tsăng* tsêng 曾孫, a great grandson, but used = descendant. V. iii. 6.

替 *t'e* t'i (1) To disregard. V. v. 3 : vii. 9 : viii. 5 : ix. 24. (2) To intermit. V. xiii. 21. = to fail of. xii. 23. (3) To supersede. V. xix. 15.

會 *hwuy* hui (1) To assemble (both act. and neuter). II. ii. 20 : V. i. Pt. i. 1 ; Pt. ii. 1 : iii. 8 : ix. 1. To meet with. V. iv. 14. To meet. Spoken of waters. III. i. Pt. ii. 9, 10, 11, 12, 13. Observe 會同, III. i. Pt. i. 15 ; Pt. ii. 14. To unite. V. xxviii. 3. (2) Used for 繪, to depict. II. iv. 4.

THE 74TH RADICAL. 月.

月 *yuĕ* yüeh The moon. I. 3 : II. iv. 4 : V. i. Pt. iii. 5. A month, months. *Passim.*

有 *yew* yu Lower. 3d tone. And. I. 8 : II. i. 8, 10, 13, 16, 26 ; *et sæpe.* It is always used in enumeration of numbers, and follows 十.

有 *yew* yu (1) The impersonal substantive verb, —there is, there was, there will be. I. 11, 12 ; *et passim.* (2) To have, to possess. Also *passim.* It is often auxiliary merely to the verb that follows. The student must observe that 有 before the names of principalities, dynasties, = the holder or holders. the sovereign or sovereigns, of such. *E. g.* II. ii. 20, 21 : iii. 2, 5, 7 : IV. viii. Pt. iii. 10 : V. i. Pt. ii. 4. The name of the principality may be followed by 氏, as in III. ii. 3. 有 must be construed in the same way before many other nouns. *E. g.* IV. ii. 9 : V. Pt. iii. 1 : The term must often be construed as if it were preceded by a 所, *E. g.* II. ii. 17 : iv. 4 : IV. ii. 4 : V. i. Pt. iii. 5. Observe particularly the phrase 有衆, which may generally be thus resolved. III. iv. 2, 5 : IV. i. 2, 3 : V. i. Pt. i. 10 ; *et al.* So, 有司. II. ii. 12. It is difficult, however, sometimes to account for the 有. *E. g.* III. iii. 1 : V. iii. 8 : xii. 13. To be conscious of having, to have boastingly. IV. viii. Pt. ii. 7 ; *et al.* 九有, the nine provinces. IV. vi. 2.

朋 *p'ang* p'êng To form selfish friendships or associations. II. iv. 8 : V. i. Pt. ii. 3 : iv. 10 : xiii. 9.

服 *fuh* fu (1) To wear ; dress,—robes, garments. II. iv. 4, 7 : III. i. Pt. i. 10, 44 ; IV. v. Pt. ii. 1 : V. xxii. 2 : xxiv. 10 ; *et al.* (2) A great variety of meanings may here be classed together. To undergo. V. xxv. 1. To serve ; service ; business ; to perform duties. IV. vii. Pt. i. 3 : V. i. Pt. i. 5 : ix. 16 : xii. 14, 18, 19 : xiv. 22 : xxv. 3 ; *et al.* = to enjoy, especially with 命, IV. vi. 6 : V. ix. 23 : xii. 10, 17 ; *et al.* ; but 服命 in V. viii. 4, and perhaps some other places, is different. = offices. V. xviii. 28 : xxviii. 2 : x. 13 (*n. b.*). To work on the fields. IV. vii. Pt. i. 9, 11. 服言, to carry out one's words.

IV. viii. Pt. ii. 12. (3) To submit. II. i. 12, 16; IV. v. Pt. ii. 5: V. iii. 8; *et al.* To produce submission. V. xxvii. 15: To subject animals to the yoke. V. iii. 2. To be subjected to. V. xxvii. 19. (4) 服念, to cherish and think of. V. ix. 12. (5) A tenure or domain, domains. II iv. 8 (五服): III. i. Pt. ii. 18—22: V. xx. 1 (六服); *et al.*

朏 *fei* — The moon re-appearing. The 3d day of the month. V. xii. 2: xxiv. 1.

朔 *sŏ* so — (1) The first day of the moon. II. ii. 19: III. iv. 4: IV. v. Pt. ii. 1. (2) The north; northern; northwards. I. 7: II. 1. 8: III. i. Pt. ii. 23: V. i. Pt. ii. 1: xiii. 3. 朔易, the changes of the winter. I. 7.

朕 *ch'in* sh'ên — I, me, my, we, our. *Passim.* The character is used most frequently by the emperors in speaking of themselves, but with no special emphasis, being constantly interchanged with 我, 予, and other terms. It is used also by ministers in speaking of themselves. *E. g.* II. ii. 10, 20: iii. 8: III. i. Pt. ii. 17: V. xiii. 1, 13, 22, 24, 28; *et al.* It had not yet become the imperial *We.*

望 *wang* — (1) To be full moon, the 15th day of the month. V. xii. 1. (2) The name of a sacrifice offered by the emperor to the mountains and rivers. II. i. 6, 8: V. iii. 3.

朝 *chaou* chao — Morning, in the morning. V. i. Pt. i. 3: ii. 1: iii. 1: xii. 1, 2, 4, 6: xiii. 3: xv. 10: xxiv. 1. 朝夕, morning and evening. IV. viii. Pt. i. 5: V. x. 2.

朝 *ch'aou* ch'ao — To appear at court or before the emperor. II. i. 9: V. xx. 14. Spoken of the waters of the Han and Këang hurrying to the Sea. III. i. Pt. i. 47.

朞 *ke* chi — A round year of 366 days. I. 8.

期 *k'e* ch'i — (1) To expect, to anticipate. 不期. unexpected, unperceived. V. xx. 18. With a view to. II. ii. 11. (2) A hundred years old. 耄期, between ninety and a hundred. II. ii. 11.

THE 75TH RADICAL. 木.

木 *muh* mu — (1) A tree, trees. II. i. 22: III. i. Pt. i. 17, 33, 42: IV. iii 5; *et al.* = timber. III. i. Pt. i. 44. = woods. II. iv. 1: III. i. Pt. i. 1. (2) Wood, one of the elements. V. iv. 5. One of the six magazines of nature. II. ii. 7. Wood, generally. IV. viii. Pt. i. 11. Wooden-tongued. III. iv. 3.

未 *we* wei — (1) Not yet; not, but the force of the *yet* can generally be detected. II. iii. 8: IV. iii. 5; *et sæpe.* Has sometimes to be translated by—there never was......III. iii. 6: V. ix. 13, 14. (2) The eighth of the calendaric stem-characters. V. iii. 3: xii. 1.

末 *mŏ* mo — (1) Final, last. V. xxii. 24. Finally. xii. 24. (2) Ever, always. V. xix. 17. (3) Trivial, insignificant. V. xxii. 25.

本 *pun* pên — The root. III. iii. 4: V. i. Pt. iii. 4.

朱 *choo* chu — (1) Red. Spoken of the manes and tails of horses. V. xxiii. 1. (2) The name of an officer about the court of Shun. II. i. 22. The name of Yaou's son. I. 9: II. iv. 8. 朱圉. the name of a mountain. III. i. Pt. ii. 2.

朽 *hew* hsiu — Rotten. III. iii. 5.

杵 *ch'oo* ch'u — A wooden pestle, pestles. V. iii. 8.

杌 *wuh* wu — A tree without branches, = a want of prosperity. V. xxx. 8.

材 *ts'ae* ts'ai — (1) Materials of wood. V. xxii. 13. Timber. V. xi. 4. (2) *I. q.* 才, abilities. V. vi. 6. = men of ability. IV. vi. 7.

杖 *chang* — To hold or grasp. V. ii. 1.

杜 *too* tu — To shut or fill up. V. xxix. 3.

東 *tung* — (1) The east. V. xxii. 6. In the east. V. xi. 14. Eastwards, on the east. II. i. 8: III. i. Pt. ii. 7—13, 23: IV. ii. 6: V. iii. 7: vii. 15. Eastern. V. viii. 3: ix. 1, 4; *et sæpe.* 東作, the labours of the spring. I. 4. (2) 東陵, the name of a mountain. III. i. Pt. ii. 9. 東原, a tract of country. III. i. Pt. i. 32.

杶 *ch'un* — The name of a tree. III. i. Pt. i. 52.

松 *sung* — The pine tree. III. i. Pt. i. 26.

析 *seih* hsi — (1) To disperse, to be separated. I. 4: IV. vii. Pt. iii 5. (2) 析支 and 析城 are names of mountains. III. i. Pt. i. 83; Pt. ii. 1.

林 *lin* — (1) A forest. V. iii. 8. (2) 桃林, the name of a tract of country. V. iii. 2.

枚 *mei* — One by one. II. ii. 18.

果 *kwo* kuo — Bold, determined. 果毅, V. i. Pt. iii. 4. 果斷, V. xx. 17.

枲 *se* hsi — Hemp. III. i. Pt. i. 26, 60.

柏 *pih* pai — (1) The cypress tree. III. i. Pt. i. 52. (2) 桐柏, the name of a hill. III. i. Pt. ii. 2, 11.

某 *mow* mou Such an one. V. vi. 5.

染 *jên* jan To be dyed or stained with. III. iv. 6.

柔 *jow* jou To be gentle with, to show kindness to; mild; mildness. II. i. 16: iii. 3: V. iv. 17: xv. 10: xxii. 8: xxiv. 12: xxviii. 4.

柱 *ch'oo* ch'u 厎柱, the name of a hill. III. i. Pt. ii. 1, 7.

柚 *yew* yu The pummelo fruit. III. i. Pt. i. 44.

柴 *ch'ae* ch'ai To offer a burnt-offering to Heaven. II. i. 8: V. iii. 3.

柷 *chuh* chu A musical instrument, a kind of rattle, giving notice to the instruments of a band to strike up. II. iv. 9.

栗 *leih* li To be majestic and dignified. II. i. 24: iii. 3. In many editions of the Shoo, 栗 appears in II. ii. 21, instead of 慄, to be fearful.

栝 *kwŏ* kuo ? the cedar tree. III. i. Pt. i. 52.

格 *kih* ko (1) To come or go to,—used both of place and conduct. I. 8: II. i. 2, 3, 14: ii. 9, 21: iv. 9: IV. i. 1: vii. Pt. i. 6: V. v. 8: xxvi. 6. To reach to. I. 1: IV. viii. Pt. iii. 10: V. vii. 1: xvi. 16. To make to reach to. V. xvi. 7. (2) To correct; correction. IV. ix. 2: V. xii. 11: xiv. 5: xviii. 4: xxvi. 3. To be corrected, become reformed. II. iv. 6. (3) Most excellent; intelligent. IV. x. 2: V. xxvii. 13.

桃 *t'aou* t'ao See 林.

桀 *keĕ* chieh The name of the tyrant, the last emperor of the Hea dynasty. IV. ii. 1: V. i. Pt. ii. 4, 5: xix. 3.

桐 *t'ung* (1) The dryandra, III. i. Pt. i. 35. (2) 桐柏, see 柏. The name of the place where T'ang's grave was. IV. v. Pt. i. 9, 10.

桑 *sang* The mulberry tree. Used as an adj., III. i. Pt. i. 16.

桓 *hwan* huan (1) The name of a river. III. i. Pt. i. 70. (2) 桓桓 a martial bearing. V. ii. 9. (3) A name. V. xxii. 11.

梁 *lëang* liang (1) The name of a hill. III. i. Pt. i. 4. (2) 梁州, one of Yu's nine provinces. III. i. Pt. i. 62.

梅 *mei* Plums or prunes. IV. viii. Pt. iii. 2.

梓 *tsze* tszŭ The name of a tree, the wood of which was much used by the cabinet-maker and the carver. V. xi. 4.

條 *t'eaou* t'iao (1) Orderly divisions. IV. vii. Pt. i. 9. (2) High, tall. III. i. Pt. i. 17. (3) 鳴條, the name of a palace of Këĕ. IV. iv. 2.

棄 *k'e* ch'i (1) To throw away, to abandon. II. ii. 20: III. ii. 3: iv. 4: IV. vii. Pt. ii. 13: viii. Pt. iii. 2: x. 3: V. i. Pt. ii. 3; Pt. iii. 3: ii. 6: vii. 11: xvii. 18. To put away,—spoken of one's faults. V. ix. 9. (2) The name of Shun's minister of Agriculture, the ancestor of the House of Chow. II. i. 18.

棐 *fei* To assist, help. V. vii. 10, 13: ix. 6: x. 8, 9: xiii. 13, 17: xvi. 2, 21: xxvii. 6, 10.

棼 *fun* fên 棼棼, to be in confusion, disorderly. V. xxvii. 4.

椓 *chŏ* cho To castrate, castration. V. xxvii. 3.

植 *chih* To place, to set up. V. vi. 4.

楛 *hoo* hu The name of a tree, the wood of which was used for making arrows. III. i. Pt. i. 52.

楨 *ching* chêng The posts of the framework used in rearing walls of earth and lime pounded together. 楨榦, V. xxix. 5.

楫 *tsëĕ* chieh Oars. IV. viii. Pt. i. 6.

業 *yĕ* yeh (1) A patrimony, possessions. IV. vii. Pt. i. 4: V. xx. 17. (2) 業業, to be fearful. II. iii. 5.

極 *keih* chi (1) A support and pattern. V. xvi. 18. (2) That which is extreme. Applied to the idea of perfection or the highest excellence. V. iv. 4, 9, 10, 11, 14, 15, 16. Applied to the extremity of misery. 六極, V. iv. 4, 40. Applied to punishments. 五極. V. xxvii. 22. Extreme. xxvii. 21. To be extremely affected by; to be extremely for. V. xxvii. 20: vii. 15. Fully; to the utmost. V. iv. 33: ix. 8. A place of rest. IV. vii. Pt. iii. 5.

榦 *yan* (1) The name of a tree whose wood was used for bows. III. i. Pt. i. 52. (2) The planks used for the sides of building frames. See 楨.

榮 *kung* jung Glory, flourishing condition. V. xxx. 8.

榭 *seay* shê A high terrace with buildings on it. V. i. Pt. i. 5.

構 *kow* kou To cover over, to construct the roof. V. vii. 11.

樂 *yoh* yo Music. II. i. 24.

樂 *loh* lo — Pleasure. II. ii. 6: V. xv. 7, 13.

樸 *p'ŏ* p'o — To fashion rudely in wood. V. xi. 4.

樹 *shoo* shu — To plant, to set up. IV. viii. Pt. ii. 2: V. i. Pt. iii. 4: xxiii. 6: xxiv. 7.

橋 *k'ëaou* ch'iao — 鉅橋, a place where the tyrant Show had collected great stores of grain. V. iii. 9.

橘 *keŭh* chü — Small oranges. III. i. Pt. i. 44.

機 *ke* chi — A spring, the centre of motion in any contrivance or implement. IV. v. Pt. i. 7.

檢 *këen* chien — To regulate. 檢身, IV. iv. 5.

檿 *yen* — A sort of wild mountain mulberry tree. III. i. Pt. i. 26.

櫱 *neĕ* nieh — Shoots from a felled tree. IV. vii. Pt. i. 4.

權 *k'euen* ch'üan — (1) The weight of a steelyard, = the balance of circumstances. V, xxvii. 16. (2) Power. V. i. Pt. ii. 3.

THE 76TH RADICAL. 欠.

次 *ts'ze* tz'û — (1) Next in order. V. iv. 4: xxii. 20. (2) A position, a post. III. iv. 4. To halt, to take up a position. V. i. Pt. ii. 1. (3) To suit, to accord with. V. ix. 13.

欲 *yuh* yü — To wish, to desire. II. iv. 4, 6: x. 4: V. i. Pt. i. 11: xi. 8: xii. 23: xxx. 5. Desires, —in a good or bad sense. II. ii. 6, 13: IV. ii. 2: v. Pt. ii. 3. = dissoluteness. II. iii. 5.

欽 *k'in* ch'in — To respect, to be reverent. I. i. 11, 12: II. i. 11, 23, 26: V. viii. 1: xviii. 5; *et sæpe*. Reverently. III. iv. 5: IV. viii. Pt. iii. 7. Obs. 欽若, to accord reverently with. I. 3: IV. viii. Pt. ii. 3: V. xxiv. 15. 欽厥止, reverently determine your end. IV. v. Pt. i. 7. Sovereignly. V. xix. 5.

歆 *hin* yin — To accept or enjoy a sacrificial offering. V. viii. 3.

歌 *ko* — To sing, singing. II. i. 24: IV. iv. 7. A song, songs. II. ii. 7: iv. 11: III. iii. 3.

歡 *hwan* huan — To rejoice. V. xiii. 21.

THE 77TH RADICAL. 止.

止 *che* chih — (1) To stop, to halt. II. iv. 9: V. ii. 7, 8. To make to stop, make an end of. V. xxi. 9. (2) = dwellings. V. xiv. 23. One's resting place, the end or aim. II. iv. 2: IV. v. Pt. i. 7.

正 *ching* chêng — (1) To correct, adjust, regulate; to be correct, exact; correctness. I. 5, 7: II. ii. 7: III. i. Pt. ii. 15: IV. ii. 2: vii. Pt. iii. 1: V. i. Pt. iii. 3: iv. 13, 14, 17: xiii. 3: xv. 11, 12, 15: xxvi. 6: xxvii. 20; *et al.* = to punish; punishments; a righting. II. ii. 11: IV. i. 2: ix. 4. = correct men. V. xviii. 22. (2) It is used of ministers generally. V. xix. 18: xxviii. 1. And of particular ministers; we have 外正, V. ix. 18; 正人, ix. 17; 步正, x. 2; 大正, xxvi. 4; *et al.*, as in x. 4, 7: xviii. 25. 先正, IV. viii. Pt. iii. 8, = the former premier, but in V. xxv. 7, the same phrase = your correct father. (3) The month or months with which the year commenced in difft. dynasties. III. ii. 3: IV. vi. 3. The first month of the year. II. i. 4, 14: ii. 19.

此 *ts'ze* tz'û — This, these. III. iii. 6, 7: V. xv. 15, 18: xix. 15.

步 *poo* pu — A pace, a step. V. ii. 7. To travel. V. iii. 1: xii. 1: xxiv. 1.

武 *woo* wu — (1) To be martial; prowess. IV. iv. 3: V. i. Pt. ii. 8; Pt. iii. 6. = awe-inspiring. II. ii. 4. Warlike measures or ways. III. i. Pt. ii. 20: V. iii. 2, 3. (2) The posthumous title of the first king of the Chow dynasty. V. vii. 5. 武王, V. vi. 12, 16; *et sæpe*. The combination of this title and that of his father—文武—is very frequent. (3) 武丁, one of the emperors of the Shang dynasty. V. xvi. 7.

歲 *suy* sui — A year, a round year. I. i. 8: II. i. 8: III. iv. 3: IV. viii. Pt. i. 6: V. iv. 8, 35—37: vi. 19. 烝祭歲, to offer the annual winter sacrifice. V. xiii. 29; but the meaning is doubtful.

歷 *leih* li — (1) To pass through. V. xvi. 8: xxiv. 3. Obs. 有夏歷年, &c., V. xii. 17, 19, 22. 經歷, to pass through and carry out. V. xvi. 4. 歷人, harbourers of criminals. V. xi. 2. = destinies, as if it were 曆數, V. vii. 1. (2) Fully, repeatedly. IV. vii. Pt. iii. 3. (3) 歷山, the name of a mountain near which Shun once lived. II. ii. 21.

歸 *kwei* kuei — (1) To return. II. i. 8: IV. iii. 1: v. Pt. ii. 1: V. vi. 8, 11: xx. 1. = to send. V. iii. 2: x. 14. To retire; retirement. IV. vi. 1. (2) To turn to. III. iii.

9: IV. vi. 4: V. iv. 14: xvii. 4. 依歸, dependence and resort. V. vi. 7.

THE 78TH RADICAL. 歹.

死 *sze* szŭ — To die; death. II. i. 28: IV. vii. Pt. ii. 13: V. ix. 15; x. 11: xxvii. 20. Observe 殛死 and 伐厥死, IV. vii. Pt. i. 16: V. iv. 3. 一死, one dead animal. II. i. 8. 死魄, the dead dark disk, = new moon. V. iii. 1.

殂 *tsoo* tsu — 殂落 = to decease. II. i. 13.

殃 *yang* — Evils, miseries. IV. iv. 8.

殄 *t'een* t'ien — To cut off; to cast of. II. i. 25: iv. 8: V. ix. 22, 23: xviii. 6: xxviii. 2. We find it with other verbs:—殄戮, V. xii. 21: xviii. 11; 殄殲, V. i. Pt. iii. 4: 暴殄, V. iii. 6; 殄滅. IV. vii. Pt. ii. 16. To be cut off. V. xxiv. 8.

殆 *t'ae* t'ai — (1) Perilous. V. xxx. 7. (2) A particle, = I apprehend, it seems to be that. V. xxii. 7.

殉 *seun* hsün — To desire, to seek for. IV. iv. 7.

殊 *shoo* shu — To mark off, show to be different. V. xxiv. 7.

殖 *chih* — To plant, to cultivate. V. xxvii. 8. (2) To revive and prosper. IV. x. 5. To make to prosper. IV. ii. 9. (3) To accumulate. IV. ii. 5.

殘 *ts'an* — To injure, to oppress. 殘害, V. i. Pt. i. 5. 凶殘, the cruel oppressor. V. i. Pt. ii. 8.

殛 *keih* chi — (1) To keep prisoner to death. II. i. 12: V. iv. 3. (2) To destroy. IV. i. 1. We have 罰殛 in V. ix. 21, and xviii. 23, = to punish and destroy, or perhaps only = to punish severely.

殪 *e* i — To destroy, to exterminate. V. ix. 4.

殲 *ts'ëen* chien — To destroy utterly. III. iv. 6: V. i. Pt. iii. 4.

THE 79TH RADICAL. 殳.

殳 *shoo* shu — The name of an officer about the court of Shun. II. i. 21.

殷 *yin* — (1) To determine exactly, to regulate; to be regulated. I. 4. 6: III. i. Pt. i. 48. (2) Affluent, abundant, = to be well with. V. xxvii. 8. (2) The name of the capital to which Pwan-kăng removed the govt. of the Shang dynasty. IV. vii. Pt. i. 1. From the time of this removal, the dynasty was called either Yin or Shang, and in Pt. V. the character occurs everywhere in this application. After the rise of the Chow dyn., however, in Bks. vii.—xxiv., we are to understand very often by the term, not the dynasty, as over the empire, but the imperial domain of it, or even, more restrictedly, that portion of the domain which was for a time possessed by Woo-kăng, the son of Show. On the phrase 有殷, the sovereign of Yin, the House of Yin, V. xii. 11: xviii. 13; *et al.*, see 有.

殺 *shă* sha — To kill, to put to death; the penalty of death. II. ii. 12: III. iv. 4: V. ix. 8, 10, 13, 15, 17; *et sæpe.* 殺戮, V. i. Pt. iii 3: xxvii. 3. 同于殺, to be classed with those who should be put to death. V. x. 16.

毅 *e* i — To be bold and resolute; boldness. II. iii. 3. 果毅, V. i. Pt. iii. 4.

THE 80TH RADICAL. 毋.

毋 *moo* mu — Do not. II. ii. 18.

母 *moo* mu — A mother. I. 12: III. iii. 3. 父母, parents. II. ii. 21: V. x. 6: xv. 3. The emperor is spoken of as the parent of the people, V. iv. 16; and Heaven and Earth as the parent of all things, V. i. Pt. i. 3.

每 *mei* — Every. III. iv. 3.

毒 *tuh* tu — Poison, venom. 荼毒, wormwood and poison. IV. iii. 3. Painful smart. 生毒, IV. vii. Pt. i. 12. Painful. IV. vii. Pt. i. 11. Painful or poisonous injury. V. i. Pt. ii. 4. To poison, V. i. Pt. iii. 3. In anger, in hate. IV. xi.

THE 81ST RADICAL. 比.

比 *pe* pi — (1) To compare. V. xxvii. 18. (2) 比干, a relative of the tyrant Show, put to death by him. V. iii. 9.

比 *pe* pi — 3d tone. (1) To be—keep—near to. IV. iv. 6: V. xii. 15: xiv. 21. So, 昵比, to cultivate intimacies with. V. i. Pt. ii. 3. 比德, = selfish confederations. V. iv. 10. To agree. IV. vii. Pt. iii. 3. So, vii. Pt. ii. 12. To join (act.). V. ii. 4.

毖 *pe* pi — (1) To attend carefully to. V. xii. 14: xiii. 16. (2) To admonish; admonitions. V. x. 2, 13, 17: xiii. 25: xxiv. 3. (3) To distress; to be distressed. V. vii. 8. 10.

毗 *pe* pi — To assist, help. V. viii. 4.

THE 82D RADICAL. 毛.

毛 *maou* mao — (1) The hair,—of animals. III. i. Pt. i. 44, 52. Applied also to the down and feathers of birds. I. 6, 7. (2) The name of a principality. The duke of Maou was a high minister in the time of king Ching of the Chow dynasty. V. xxii. 3 (3) A name. V. xxii. 11.

毨 *sëen* hsien — To be sleek or glossy. 毛毨, I. 6.

氄 *jung* — To be downy. To be full of feathers. 氄毛, I. 7.

THE 83D RADICAL. 氏.

氏 *she* shih — It follows the names of principalities and dynasties, denoting the rulers or sovereigns of them, and is used as we sometimes use *the* in English,—*The* O'Donoghue, &c. 師氏 an officer of the Chow dynasty, the master of the imperial warders. V. ii. 2: xxii. 3. 尹氏 seems to = all the 尹, the heads of departments. V. vii. 6.

民 *min* — The people. *Passim.* It is used also as we use *people*, without reference to rank, = men generally; *E.g.* V. xxx. 2. Of phrases we have 黎民, all the people, or the black-haired people, I. 2: II. i. 18: ii. 2: V. xxx. 6, 7; *et al.*; 小民, the inferior people. V. xi. 2: xxv. 4; *et sæpe*; 下民, also meaning the inferior people. V. xxi. 4: xxv. 5: xxvi. 2; *et sæpe*; though sometimes 下 seems to be opposed simply to Heaven above, and the phrase = mankind, as in V. iv. 2: and in I. 11, and II. iv. 2, we may perhaps say that 下民 means the people living in low places; 生民, simply = the people, V. v. 10: xxiv. 13; 庶民, the masses or multitudes of the people, V. iv. 9—16, 26—30, *et sæpe*; so, 烝民, V. iii. 6; 萬民, the myriads of the people, and 兆民, the millions, III. iii. 5: IV. iv. 3: vii. Pt. ii. 12: V. xv. 12; *et sæpe*; 四民, the four classes of the people, scholars or officers, farmers, mechanics, and merchants, V. xx. 12; 俊民, men of eminent ability, heroic men, V. xiv. 6: xvi. 20; *et al.*; 獻民, wise men, V. xiii. 23: 先民 spoken with reference to the emperors of former dynasties, V. xii. 11, and in p. 10, 後民 is used with ref. to the last emperor of the Shang dynasty.

THE 85TH RADICAL. 水.

水 *shwuy* shui — Water, waters. II. iv. 8: III. i. Pt. ii. 8: IV. xi. 2; *et al.* One of the elements. V. iv. 5. One of the six magazines of nature. II. ii. 7. 洪水, the inundation. I. 11: II. iv. 1: V. iv. 3. So, 洚水, II. ii. 4. = with water. V. xxii. 2. Yu's work is described as 平水土, II. i. 17: V. xxvii. 8. 水 is added constantly to the names of streams, or forms part of those names, like *water* in our *Blackwater.*

永 *yung* — Long, long-continued, perpetual. IV. v. Pt. i. 6: V. vi. 10: xii. 20, 23, 24; *et sæpe.* Far-reaching. II. iii. 1; *et al.* 永念, think of what is long distant. V. xvi. 10. 永世, long ages. IV. viii. Pt. iii. 3; *et al.* 永世無斁, for ever and ever without end. V. viii. 1. To continue long. V. xviii. 7. To prolong, to perpetuate; prolongation. II. i. 24, (some read in 3d tone): IV. vii. Pt. i. 4: V. xviii. 28; *et al.* 日永, the day is at its longest. I. 5. = length of years. IV. ix. 3. Ever, for ever. perpetually. II. ii. 8, 17: IV. ii. 9; *et passim.*

求 *k'ew* ch'iu — To seek, to seek for. IV. iii. 4: iv. 5, 6; *et sæpe*, in the 4th and 5th Parts. To seek allegiance. IV. vi. 4. Obs. 作求, V. ix. 20.

汙 *woo* wu — Filthy. III. iv. 6.

汝 *joo* ju — You (nom. and obj.), your. *Passim.*

江 *këang* chiang — (1) The Këang, one of the two great rivers of China, now called the Yang-tsze. III. i. Pt i. 45, 47, 53: Pt. ii. 8, 9. A part of its course is called 北江, Pt. ii. 8; and a part 中江, Pt. ii. 9. (2) 三江, three rivers in Yang-chow, which do not seem to have been identified with certainty. III. i Pt. i. 40. (3) 九江, the nine streams, generally supposed to be a name for the T'ung-t'ing lake. III. i. Pt. i. 48, 52: Pt. ii. 4, 9.

池 *ch'e* ch'ih — A pond, ponds. V. i. Pt. i. 5.

汩 *kw'uh* ku — To throw into disorder. V. iv. 3.

汭 *juy* jui — The north of a stream. Or perhaps, the place of junction between two streams. I. 12: III. i. Pt. i. 73, 82: Pt. ii. 7: iii. 3: V. xii. 3.

汶 *wăn* wên — The name of a stream, now lost in the great Canal. III. i. Pt. i. 27; Pt. ii. 10.

決 *keuĕ* chüeh — To open a passage for a stream. II. iv. 1.

沂 *e* i — The name of a river in Shan-tung and Keang-soo. III. i. Pt. i. 29; Pt. ii. 11.

沃 *yuh* yü — To irrigate, to enrich. IV. viii. Pt. i 7.

沇 *yen* — The name of a stream, subsequently known as the Tse (濟), and flowing into the Ho. III. i. Pt. ii. 10.

沈 *ch'in* ch'ên — To be sunk; to sink (act. and neuter). III. iv. 4: IV. vii. Pt. i. 12: xi. 1, 4. 沈湎, to be sunk in drunkenness. V. i. Pt. i. 5. 沈潛, the reserved and retiring. V. iv. 17.

沔 *mëen* mien — The name of a stream. III. i. Pt. i. 70.

沖 *ch'ung* — Young, small. The phrases 沖子, 沖人, a youth, the youth, are used to the emperors, and by them of themselves. IV. vii. Pt. iii. 7: V. vi. 18: vii. 1, 8: xii. 12: xiii. 11, 14, 16: xvi. 5.

沙 *sha* — 流沙, the moving sands, the pres. desert of Gobi. III. i. Pt. ii. 5. 23.

沮 *tseu* chü — (1) The name of a stream in Yen-chow, whose waters flowed into the marsh of Luy-hea. III. i. Pt i. 15. (2) The name of another stream in Yung-chow, an affluent of the Wei. III. i. Pt. i. 74; Pt. ii. 12.

沱 *t'o* — A branch of the Keang. There were one or more streams of this name in King-chow, III. i. Pt i. 49; and also in Lëang-chow. III. Pt. i. 53, 64; Pt. ii. 9.

河 *ho* — The Yellow River, though its channel in the latter part of its course was different from what it is now. III. i. Pt. i. 11, 20. 36, &c.; Pt. ii. 1, 7, 10, 12, 13; iii. 2: IV. vii. Pt. ii. 1: viii. Pt. iii. 1: V. i. Pt. ii. 1: xiii. 3. 九河, nine channels, forming a delta in the northern part of Yen-chow, by which a portion of the waters of the Ho were through Yu's skill discharged into the sea. III. i. Pt. i. 13. 西河, the western Ho, that portion of it which runs from north to south betweee Shen-se and Shan-se. III. i. Pt. i. 71, 82. 南河, the most southern part of the Ho. III. i. Pt. i. 53. 河圖, the river plan,—the scheme on a dragon's back, which is fabled to have emerged from the Ho, and supplied Fuh-he with the idea of his diagrams. V. xxii. 19.

治 *ch'e* chih — To manage, to regulate. III. i. Pt. i. 4: V. xii. 14: xv. 4: xvi. 23: xx. 1, 7. 9. = to punish. III. iv. 6. = the performance of works. V. ix. 1.

治 *che* chih — 3d tone. To be well regulated; where management and regulation take effect,—good government. II. ii. 8, 11, 13: iv. 4: IV. v. Pt. iii. 2: viii. Pt ii. 5: V. iii. 9: xvii. 4: xx. 2: xxi. 3: xxiv. 13: xxv. 7.—There is some uncertainty in determining in several instances to what tone we shall assign this character.

沿 *yüen* yüan — To follow the course of a stream or shore. III. i. Pt. i. 45.

泆 *yih* yi — To be dissipated; dissipation. V. x. 11: xiv. 4, 9.

法 *fă* fa — (1) Laws. V. xxi. 7: xxvii. 3. 法度, II. ii. 6: IV. vii. Pt. i. 5. = imperial appointments, or way of procedure. V. vii. 13. To act according to the laws. V. xxvii. 18. (2) A plan,—as of a house. V. vii. 11.

泗 *sze* szŭ — The name of a stream, which is now one of the feeders of the great Canal, but which anciently flowed into the Hwae. III. i. Pt. i. 35, 36, 45: Pt. ii. 11.

波 *po* — (1) 滎波, the name of a marsh in Yu-chow. III. i. Pt. i. 56. (2) = waters. III. i. Pt. ii. 5.

泣 *k'eih* ch'i — To weep, to shed tears. II. ii. 21: iv. 8: V. vi. 18.

泥 *ne* ni — Miry. 塗泥, III. i. Pt. i. 42, 51.

泰 *t'ae* t'ai — A surname. 泰顛, a minister of king Wăn. V. xvi. 12.

泯 *min* — To be exhausted or destroyed. V. ix. 16. 泯泯, to become dark or blinded. V. xxvii. 4.

洋 *yang* — 洋洋, vast, = of vast significance. IV. iv. 8.

洗 *sëen* hsien — To clarify spirits. V. x. 6.

洚 *keang* ching — (1) Waters overflowing. 洚水, the flood of Yaou's time. II. ii. 14. (2) The name of a stream, an affluent of the main stream of the Ho. III. i. Pt. ii. 7.

洛 *lŏ* lo — (1) The name of a river in Ho-nan, one of the principal tributaries of the Ho. III. i. Pt. i. 53, 55, 60; Pt. ii. 7, 13; *et al.* (2) 洛 alone, and 洛邑, occur often as the name of the 'capital of the completed Chow,' to which the people and officers of a part of the imperial domain of Yin were removed. V. ix. 1: xii. 2, 3, 4: xiv. 1, 22, 25; *et al.*

津 *tsin* chin — (1) A ford. IV. xi. 2. (2) 孟津, the name of a ford over the Ho, and of the country about it. III. i. Pt. iii. 7: V. i. Pt. i. 1: iii. 8.

洪 *hung* — (1) Water overflowing. 洪水, Yaou's flood. I. 11: II. iv. 1. (2) Great. 洪範, the Great Plan. V. iv. 3. Greatly. V. xiv. 16: xviii. 5. 洪大, V. ix. 1. 洪惟 = I greatly think. V. xiv. 16: xviii. 5; but? i. Pt. iii. 4.

洮 *t'aou* t'ao — To wash the hands. V. xxii. 2.

洲 *chow* chou — An island. 幽洲, II. i. 12.

洽 *hëă* hsia — To penetrate, to permeate. II. ii. 12 (foll. by 于). V. xxiv. 13.

流 *lew* liu — (1) To flow along; to flow away. III. i. Pt. ii. 7, 10: V. iii. 8: xxiv. 9: xxx. 2. To make to flow. V. i. Pt. ii. 4. 流言, flowing words, a rumour. V. vi. 12: xvii. 1. (2) To banish. II. i. 12. Banishment generally. 五流, II. i. 11, 20. The most distant banishment. III. i. Pt. ii. 22. (3) 流沙, see 沙.

浚 *seun* hsün — = to regulate. II. iii. 4.

浩 *haou* hao — 浩浩, of vast extent, the appearance of Yaou's flood. I. 11: II. iv. 1.

浮 *fow* fou — (1) To float. Foll. by 于, meaning generally to float along or on, but sometimes to float to. III. i. Pt. i. 20, 27, 36, 82; *et al.* 浮磬, sounding-stones, lying on the banks, or seeming to float near them. III. i. Pt. i. 35. (2) To exceed. V. i. Pt. ii. 5 (foll. by 于).

海 *hae* hai — The sea, seas. It generally denotes the sea on the east of China. II. iv. 7: III. i. Pt. i. 21, 24, 28; Pt. ii. 1, 7, 8, 9, 10, 11; *et al.* 南海, the southern sea. III. i. Pt. ii. 6. 四海, II. i. 13: ii. 1, 4, 17: iv. 1, 8: III. i. Pt. ii. 14, 23: iv. 1: IV. iv. 4: viii. Pt. iii. 8: V. i. Pt. i. 11; Pt. iii. 3: iii. 8. See 四. Marine. III. i. Pt. i. 26. 海隅 and 海表, see 隅 and 表.

浪 *lang* — 滄浪, the name of the Han in a portion of its course. III. i. Pt. ii. 8.

涇 *king* ching — A river of Yung-chow, which joins the Wei. III. i. Pt. i. 73; Pt. ii. 12.

涉 *shĕ* shê — To cross over—go through—a stream. IV. vii. Pt. ii. 1: xi. 2: V. i. Pt. iii. 3: vii. 2. = to tread on. V. xxv. 2.

涯 *yae* yai — The bank of a river. IV. xi. 2.

淄 *tsze* tzŭ — A river in Ts'ing-chow. III. i. Pt. i. 23.

淑 *shuh* shu — The good, virtuous. V. xxiv. 7.

淪 *lun* — To sink. 淪喪, to sink in ruin. IV. xi. 2, 8.

淫 *yin* — To go to excess,—with a bad meaning; excess, dissoluteness. II. ii. 6: IV. iii. 7: x. 2: V. i. Pt. ii. 3: x. 11: xii. 21: xiv. 5, 9: xv. 12: *et al.* The bad. IV. iii. 3. 淫朋, lawless confederacies. V. iv. 10 Compare 朋淫, II. iv. 8. 淫風, the fashion of dissipation. IV. iv. 7. Extraordinary. V. i. Pt. iii. 3. Excessively. V. xxvii. 3. Extensively and carelessly. V. xxix. 3.

淺 *ts'ëen* ch'ien — 敷淺, the name of a plain. III. i. Pt. ii. 4.

淮 *hwae* huai — A river which rises in Ho-nan, and afterwards joins the Ho, but which in Yu's time held its own course to the sea. III. i. Pt. i. 28, 29; *et al.* 淮夷, wild tribes about the Hwae. III. i. Pt. i. 35: V. xxix. 1.

深 *shin* shen — Deep. IV. iii. 6.

淵 *yuen* yüan — Deep. V. vii. 2: viii. 2. Deep waters. V. iii. 6. An abyss. IV. iii. 6.

清 *ts'ing* ch'ing — To be pure. II. i. 23: V. xxvii. 21. With an unprejudiced mind. V. xxvii. 7. To cleanse. V. i. Pt. i. 11.

渠 *k'eu* ch'ü — (1) Great, principal. III. iv. 6. (2) 渠搜, the name of a mountain. III. i. Pt. i. 83.

溫 *wăn* wên — To be mild; mildness, gentleness. II. i. 1, 24; iii. 3.

渭 *wei* — A river, which rises in the pres. Kansuh, and flows into the Ho, near the end of its course from north to south. III. i. Pt. 70, 73, 82; Pt. ii. 12.

游 *yew* yu — To float on or across. V. xvi. 16.

湎 *mëen* mien — To be sunk in wine or intemperance. 沈湎, V. i. Pt. i. 5. 湎于酒, V. x. 10, 15, 17.

湯 *shang* — 湯湯, the appearance of a flood. I. 11.

湯 *t'ang* Commonly spoken of as 成湯, T'ang the Successful, the founder of the Shang dynasty. IV. ii. 1 : vi. 3 : V. i. Pt. ii. 4, 8 : viii. 2 : x. 9 ; *et al.*

源 *yuen* yüan The source of a river. III. i. Pt. ii. 14.

準 *chun* 準, 準人, and 準夫, in V. xix. 1, 2, 7, 16, 19, are names for the officers or guardians of the laws.

溢 *yih* yi To overflow, to flow out. III. i. Pt. ii. 10.

滄 *ts'ang* 滄浪, see 浪.

滅 *mëë* mieh To extinguish, extinguishing; to be extinguished. III. iii. 1 : IV. iii. 3 : V. i. Pt. ii. 3 : x. ii. xvi. 10 : xxiv. 10. 殄滅, IV. vii. Pt. ii. 16. 撲滅, IV. vii. Pt. i. 12. 滅亡, extinction and ruin. III. iii. 7.

滋 *tsze* tzû To be abundant. V. i. Pt. iii. 4. Abundantly. V. xvi. 20.

滌 *teih* ti To clear. III. i. Pt. ii. 14.

滎 *jung* 滎波 and 滎, the name of a marsh. III. i. Pt. i. 56 ; Pt. ii. 10.

滔 *t'aou* t'ao To insult, = to assail. Always in the phrase 滔天. I. 10, 11 : II. iv. 1.

滿 *mwan* man = pride, the fulness of one's-self. II. ii. 21. 自滿, to be full of one's-self. II. ii. 14 ; IV. ii. 8.

漂 *p'eaou* p'iao To float. 流漂, to float away. IV. iii. 8.

漆 *ts'eih* ch'i (1) Varnish. III. i. Pt. i. 19, 60. Varnished. V. xxii. 18. (2) The name of a stream, a tributary of the Wei. III. i. Pt. i. 74 : Pt. ii. 12.

漢 *han* A large stream, flowing into the Këang. III. i. Pt. i. 47, 53 ; Pt. ii. 8.

漳 *chang* A stream, flowing from east to west, and in Yu's time joining the Ho in the pres. dis. of Fow-shing. 衡漳, III. i. Pt. i. 6.

漸 *tseen* chien To advance by degrees ; more and more. III. i. Pt. i. 33 : V. xxii. 4.

漸 *tseen* chien 1st tone. To permeate ; to be affected. III. i. Pt. ii. 23 : V. xxvii. 4.

漾 *yang* The name of the Han in the early part of its course. III. i. Pt. ii. 8.

潛 *ts'ëen* ch'ien (1) To dive,—to lie hid. 沈潛, the reserved and retiring. V. iv. 17. (2) The name of streams flowing from the Han and rejoining it again. III. i. Pt. i. 53, 64, 70.

澗 *këen* chien An affluent of the Ho. III. i. Pt. i. 55 ; Pt. ii. 13 : V. xiii. 3.

潤 *jun* To soak. V. iv. 5. 澤潤, to exert an enriching influence on. V. xxiv. 13.

澤 *tsih* tsê (1) A marsh. We have 震澤, III. i. Pt. i. 41 ; and 菏澤, p. 52. To become a marsh. III. i. Pt. ii. 8. To be formed into a marsh. Pt. i. 14. 九澤, the marshes of the nine provinces, Pt. ii. 14. (2) = favours, bounties. V. xiv. 8. 資澤, xxviii. 13. 潤澤, see above.

澧 *le* li The name probably of a stream, flowing into the Këang. III. i. Pt. ii. 9.

澨 *she* shih 三澨, probably three dykes on the Han. III. i. Pt. ii. 8.

澮 *kwae* kuai A field ditch or channel. II. iv. 1.

濟 *tse* chi 2d tone. (1) 濟濟, numerous. II. ii. 20. (2) The name of a stream. ? flows now into the sea as the 小清. III. i. Pt. i. 20, 27 ; Pt. ii. 10.

濟 *tse* chi 3d tone. (1) To cross over a stream. IV. vii. Pt. ii. 6 : viii. Pt. i. 6 : V. vii. 2 : xvi. 16. (2) To help. V. iii. 8 : xvii. 6 : xxii. 7. (3) To be successful. III. iv. 7 : V. xxi. 12.

濬 *seun* hsün (1) Deep, profound,—spoken of Shun. II. i. 1. (2) To deepen the channel of a river. II. i. 10 : iv. 1.

濮 *puh* pu Name of the country of a wild tribe, in the present Hoo-pih, one of those which assisted king Woo against the tyrant Show. V. ii. 3.

濰 *wei* A river of Ts'ing-chow. III. i. Pt. i. 23.

濱 *pin* The shore of the sea, or bank of a river. III. i. Pt. i. 24, 35.

瀍 *ch'en* ch'an The name of a stream, an affluent of the Lŏ. III. i. Pt. i. 55 ; Pt. ii. 13 : V. xiii. 3.

灃 *fung* The name of a river, an affluent of the Wei. III. i. Pt. i. 75 ; Pt. ii. 12.

灉 *yung* The name of a river in Yen-chow. III. i. Pt. i. 15.

THE 86TH RADICAL. 火.

火 *ho* (1) Fire, II. iv. 4 : III. iv. 6 : IV. vii. Pt. i. 8, 12 : V. xiii. 9. One of the five elements. V. iv. 5. One of the six magazines of nature. II. ii. 7. (2) The name of a star. I. 5.

灼 *chŏ* cho — (1) To burn or blaze. V. xiii. 9. To shine forth. V. xxvii. 10. Clearly. V. xix. 6, 16.

災 *tsae* — (1) Calamities, judgments. IV. iii. 3: iv. 2: vi. 5: vii. Pt. ii. 7: xi. 4, 8: V. i. Pt. i. 4. = punishment. IV. xi. 6. 作災, to inflict suffering. IV. vii. Pt. i. 14. 自災, to cause suffering one's-self. IV. vii. Pt. i. 12. (2) Offences by mishap. II. i. 11: V. ix. 8.

炎 *yen* — To blaze; to blaze over. V. iv. 5: III. iv. 6.

炙 *chih* — To roast. 焚炙, V. i. Pt. i. 5.

炭 *t'an* — Charcoal. 塗炭, IV. ii. 2.

烈 *lëĕ* lieh — (1) Violent, fierce,—spoken of natural phenomena. II. i. 2: III. iv. 6 (烈于, fiercer than). = energy. V. xxv. 6. (2) Merit, achievement; merit-achieving, meritorious. IV. iv. 1: v. Pt. ii. 6: vii. Pt. i. 3: viii. Pt. iii. 10: V. viii. 4: xiii. 14, 22, 24: xix. 22: xxiv. 5. Observe 前烈, V. iii. 5, and 先烈, xxvi. 3.

烝 *ching* chêng — (1) All, the multitudes of. 烝民, II. iv. 1: IV. vi. 9: V. iii. 6. (2) To advance, make progress. V. xviii. 16. Under this meaning comes 烝烝, denoting probably *gradually*. I. 12. (3) Name of the winter sacrifice in the temple of ancestors. V. xiii. 29. (4) Name of a wild tribe subject to the House of Chow. V. xix. 11. But the meaning is doubtful.

焉 *yen* — A final particle, used at the end of sentences to round them. It only occurs four times in the Shoo. V. ii. 7, 8: vi. 4: xxx. 6.

焚 *fun* fên — To burn; to be burned. V. i. Pt. i. 5: III. iv. 6.

無 *woo* wu — Not, do not, to be without. *Passim.* 無 is the opposite of 有, both in its personal and impersonal forms, = not to have, to be without; and there is—was—not, there will not be, there not being. Obs. 有無. II. iv. 1, and 有罪無罪, V. i. Pt. i. 7. Its imperative usage, in the sense of 毋, is very frequent. Observe also 無大, 無小, however great, however small. II. ii. 11.

然 *jen* jan — So. It only occurs twice. IV. vii. Pt. ii. 10: V. xxx. 4.

熙 *he* hsi — (1) To be bright,—intelligent. II. ii. 6. (2) To be fully discharged. I. 8: II. i. 17, 27: iv. 11. (3) To enlarge, to consolidate. V. xviii. 21.

煢 *k'ëung* ch'iung — The friendless. V. iv. 12.

照 *chëaou* chiao — To shine. V. i. Pt. i. 5.

煩 *fan* — To be burdensome, full of trouble. IV. viii. Pt. ii. 11: V. xx. 16.

熊 *heung* hsiung — (1) A bear, bears. III i. Pt. 1. 79: V. ii. 9. 熊羆之士, soldiers brave as bears and grisly bears. V. xxiii. 5. (2) The name of an officer about the court of Shun. II. i. 22. (3) 熊耳, the name of a mountain at which Yu began his survey of the Lŏ. III. i. Pt. ii. 2, 13.

熟 *shuh* shu — To be ripe. V. vi. 16. To be fruitful. V. vi. 19.

燄 *yen* — 燄燄, fire slowly and gradually spreading, the first beginnings of a fire. V. xiii. 9.

燎 *lëaou* liao — To burn, to blaze. IV. vii. Pt. i. 12.

燕 *yen* — Easy, unoccupied. 用燕, for pleasure and idlenesss' sake. V. x. 11.

營 *ying* — To build. IV. v. Pt. i. 9. Plans for building. V. xii. 2, (經營), 4.

燠 *yuh* yü — To be warm. V. iv. 32, 34.

燮 *sëĕ* hsieh — To harmonize. 燮和, V. xxii. 24. 燮理, V. xx. 5. = in a state of harmony. V. iv. 17.

THE 87TH RADICAL. 爪.

爭 *tsăng* tsêng — To contest. II. ii. 14.

爰 *yüen* yüan — (1) A particle at the beginning of sentences and clauses, = on this, and so. IV. vi. 3: viii. Pt. i. 4: V. xv. 5, 6: xxvii 3. (2) It follows the verb, like 于, carrying it on to its object. IV. vii. Pt. iii. 1: V. xxii. 11. After the noun, as a verb itself, = to be seen in, to consist in. V. iv. 5. Obs. 既爰, and thereupon, IV. vii. Pt. i. 2.

爲 *wei* — *Passim.* (1) To be, to be in the place of; sometimes, to make to be. III. iii. 5: IV. iv. 5: V. iii. 6: xi. 5; *et sæpe.* 以爲, to consider to be. IV. ii. 1; but more frequently 以爲 = to take to be, to undertake, to employ. V. ii. 6: vi. 4, 16: xvii. 1. In. V. iv. 16, 以爲 = and so becomes. (2) To become. III. i. Pt.

ii. 7—10. (3) To do, to act, to make. II. iv. 4 (*n. b.*): IV. v. Pt. iii. 8: V. i. Pt. ii. 3: v. 9: vi. 15: xi. 4; *et al.* 有爲, to have conduct, administrative power. V. iv. 11, 13. 秉爲, to hold fast and do, = practice. V. xiv. 4. 百爲, all the ways of good action in govt. V. xviii. 7. 爲幻, the practice of deceiving tricks. V. xv. 14. 爲善, the practice of good. V. xvii. 4.

爲 *wei* 3d tone. To act on behalf of; in relation to. IV. vi. 7: V. vi. 2: xi. 3.

爵 *tseŏ* chio Dignities, degrees of nobility. IV. v. Pt. ii. 5: V. iii. 10.

THE 88TH RADICAL. 父.

父 *foo* fu A father, fathers. I. 12: IV. vii. Pt. i. 14; Pt. ii. 13, 14: V. vii. 11: ix. 16: xxv. 1. 父母, parents, parent. II. ii. 21: V. x. 6: xiii. 13: xv. 3. Spoken of the emperor. V. iv. 16. Spoken of Heaven and Earth. V. i. Pt. i. 3. 父母弟, paternal and maternal relatives. V. ii. 6. 伯父, senior uncle, uncles. V. xxiii. 6: xxvii. 13. So, 父 alone. xxviii. 1, 2, 3, 4. 師父 = Grand-tutor. IV. xi. 1, 3, 4: V. xxiv. 2, 5, 12. ? ought 父 here to be in the 2d tone.

父° *foo* fu 2d tone. An honourable designation, — minister or officer. We have 圻父, 宏父, and 農父, the three great ministers at the court of a prince of the empire. V. x. 13.

THE 89TH RADICAL. 爻.

爽 *shwang* shuang (1) To enlighten. IV. ii. 3: V. vii. 13. 爽惟, to think clearly. V. ix. 20, 21. (2) Light. 昧爽, between the dark and light, in the early dawn. IV. v. Pt. i. 5: V. ii. 1: iii. 9. (3) = to lose, to forfeit. IV. vii. Pt. ii. 12. Errors. V. xiii. 12.

爾 *urh* (1) You, your. *Passim.* (2) An adverb, = our *ly.* 式爾, purposely; 適爾, accidentally. V. ix. 8; *et al.*

THE 90TH RADICAL. 爿.

牆 *ts'eang* ch'iang A wall, walls. III. iii. 6: V. xx. 16: xxix. 4 (垣牆).

THE 91ST RADICAL. 片.

牖 *yew* yu A window. 牖間 = between the window and the door. V. xxii. 15.

THE 92D RADICAL. 牙.

牙 *ya* 君牙, the minister of Instruction under king Muh. V. xxv. 1, 7.

THE 93D RADICAL. 牛.

牛 *new* niu A bull, oxen. V. iii. 2: x. 6: xii. 5: xiii. 29: xxix. 3. 4.

牝 *p'in* Female. 牝鷄, a hen. V. ii. 5.

牡 *mow* mou The male of animals. = a victim. IV. iii. 4.

牧 *muh* mu (1) A pastor or shepherd. Applied to the governors of provinces. II. i. 7, 16: V. xx. 3, 13. They are called 天牧, the shepherds of Heaven. V. xxvii. 12. The same is the application probably of 牧, 牧夫 and 牧人, in V. xix. 2, 7, 12, 13, 16, 19, 21. (2) To learn to live by pasturage. III. i. Pt. i. 26. (3) 牧野, the wilderness of Muh, the place, in the pres. Ho-nan, not far from the capital of Show, where the struggle between him and king Woo was determined. V. ii. 1: iii. 9.

物 *wuh* wu (1) Things, articles. III. i. Pt. 26: V. v. 3, 6, 8; *et al.* 土物, productions of the ground. V. x. 5. 方物, productions of difft. regions, V. v. 2. 天物, creatures of Heaven. V. iii. 6. 萬物, all things. V. i. Pt. i. 3. = relics. V. viii. 1. = matters. V. xxiv. 5. (2) 敦物, the name of a mountain. III. i. Pt. i. 76.

牲 *shăng* shêng An animal used for sacrifice,—a victim, victims. IV. xi. 6 (犧牷牲): V. i. Pt. i. 6 (犧牲): xii. 5.

牷 *ts'euen* ch'üan A complete victim, without blemish. IV. xi. 6.

特 *t'ih* t'ê A single ox or victim. II. i. 8.

牽 *k'ëen* ch'ien To lead forward. V. x. 6.

牿 *kuh* ku — An enclosure for oxen and horses. Used also for the cattle enclosed. V. xxix. 3.

犂 *le* li — 犂老, old men, time-worn sires. V. i. Pt. ii. 3.

犧 *he* hsi — A victim, uniform in colour. IV. xi. 6: V. i. Pt. i. 6. See 牲.

THE 94TH RADICAL. 犬.

犬 *k'euen* ch'üan — The dog, dogs. V. v. 8.

犯 *fan* — To offend against, expose one's-self to be punished. II. ii. 12.

狂 *k'wang* k'uang — Wildness. V. iv. 34. 發出狂, to manifest insanity. IV. xi. 3. Foolish. V. xviii. 17.

狃 *new* niu — To be practised, accustomed. V. xxi. 16.

狄 *teih* ti — (1) The common name for the wild tribes on the North. IV. ii. 6. (2) Barbarians employed in menial offices about the imperial court. V. xxii. 14.

狎 *hëă* hsia — To be near to. IV. v. Pt. i. 9. To be familiar with,—used adverbially in the phrase 狎侮, to treat with contemptuous ease or familiarity. V. i. Pt. iii. 2: v. 4.

狐 *hoo* hu — The fox. III. i. Pt. i. 69.

狹 *hëă* hsia — To consider and treat as narrow and mean. IV. vi. 11.

猗 *e* i — *I. q.* 兮, a particle, following adjectives, and = our *ly.* 斷斷猗, V. xxx. 6.

猛 *măng* mêng — Fierce, raging,—spoken of fire. III. iv. 6.

猶 *yew* yu — Still, notwithstanding. IV. v. Pt. ii. 3: vii. Pt. i. 12: V. xv. 14. Still more, especially. IV. vii. Pt. i. 3.

猷 *yew* yu — (1) To plan, deliberate. IV. vii. Pt. i. 6. 猷詢, to consult with. V. xxx. 4. Plans, counsels. IV. vii. Pt. i. 15; Pt. ii. 12, 15: V. viii. 3; *et al.* 謀猷. V. xxi. 6: xxviii. 1. 猷訓, lessons. V. xxi. 3. 有猷, to have counsel, to be wise in counsel. V. iv. 11. (2) The course, the way,—as indicated by wise counsel. IV. iii. 2: V. xvii. 2: xx. 2: xxi. 14. (3) An exclamation,—Ho! V. vii. 1: viii. 1. xiv. 18: xviii. 2, 24.

猾 *ywă* hua — To disturb. II. i. 20.

獄 *yuh* yü — A case or cases of litigation,—either civil or criminal. V. ix. 13, 14, 16, 18, 21, 24: xxvii. 11, 12, 20, 21.

獒 *gaou* aou — A species of large dog. V. v. 1.

獨 *tuh* tu — Solitary, single. V. i. Pt. iii. 4. = the childless. V. iv. 12. Only. IV. ii. 6.

獲 *hwŏ* huo — To get, to find. What is got is to be ascertained from the context. To get success. IV. v. Pt. iii. 8: viii. Pt. iii. 3. To obtain the help of. V. iii. 6. To find opportunity. V. xxii. 4. 獲戾, to offend. IV. iii. 6. To apprehend,—spoken of criminals. IV. xi. 2. To get,—generally. IV. vi. 11: viii. Pt. iii. 10 *(n. b.)*.

獸 *show* shou — Animals, beasts. V. v. 8. 鳥獸, birds and beasts. I. 4—7: II. i. 22; *et al.* 百獸, all animals. II. i. 24; iv. 10.

獻 *hëen* hsien — (1) To present, to offer. IV. xi. 9: V. v. 2: xiii. 3. (2) = 賢, the wise, worthy. II. iv. 7: V. vii. 5: x. 13: xiii. 23.

THE 95TH RADICAL. 玄.

玄 *heuen* hsüan — (1) Dark-coloured, III. i. Pt. ii. 23: IV. iii. 4: V. xxii. 18. =dark-coloured, deep azure silks. III. i. Pt. i. 35, 52: V. iii. 7. (2) Mysterious, deep. II. i. 1.

率 *suh* hsü — (1) To lead, lead on; to have the presidency of. II. ii. 19: V. iii. 1: xx. 3: xxiii. 1: xxiv. 1. 率作 = to take the initiative. II. iv. 11. Foll. by another verb, 率 often = to lead one another. II. i. 16, 24: iv. 10; *et al.* (2) To follow, to obey, act in accordance with. IV. ii. 2: iv. 2: v. Pt. i. 7: V. vii. 13; *et sæpe.* 弗率, the disobedient. II. ii. 20: IV. vii. Pt. ii. 1. In IV. x. 3, 率典 probably means the statutes which should be followed, the regular statutes. We have the phrases 率由, V. viii. 4; 率俾, V. iii. 6: xvi. 21; 率從, V. xxviii. 1; 率循, xxii. 24. (3) As an adverb,—in everything, universally. IV. i. 3 *(ter)*: V. xxvii. 10. ? on this, therefore. IV. vii. Pt. i. 1.

THE 96TH RADICAL. 玉.

玉 *yuh* yü — A gem, gems. III. iv. 6: IV. vii. Pt. ii. 14: V. 3. 大玉, the great gem,—some particular gem. V. xxii. 19. 五玉, the five sceptres of investiture, given

to the nobles. II. i. 8. Gem-adorned. II. i. 5: xxii. 2, 15, 17, 24. 玉食 = the revenues of the empire. V. iv. 19, 19.

王 *wang* Passim. (1) The title of the sovereigns of China, during the Hea, Shang, and Chow dynasties, = king, kings. Often used as an adjective,—royal, imperial. 王人, members of the royal house. V. xvi. 9. 先王, the former king or kings. *Passim.* 三王, the three kings, meaning king Wăn, his father, and grandfather. V. vi. 10. In V. v. 12, it means—to possess the throne. (2) To acknowledge the imperial sovereignty,—spoken of the feudal princes coming to court. II. ii. 6. (3) 王屋, the name of a mountain. III. i. Pt. ii. 1.—— In Pt. V. 文王 and 武王 are very common. We have also 成王, x. 9, 10; 王秀, king Ke, iii. 5: vi. 4: xv. 8; and 太王, in the same passages. The character hardly occurs in the 3d tone, which we find so often in Mencius. Perhaps there may be two or three instances of it in the Shoo.

玕 *kan* 琅玕, the name of a precious stone III. i. Pt. i. 81.

玩 *wan* To play or trifle with. V. v. 6.

珍 *chin* chêu As an adj. = fine, rare. V. v. 8.

珠 *choo* chu Pearls. III. i. Pt. i. 35.

珪 *kwei* kuei Some kind of gem-stones fashioned, used by the duke of Chow in worshipping his ancestors. V. vi. 4, 8.

班 *pan* (1) To distribute, = to return. II. i. 7. (2) = to withdraw and retire. II. ii. 21.

球 *këw* ch'iu A sounding stone. IV. ii. 9. 天球, V. xxii. 19. The gem-stone suitable for the manufacture of sounding stones. III. i. Pt. i. 81.

琅 *lang* 琅玕, see 玕.

理 *le* li To regulate. 燮理, V. xx. 5.

琨 *kwăn* kuen Some kind of precious stone, III. i. Pt. i. 44.

琬 *yuen* yüan A rounded mace. V. xxii. 19.

琰 *yen* A pointed mace. V. xxii. 19.

琳 *lin* Some kind of precious stone. III. i. Pt. i. 81.

琴 *k'in* ch'in A lute. 琴瑟, II. iv. 9.

瑁 *maou* mao A sceptre-cover,—an instrument of gem, used by the emperor to test the different sceptres of the princes. V. xxii. 23, 26.

瑕 *hëa* hsia To blame. V. ix. 22.

瑞 *suy* jui 五瑞, the five gem tokens of investiture, conferred on the princes. II. i. 7.

瑟 *sih* shê A lute. See 琴.

瑤 *yaou* yao A kind of precious stone. III. i. Pt. i. 44.

璆 *k'ëw* ch'iu Probably gem-stones for the manufacture of sounding stones. III. i. Pt. i. 69.

璋 *chang* A half mace, carried by ministers. V. xxii. 27.

璣 *ke* chi (1) Pearls not quite round. III. i. Pt. i. 52. (2) 璿璣, some kind of astronomical instrument used by Shun. II. i. 5. But the meaning is doubtful.

璧 *peih* pi An instrument of gem, with a square base, and convex above,—one of the tokens of investiture. Used by the duke of Chow in worship. V. vi. 4, 8. 弘璧, V. xxii. 19.

璿 *seuen* hsün Revolving. 璿璣, see 璣.

THE 99TH RADICAL. 甘.

甘 *kan* (1) Sweet; sweetness. V. iv. 5. To esteem to be sweet, to delight in. III. iii. 6. (2) The place of a great battle in ancient times,—in the present Shen-se. III. ii. 1. (3) A surname. IV. viii. Pt. iii. 1: V. xvi. 7.

THE 100TH RADICAL. 生.

生 *shăng* shêng (1) To produce. IV. ii. 2: vii. Pt. i. 12. To beget, or to give birth to. V. xii. 19. To be born; to live; life. II. i. 28: iv. 6: IV. v. Pt. ii. 2: vi. 9: vii. Pt. i. 2; Pt. ii. 7: x. 5: V. xv. 7: xxi. 14. Life,—all living things. II. ii. 12. 二生, two living animals. II. i. 8. 厚生 = abundant means of sustentation. II. ii. 7. 生民 simply = the people. V. v. 10: xxiv. 13. Elsewhere 生民 = pro-

duced the people. 生魄 means the 16th day of the moon, V. iii. 4 : ix. 1 ; and 生明 the third day, iii. 2. 生生 = to foster life, IV. vii. Pt. iii. 10, 12 ; and = to increase and multiply. Pt. ii. 12, 17. 蒼生 = grassy shores. II. iv. 7. (2) In a name. 宜生, V. xvi. 12.

THE 101ST RADICAL. 用.

用 *yung* — *Passim.* The frequency of this character is a peculiarity of the Shoo. The same also may be said of the way in which it is employed,—corresponding very much to the usages of 以. (1) To use, to employ. II. i. 8 : iii. 6 : IV. ii. 5, 8 : V. xix. 1, 4, 20, 23, 24 ; *et sæpe.* = to obey. III. ii. 5. 用罪, 用德, the criminal and the well-doer. IV. vii. Pt. i. 16. 用 alone is explained as meaning the use of virtue in V. xii. 22. Useful. V. v. 8, 利用, gainful for use, = conveniences of life. II. ii. 7. 器用, vessels for use. V. v. 2. 績用 = work that should have been done. I. 11. (2) Like 以, it is very often used like the sign of the infinitive,—to, so as to ; or may be resolved by thereby, and thereby. IV. vii. Pt. ii. 4, 9 : Pt. iii. 4, 5, 6 : viii. Pt. i. 8 : x. 2 : V. i. Pt. ii. 8 : iii. 7 : xxiii. 3, 5, 6 ; *et sæpe.* Connected with this is a usage, where 用 seems to merge in the verb that follows it. *E. g.* III. iv. 2 : IV. xi. 1, 7 : V. iv. 9 : xvi. 9, 22, 23. (3) = therefore. II. iv. 8 ; *et al.* Obs. 茲用 = 所以, II. ii. 12. Thereon. V. xix. 1. —There are not a few passages, however, where it is hardly possible to construe the character. *E. g.* IV. xi. 6 : V. vii. 2 : xiii. 13 : xix. 13.

THE 102D RADICAL. 田.

田 *t'ëen* t'ien — (1) Cultivable fields. II. ii. 21 : III. i. Pt. i. 8, 18, 25 ; *et sæpe.* 田畝, fields and acres. IV. vii. Pt. i. 11. 田功, the work of agriculture. V. xi. 4. (2) To hunt,—used for 畋. V. xv. 11, 12.

由 *yew* yu — (1) From,—to proceed from ; to use, to follow. IV. vii. Pt. i. 5 : Pt. iii. 7 : V. iii. 8 : vii. 13 : viii. 4 (率由) : ix. 5, 16, 17, 19. = by ; with, V. xxii. 22, 23 : xxiv. 10. It is sometimes difficult to construe 由. *E. g.* V. ix. 19 (see 繹), 24 : xxvii. 13. (2) Sprouts from a felled tree. IV. vii. Pt. i. 4.

甲 *këă* chia — (1) A coat of mail. 甲冑 = armour of defence. IV. viii. Pt. ii. 4 : V. xxix. 2. (2) The first of the calendaric stem-characters. 甲子, V. ii. 1 : iii. 8 : xii. 6 : xxii. 2 ; 甲寅, xii. 3 : 甲戌, xxix. 5. = to begin. V. xviii. 5. (3) 太甲, the grandson of T'ang, V. xvi. 7. The name also of the 5th Book, Pt. IV. 祖甲, a later emperor of the dynasty of Shang. V. xvi. 6, 16.

申 *shin* shên — (1) To repeat ; again, further. I. 5, 7 : II. iv. 2 : V. xiv. 22 : xvi. 11 : xxiv. 7. (2) The 9th of the calendaric branch-characters. V. xii. 2 : xxiv. 1.

男 *nan* — A part of the 2d domain of Yü, and the fourth of the domains of the Chow dynasty. III. i. Pt. ii. 19 : V. ix. 1 : x. 10, 13 : xii. 6 : xxiii. 4.

甸 *teen* tien — (1) To rule, to govern. V. xiv. 6 : xix. 5. (2) The imperial domain of Yu, and the third of the domains of the Chow dynasty. III. i. Pt. ii. 18 : IV. iv. 1 : V. iii. 3 : ix. i : x 10, 13 ; *et al.*

畀 *pe* pi — To give. V. iv. 3 : xviii. 7, 19 : xxiii. 5. (付畀). = to be for, to favour. V. xiv. 3, 4, 24 : xviii. 28.

畋 *t'een* t'ien — (1) To hunt. III. iii. 1 : IV. iv. 7. (2) To cultivate. V. xviii. 21, 28.

甽 *k'euen* ch'üan — (1) Small channels in a field, for the purpose of irrigation. II. iv. 1. (2) A valley, where a stream runs. III. i. Pt. i. 26, 35.

畏 *wei* — (1) To fear ; to stand in awe, be apprehensive ; to be feared, what should be feared, dreadfulness, awfulness. II. ii. 17 : iii. 2 : IV. i. 2 : vii. Pt. i. 11 : V. i. Pt. ii. 9 : iii. 5 : vii. 9 : ix. 6 : xiv. 4 ; *et al.* Both the active and passive meanings appear in 畏畏, IV. xi. 5, and 弗畏入畏, V. xx. 19. In V. xxvi. 13, 畏 alone = to fear to do evil. (2) To awe. II. iii. 7. = to put to death. V. xxvii. 13.

畔 *pwan* pan — To violate. III. iv. 4.

留 *lew* liu — To continue, to remain. V. xxii. 4. The more correct form of the character is 畱.

畜 *ch'uh* ch'u — To keep, to feed. Applied to animals. V. v. 8. To nourish. Applied to the people. IV. vii. Pt. ii. 9, 13.

畝 *mow* mu — The Chinese acre,—acres, = fields. IV. vii. Pt. i. 11 (田畝) : V. vii. 11.

畢 *peih* pi — (1) All. V. i. Pt. ii. 1 : v. 2. Entirely. V. ix. 9 : xxiii. 3. (2) To be finished, to be completed. V. vii. 10. (3) A name for the 5th gate of the imperial palace. V. xxii. 21. (4) The name of a principality. V. xxii. 3 : xxiii. 1 : xxiv. 1.

略 *lëŏ* lio (1) To be defined, marked out. III. i. Pt. i. 22. (2) A course, ways of proceeding, V. iii. 6.

番 *po* 番番, the appearance of being old. V. xxx. 5.

畫 *hwā* hua To define, as in the line out. V. xxiv. 6. Figured. V. xxii. 17. Thus *figured* is better here than *painted* as in the translation.

異 *e* i Different. V. v. 5: xxii. 27. Strange V. v. 8. What is strange or extraordinary. V. xxiv. 8.

當 *tang* Ought. V. x. 12. Ought to be considered as belonging to,—to be in, to rest on. IV. iii. 8.

疆 *këang* chiang A limit, boundaries. V. i. Pt. iii. 8: xi. 4: xxiv. 7. 疆土, territory. V. vii. 15: xi. 6. In the phrase 無疆, unlimited, boundless. IV. v. Pt. ii. 2: V. vii. 11: xii. 9: xvi. 17, 18: xxvii. 22.

疇 *ch'ow* ch'ou (1) Who? whom? I. 9, 10: II. i. 21, 22: III. iii. 9: IV. viii, Pt. i. 11. (2) A class, divisions. II. i. 17: V. iv. 3. (3) A mate, mates. V. x. 13.

THE 103D RADICAL. 疋.

疑 *e* i To doubt, hesitate; doubtful; doubts. II. ii. 6, 12: V. iv. 4, 20, 25: xx. 16. = as being doubtful. V. xxvii. 17, 18.

THE 104TH RADICAL. 疒.

疵 *ts'ze* tz'ŭ A malady, an evil.—Used of moral and social evils. V. vii. 4: xxvii. 16.

疾 *tseih* chi (1) Sickness, affliction, IV. viii. Pt. i. 8: V. iv. 40: vi. 1, 5: vii. 10; *et sæpe.* 罪疾, affliction—punishment—for crime. IV. vii. Pt. ii. 11, 12. 疾狠=to be frenzied. V. x. 11. (2) To dislike, to hate. V. xxi. 1: xxx. 7 (冒疾). (3) Sedulously. V. xii. 10, 20.

病 *ping* Severe sickness. V. xxii. 4. Distress. xxvii. 20.

痛 *foo* fu · To make ill or sick. V. i. Pt. iii. 3.

瘝 *kwan* kuan (1) To distress. V. ix. 6 (恫瘝乃身 = the pain distresses you), 17: 瘝在, the distressers (= oppressors) are in office. V. xii. 10. (2) To make void, render useless. V. xxvi. 8.

瘠 *tseih* chi To be thin, = to be starving, IV. xi. 7.

瘳 *ch'ow* ch'ou To cure, to be cured. IV. vii. Pt. ii. 6: viii. Pt. i. 8: V. vi. 11.

癉 *tan* 3d tone. To afflict, to distress,—make it evil with. V. xxiv. 7.

THE 105TH RADICAL. 癶.

癸 *kwei* kuei The last of the calendaric stem-characters. II. iv. 8. 癸巳, V. iii. 1. 癸亥, V. iii. 8. 癸酉, V. xxii. 13.

登 *tăng* têng To ascend. V. iii. 8. To raise, to make to ascend. I. 9. = to call up. IV. vii. Pt. ii. 1. = to complete, to sustain. V. i. Pt. iii. 4.

發 *fă* fa (1) To send forth. V. xxvi. 4: xxvi. 2 (發施). = to distribute. V. iii. 8. 發出, to manifest. IV. xi. 3. = to begin. IV. vii. Pt. i. 12. (2) The name of king Woo. V. i. Pt. i. 6: ii. 7.

THE 106TH RADICAL. 白.

白 *pih* pai White. V. ii. 1. Whitish,—applied to the colour of soil. III. i. Pt. i. 7, 24.

百 *pih* pai A hundred, I. i. 8: V. xxvii. 1, 18; *et al.* 百夫長, captains of hundreds. V. ii. 3. It is used as a round number, denoting all of the class who are spoken of or spoken to. We have 百官, II. ii. 19; *et al.*; 百工, V. ix. 1; *et al.*; 百宗工, V. x. 13; 百獸, II. i. 24; *et al.*; 百僚, V. xiv. 20; *et al.*; 百志, II. ii. 6; 百穀, V. iv. 36, 37; *et al.*; 百揆, II. i. 2; *et al.*; 百執事, IV. vii. Pt. iii. 8; *et al.*; 百祥, 百殃, IV. iv. 8; 百辟, V. xiii. 12; 百君子, V. xii. 24; 百度, V. v. 5; 百爲, V. xviii. 7; 百司, V. xix. 8, 9; 百尹, V. xxii. 3. 百姓, see 姓.

皆 *keae* chieh All. At the commencement of clauses, summing up what has preceded. IV. i. 3: vii. 8: V. xxii. 23: xxiii. 1, 2, 7: xxvii. 13.

皇 *hwang* huang (1) Great. We have 皇祖, the great ancestor, III. iii. 4; 皇帝, the great ruler, the emperor, xxvii. 5, 6; 皇上帝, the great supreme ruler, or God. IV. iii. 2; and 皇天, great Heaven, II. ii. 4: IV. iv. 2: v. Pt. ii. 2: viii. Pt. iii. 10: V. i. Pt. i. 5: iii. 6 (皇天后土): viii. 2: xi. 6: xii. 9 (皇天上帝), 14: xvi. 7: xvii. 4: xxiii. 2, 5. Greatly. V. xv. 17. So, in 張皇, xxiii. 3; or we may take 皇

there as a *hiphil* verb. (2) The sovereign; royal. V. iv. 4, 9, 10, 11, 15. (3) *I. q.* 遑, leisure, to be at leisure. V. xv. 13 : xxx. 5.

THE 107TH RADICAL. 皮.

皮 *p'e* p'i — The skins of animals—with the hair on. III. i. Pt. i. 5, 69, 83.

THE 108TH RADICAL. 皿.

盈 *ying* — To be full. 貫盈, V. i. Pt. i. 9.

益 *yih* yi — (1) To advantage; that which is advantageous; advantage. II. ii. 21 : V. i. Pt. ii. 5 : v. 8. (2) The baron Yih was forester to Shun, and assistant to Yu in his labours caused by the inundation. II. i. 22 : ii. 4, 6, 21 : V. iv. 1.

盛 *sh'ing* shêng — To be complete. v. 4.

盛 *shing* shêng — = vesselful. V. i. Pt. i. 6.

盜 *taou* tao — Robbers. V. i. Pt. i. 6.

盟 *măng* mêng — A covenant. 詛盟, V. xxvii. 4.

盡 *tsin* chin — To exert to the utmost. V. ix. 6. To call forth all—. V. v. 4. 自盡, to develop one's-self fully. IV. vi. 11. Entirely, all. IV. vii. Pt. i. 2 : V. xi. 16, 19 : ix. 13 : x. 14.

監 *këen* chien — To survey, to inspect. Spoken of Heaven or God. IV. v. Pt. iii. 2 : ix. 3 : V. xxvii. 4. To survey, inspect; to look to,—look to and study, either as a pattern or a warning. IV. v. Pt. iii. 3 : vi. 3 : viii. Pt. iii. 6 : xi. 7 : V. ix. 21 : x. 12 (*n. b.*); xii. 17 : xv. 19 : xvi. 17, 19 : xxvii. 12, 22. ? to afford an example to. V. xiii. 20. Overseers. V. xii. 3 : xviii. 24. 監, in V. xii. 3, is marked in the 1st tone, but wrongly. In the sense there, the character is said to be in the 3d tone, and also in x. 12, and the meaning to be to take warning generally. The other applications of the character may be read either in the 1st tone or the third. See the 經韻集字析解.

盤 *pwan* pan — (1) To pursue pleasure, III. iii. 1 : V. xxx. 2. (2) To go to excess. V. xv. 11 (foll. by 于). (3) A name. IV. viii. Pt. iii. 1 : V. xvi. 7. 盤庚. one of the emperors of the Shang dynasty. IV. vii.

盥 *kwan* kuan — To wash the hands. V. xxii. 27.

盧 *loo* lu — (1) Black. V. xxviii. 4. (2) The name of one of the wild tribes confederate with Chow against Shang. V. ii. 3 : xix. 11.

THE 109TH RADICAL. 目.

目 *muh* mu — The eyes. V. v. 5 : xxvi. 7 (*n. b.*). 四目, the eyes of the four quarters,—the eyes of all. II. i. 15. Ministers are called 股肱耳目. IV. iv. 4.

直 *chih* — To be straight. V. iv. 5, 14. Upright, straightforward; the upright; straightforwardness. II. i. 23, 24 : iii. 3 : iv. 2 : IV. iv. 7 : V. iv. 17.

眇 *meaou* miao — 眇眇, insignificant. V. xxii. 25.

相 *sëang* hsiang — Mutually, one another, II. i. 24 : IV. ii. 6 : xi. 2 : V. i. Pt. ii. 3 : xxiii. 2, 7. Sometimes the action of the verb following 相 passes not on parties indicated in the text, but on the speaker, or the person or parties in his mind. III. iv. 3 : IV. vii. Pt. ii. 15.

相 *sëang* hsiang — 3d tone. (1) To aid, assist. IV. x. 2 : V. i. Pt. i. 7 : iii. 8 : iv. 2; *et sæpe*. (2) To lead. IV. vii. Pt. iii. 9. (3) Used for premier. IV. viii. Pt. i. 4 : V. xxii. 13; for ministers generally. IV. v. Pt. i. 3 : V. x. 9; for attendants. V. xxii. 2. (4) To look at; to inspect, examine. IV. vii. Pt. i. 12 : V. xii. 2, 11 : xiii. 2, 4, 23; *et al.*

省 *sing* hsing — To examine. II. iv. 11 : IV. v. Pt. i. 7 : viii. Pt. ii. 4 : V. iv. 35 : vii. 10 : x. 7 (觀省, see and examine yourselves).

眚 *săng* shêng — Inadvertent offences. II. i. 11 : V. ix. 8.

眩 *heuen* hsüan — To be made confused or dizzy. 瞑眩, see 瞑.

睦 *muh* mu — To be harmonious. I. 2 : V. xxviii. 26. To cultivate harmony with. V. xvii. 6.

衆 *chung* — All. It is found often,—before nouns, after pronouns, and alone: in the same way as our *all*. III. iv. 2, 7; *et sæpe*. It often = multitudes, the people. II. ii. 3, 12, 17; *et al.*

眷 *keuen* chüan — To regard, look on,—favourably. We can in the Shoo always construe it as an adverb,—fondly, graciously, II. ii. 4 : IV. v. Pt. ii. 2 : vi. 3 : V. viii. 2 : xii. 10.

睿 *yui* jui — To be perspicacious,—penetrating to what is minute; perspicaciousness. V. iv. 6.

瞍 *'sow* sou — 瞽瞍, the name of Shun's father. II. ii. 21.

瞑 *mëen* mien. 瞑眩, used of medicine distressing the patient, but salutary. IV. viii. Pt. i. 8.

瞿 *k'eu* chü. A kind of lance. V. xxii. 21.

瞽 *koo* ku. (1) Blind. A blind man. II. i. 12. Blind musicians. III. iv. 4. (2) 瞽瞍, see 瞍.

THE 110TH RADICAL. 矛.

矛 *maou* mao. A spear, spears, V. ii. 4: xxix. 2.

矜 *king* ching. (1) To pity, compassionate. V. i. Pt. i. 11 (foll. by 于): xiv. 20, 24: xviii 28 (畀矜): xxvii. 5 (哀矜). (2) To attend earnestly or jealously to. V. v. 9. (3) To be elated with one's self, boastful. II. ii. 14: IV. viii. Pt. ii. 7: V. xxiv. 10.

THE 111TH RADICAL. 矢.

矢 *she* shih. (1) Arrows. V. xxii. 19: xxviii. 4: xxi. x. 2. (2) *I. q.* 誓, solemn, of the nature of protestation. IV. vii. Pt. i. 1.

矣 *e* i. A final particle. It does not occur often in the Shoo, and only after an adjective or a short clause, where its force is both decisive and exclamatory, V. ii. 1: xix. 1, 2, 16, 18, 21. See Index III. to Mencius on the character.

知 *che* chih. To know. *Passim.* Observe 夫知, V. xii. 10, which can hardly be construed.

矧 *shin* shên. Still more; how much more! The nature of the sentence sometimes makes the meaning—still less; how much less, I. ii. 21: IV. ii. 14: vii. Pt. i. 12: V. vii. 9, 13, 15; *et sæpe.* The 矧 is often followed by 曰. IV. vii. Pt. i. 3: V. vii. 1: ix. 21 *(n. b.)*: xii. 12: xiv. 9.

短 *twan* tuan. Short. IV. vii. Pt. i. 12: V. iv. 40. The shortest. I. 7.

矯 *këaou* chiao. To pretend, to falsify. 矯誣, IV. ii. 3. = dissemblers. V. xxvii. 2.

THE 112TH RADICAL. 石.

石 *shih.* (1) Stones. III. i. Pt. i. 26 (怪石): IV. iv. 6. The stone,—a measure of weight. III. iii. 8. Used for the sounding or musical stone. II. i. 24: iv. 4. (2) 碣石, the rocks of Këě, a famous landmark in the time of Yu, somewhere on the north of the present gulf of Pih-chih-le. II. i. Pt. i. 11; Pt. ii. 1. (3) 積石, the name of a mountain in the west, where Yu began his survey of the Ho. III. i. Pt. i. 82; Pt. ii. 7.

砥 *che* chih. Whetstones. III. i. Pt. i. 52.

砮 *noo* nu. Stones for arrowheads. III. i. Pt. i. 52, 69.

碞 *gan* an. To be precipitous. 民碞, the perilousness (= changeableness) of the people. V. xii. 13.

碣 *k'ëě* chieh. 碣石, see 石.

磬 *k'ing* ch'ing. Sounding stones, or stones for their manufacture. III. i. Pt. i. 60, 69.

礪 *le* li. Grindstones. III. i. Pt. i. 52 : IV. viii. Pt. i. 6. To grind, to sharpen. V. xxix. 2.

THE 113TH RADICAL. 示.

示 *she* shih. To show, to intimate to. V. iii. 2.

祁 *k'e* ch'i. Great, greatly. V. xv. 5.

社 *shay* shê. The spirit-tablets or altars of the spirits of the land. III. ii. 5. 社稷 = the spirits of the land and of the grain. IV. v. Pt. i. 2. 郊社 = the sacrifices to Heaven and Earth. V. i. Pt. iii. 3 (?). To sacrifice to the spirits of the land. V. xii. 5.

祀 *sze* szû. (1) To sacrifice. V. iii. 3: xiii. 5. A sacrifice, sacrifices. III. iii. 8: IV. viii. Pt. ii. 11 (祭祀): ix. 1: V. i. Pt. i. 6: *et sæpe.* 元祀, see 元. (2) A year. 祀 was the term specially used in this meaning in the Shang dynasty. IV. iv. 1: v. Pt. ii. 1: viii. Pt. i. 1: V. iv. 1: xviii. 24.

祈 *k'e* ch'i. To pray,—to and for. V. xii. 20. 24.

祖 *tsoo* tsu. A grandfather. III. iii. 4, 8: IV. v. Pt. i. 3, 7: Pt. ii. 6: V. xiii. 22, 24, *et al.* But in other passages, we must adopt the general meaning of ancestor. *E. g.* IV. vii. Pt. ii. 13, 14: viii. Pt. iii. 10: xi. 1. This appears especially where we find 高祖, as in IV. vii. Pt. iii. 6, and sometimes 先祖, as in V. xiv. 6. Sometimes by 祖 we must understand

—the spirit-tablets of ancestors, as in III. ii. 5: IV. iv. 1 (sing. and 祖 = grandfather,). So, 文祖, the temple or spirit-tablet of Yaou's ancestor; and 藝祖, II. i. 4, 8, 14. 祖考 = the spirits of ancestors, II. iv. 3: but = grandfather and father, in V. x. 5: xxv. 1, 3, 7.   = grand-uncle. V. xxviii. 2. (2) 祖甲 and 祖乙 were emperors of the Shang dynasty. V. xv. 6, 16: xvi. 7. (3) 祖己 and 祖伊 were ministers of the Shang dynasty. IV. ix. 2: x. 1, 6.

祇 *k'e* ch'i — The spirit or spirits of the earth. Always found in connection with 神. IV. iii. 3: v. Pt. i. 2 (上下神祇): xi. 6: V. i. Pt. i. 6 (上帝, 神祇, 社稷, &c.).

祗 *che* chih — To reverence, to respect; to attend reverently, or respectfully to. II. iv. 8: III. i. Pt. ii. 17: V. iv. 8 *(n. b.)*: v. Pt. i. 3: V. x. 10: xxvi. 2: xxvi. 9. Reverent. V. xvii. 1. 祗祗, to revere the reverend. V. ix. 4. 民祗, the awfulness of the people. V. xiv. 9. Used adverbially before other verbs,—reverently, respectfully. II. ii. 1, 21: IV. iv. 1: V. i. Pt. i. 10: iii. 6: vi. 7: viii. 3; *et sæpe.*

祝 *chuh* chu — A prayer. 冊祝, V. vi. 5. To write a prayer. 祝冊, V. xiii. 29.   = with a curse. V. i. Pt. iii. 3.

祝 *chow* chou — 詛祝, to curse, to utter maledictions. V. xv. 15.

神 *shin* shên — Spirits, spiritual beings. They may be the spirits of the departed, and spirits generally, real or imaginary. II. ii. 19, 21: IV. viii. Pt. ii. 11: V. iii. 8. So, 鬼神, II. ii. 18: III. iv. 2: IV. v. Pt. iii. 1: V. vi. 6. In this last instance we have also 神鬼, but with no difference of meaning. 神人, spirits and men. II. i. 24: V. viii. 3: xx. 9. 神主, lord of the spirits, is a designation of the emperor. IV. vi. 3. Specifically, 神 denotes the spirit or spirits of heaven,—in the phrase 神祇. IV. iii. 3: V. Pt. i. 2: xi. 6: V. i. Pt. i. 6. See the note on this last passage, where it appears that 上帝 is to be discriminated from 神. He is so discriminated in II. i. 6, from 羣神, the host or herd of the spirits. 神 also is to be discriminated from 天, in V. xviii. 19. Spiritual. 神明, spiritual intelligences. Spiritual, = mysterious, or active and invisible. II. ii. 4. 神宗 = the temple or shrine of Shun. II. ii. 19. 神后, ancestors now in the spirit world. IV. vii. Pt. ii. 10; but 神后 is a denomination of 上帝, in IV. iii. 4.

祠 *tsze* tzû — To sacrifice. IV. iv. 1.

祭 *tse* chi — To sacrifice. V. xxii. 26, 28. Sacrifices, a sacrifice. V. i. Pt. ii. 5: iii. 9. 祭祀, IV. viii. Pt. ii. 11. 烝祭, V. xiii. 29.

祥 *ts'eang* ch'iang — To be felicitous, happiness. IV. iv. 8: vi. 5: vii. Pt. ii. 14. 休祥, V. i. Pt. ii. 5. To make felicitous; made a blessing. V. xxvii. 14, 22.

祼 *kwan* kuan — To pour out a libation. V. xiii. 29.

祿 *luh* lu — Revenues, emolument. IV. vi. 9 *(n. b.)*: V. xvi. 5: xx. 18: xxiv. 9. 天祿, Heaven-conferred revenues, = the possession of the empire. II. ii. 17.

禁 *kin* chin — Prohibitions. V. xx. 11.

禋 *yin* — The name of a sacrifice, offered with purity and reverence. II. i. 6: V. xiii. 25, 26, 29.

禍 *ho* huo — Calamity.   = causers of calamity. IV. iii. 3. To send down calamities on, —to punish. IV. vii. Pt. i. 12.

福 *fuh* fu — Happiness; happinesses. IV. vii. Pt. i. 14: V. xxi. 14: xxiv. 13. 五福, the five happinesses. V. iv. 4, 39.   = favours. 作福, to confer—be the source of—favours. V. iv. 11, 13, 18, 19. To bless. IV. iii. 3.

禮 *le* li — Ceremonies; rules of propriety; propriety. II. i. 8: IV. ii. 8, 9: v. Pt. ii. 3: viii. Pt. ii. 11: V. vi. 18: viii. 1: xiii. 5, 15, 19: xvi. 8: xx. 9: xxiv. 9. 五禮, religious, mourning, festive, military, and State ceremonies. So perhaps 五禮. in II. iii. 6. 三禮, three religious ceremonies, the worships of the spirits of Heaven, of Earth, and of men. II. i. 23.

THE 114TH RADICAL. 禸.

禹 *yu* yü — Baron Yu, afterwards the great Yu, the remover of the deluge, and founder of the Hea dynasty. II. i. 17: ii. 1, 5, 7, 9, 10, 14, 18, 20, 21; *et sæpe.*

禽 *k'in* ch'in — Birds. V. v. 8. Includes *beasts*, and = hunting. III. iii. 6.

THE 115TH RADICAL. 禾.

禾 *ho* huo — Grain growing. V. vi. 16, 9.

私 *sze* szû — Private, selfish. 私昵, favourites. IV. v. Pt. ii. 5. 私家, to be selfish, follow one's own prejudices. V. xxvi. 21. Selfish aims. V. xx. 15. To favour partially. IV. vi. 4.

秉 *ping* — To grasp, to hold. V. ii. 1: vi. 1: xxii. 23, 27. 秉德, to maintain virtue. V. xvi. 9, 14; the same phrase, in xviii. 23, = to consider it a virtue. 秉爲 = the decided conduct. V. xiv. 4. 秉哲, to maintain wisdom. V. x. 9.

秋 *ts'ëw* ch'iu — The autumn; in the autumn. I. 6 (仲秋): III. iv. 4: V. vi. 16. = the harvest. IV. vii. Pt. i. 9.

秕 *pe* pi — Empty or blasted grain. IV. ii. 4.

秩 *chih* — To arrange in order. I. 4, 5, 6. 秩宗, arranger of the ancestral temple, = minister of Religion. II. i. 23. In order, in an orderly manner. II. i. 8: V. xiii. 5, 15. = social distinctions. II. iii. 6.

秬 *k'eu* ch'ü — Black millet. Spirits distilled from black millet. V. xiii. 25: xxviii. 4.

秸 *këë* chieh — The stalk of grain without the ears. III. i. Pt. ii. 18.

移 *e* i — To remove. V. xiv. 21. To be altered. V. xxiv. 3.

稟 *pin* — To receive orders. IV. viii. Pt. i. 1

種 *chung* — To sow. II. ii. 10.

種 *chung* — 2d tone. Seed. V. xxvii. 8. = descendants. IV. vii. Pt. ii. 16.

稱 *ch'ing* ch'êng — (1) To lift up. V. ii. 4: xxviii. 1. To undertake. IV. i. 1. To employ. V. xiii. 5, 15: xvi. 9: xx. 20. To display. V. xiii. 14. (2) To proclaim. V. xvi. 15.

稷 *tseih* chi — (1) A kind of millet, said to be the best of all grains. IV. vii. Pt. i. 11. 黍稷, V. x. 6: xxi. 3. (2) The tablets or altars of the spirits presiding over the grain or agriculture of a country. 社稷, IV. v. Pt. i. 2. (3) 后稷, prince Tseih, the high ancestor of the House of Chow, was Shun's minister of agriculture. II. i. 17, 18: iv. 1: V. xxvii. 8.

稼 *kea* chia — To sow. 稼穡, to sow and reap, sowing and reaping. V. iv. 5: xv. 2, 3, 7.

稽 *k'e* ch'i — 2d tone. To bow the head to the ground. Always in the formulas 拜稽首 and 拜手稽首. II. i. 17, 21, 22, 23: ii. 18: iv. 11: IV. v. Pt. ii. 3, 4: viii. Pt. ii. 13; Pt. iii. 11: V. xii. 8, 20: xiii. 1, 4, 22, 25: xix. 1, 2: xxiii. 1, 2.

稽 *k'e* ch'i — 1st tone. (1) To examine, to study. I. 1: II. i. 1: ii. 1, 3 (foll. by 于), 16: iii. 1: IV. vii. Pt. ii. 6: V. iv. 4, 20: viii. 1: xii. 11, 12: xx. 3: xxvii. 17. 卜稽, to examine by divination. IV. vii. Pt. i. 2. (2) To manage, to cultivate. 稽田, V. xi. 4. (3) To agree with. V. x. 11.

穀 *kuh* ku — (1) Grain. V. xxvii. 8. One of the six magazines of nature. II. ii. 7. 百穀, all kinds of grain. II. i. 18; V. iv. 36, 37. (2) To be good. V. iv. 13.

穆 *muh* mu — Reverent; profound and grave. V. x. 2. 穆穆, to be profoundly reverent; to be submissive. II. i. 2: V. xiii. 16: xviii. 27; xxvii. 10. Reverently. V. vi. 2, 18.

積 *tseih* chi — (1) To accumulate. IV. viii. Pt. iii. 4. Accumulated. IV. vii. Pt. i. 10. (2) 積石, the name of a mountain. See 石.

穡 *sih* shê — To reap, gather in the harvest. IV. vii. Pt. i. 9. 稼穡 see 稼. 穡事, the business of harvesting. 穡夫, a reaper, a husbandman. V. vii. 14.

穢 *wei* — Filthiness. = wickedness. IV. vii. Pt. ii. 8. Rank odour. V. i. Pt. ii. 3.

穫 *hwŏ* huo — To cut down the grain, to reap. V. vi. 18: vii. 11.

THE 116TH RADICAL. 穴.

空 *k'ung* — 司空, the minister of Works. II. i. 17: V. ii. 2: iv. 7: xi. 2: xix. 10: xx. 12.

穽 *tsing* ching — *I. q.* 阱. Pitfalls. V. xxix. 3.

窮 *k'eung* ch'iung — (1) To exhaust. 無窮, inexhaustible, unending. V. viii. 1: xxiv. 14. To be exhausted, brought to distress. In the phrase 困窮. II. ii. 17: V. xvii. 5. The same phrase = the distressed and poor. II. ii. 3: IV. v. Pt. ii. 5. (2) The name of a principality, held by E, the rebellious opponent of T'ae-k'ang. III. iii. 2.

竄 *ts'wan* ts'uan — To drive to and confine in till death. II. i. 12.

竊 *ts'ëë* ch'ieh — To steal, V. xxix. 4. 攘竊, IV. xi. 6. 草竊, to commit highway robbery. IV. xi. 2.

THE 117TH RADICAL. 立.

立 *leih* li — To stand erect; to be set up. V. vi. 4: xv. 7: xxii. 21. = firmness. II. iii. 3. = firmly. V. i. Pt. ii. 9. To establish, to set up, to appoint. IV. iv. 4: viii. Pt. i. 4: V. ii. 4: iv. 20, 24: xix. 6, 7, 12, 16, 19, 20, 23: xx. 3, 5.

竝 *ping* — *I. q.* 並. Together, unitedly. II. iv. 1: IV. iii. 3: V. xix. 15: xxix. 1. = even. IV. v. Pt. ii. 5.

章 *chang* — (1) To polish, to decorate. I. 2 (平章). To be decorated. V. iv. 36. 五章 the five decorations,—emblematic figures on robes. III. iii. 6. (2) = statutes. institutes. V. xvii. 7.

童 *t'ung* — Boys, youths. IV. iv. 7. 童孫 young grandsons. V. xxvii. 13.

端 *twan* tuan — Correct, = favourable. V. xxiii. 5.

競 *king* ching — To be strong. V. xix. 2.

THE 118TH RADICAL. 竹.

竹 *chuh* chu — The bamboo. 竹矢, bamboo arrows. V. xxii. 19.

笥 *sze* szŭ — A sort of chest for containing rice or clothes. IV. viii. Pt. ii. 4.

笙 *săng* shêng — A kind of organ; the calabash-organ. II. iv. 9.

筍 *yun* yün — A kind of soft, flexible bamboo, that can be made into mats. V. xxii. 18.

答 *tă* ta — To respond to,—in conduct. V. xiii. 4, 24: xxii. 24. To respond in acknowledgment of favours. V. ii. 6. In response. V. xxii. 27, 28: xxiii. 1. In reply. V. xxii. 25.

筮 *she* shih — To divine by means of the stalks of the milfoil. II. ii. 18: V. iv. 20, 24. 31: xvi. 9.

箘 *k'wăn* k'uên — A kind of bamboo, good for making arrows. III. i. Pt. i. 52.

箕 *ke* chi — The name of a principality, held by the relative of the tyrant Show, known as 箕子, the viscount of Ke. V. iii. 9: iv. 1, 2, 3.

管 *kwan* kuan — (1) A musical instrument,—a kind of flute. II. iv. 9. (2) The name of the appanage of the third son of king Wăn, known as 管叔. V. vi. 12: xvii. 1.

箴 *chin* chên — To remonstrate,—a kind of moral puncturing. IV. vii. Pt. i. 12. 箴言, in p. 5, words of remonstrance.

節 *tsëë* chieh — (1) Tallies, tokens of authority. In the phrase 小臣諸節, V. ix. 17. (2) To regulate. V. xii. 15.

範 *fan* — A plan, a pattern. 洪範, V. iv. 3.

築 *chuh* chu — (1) To pound,—as in raising mud walls, = to build. = who was a builder. IV. viii. Pt. i. 3. To raise entrenchments. V. xxix. 5. (2) To raise and set up. V. xvi. 19.

篚 *fei* — Baskets,—round, of bamboo, in which articles of tribute were brought to court. III. i. Pt. i. 19, 26, 35, 44, 52, 60. To basket,—to bring in baskets. V. iii. 7.

篠 *seaou* hsiao — A species of slender bamboo. III. i. Pt. i. 42, 44.

篤 *tuh* tu — (1) Sincere, earnest. V. xxvi. 1. = the sincere. IV. vii. Pt. iii. 6. To follow sincerely. IV. xiii. 13, 27. Sincerely, earnestly. V. xiii. 7: xvi. 21. (2) To consolidate. V. iii. 5: V. xiii. 24. To be great. V. iii. 5: xiii. 17.

篾 *mëë* mieh — Bamboo splints, fit for basket-work, made into mats. V. xxii. 15.

簣 *kwei* kuei — A basket. 一簣 = one basketful. V. v. 9.

簜 *t'ang* — A species of large bamboo. III. i. Pt. i. 42, 44.

簡 *këen* chien — (1) To be hasty, impetuous. II. i. 24. (2) To be easy, indifferent to many things. II. iii. 3. A generous ease. II. ii. 12. (3) To choose, select. IV. vii. Pt. iii. 9: V. xiv. 20: xviii. 8, 19, 28. (4) To examine, to mark. IV. iii. 8: V. xxi. 13: xxvii. 15 (簡孚), 17: xxviii. 4. In xxvii. 15, we have also 五刑不簡, where 不簡 = do not meet the case.

簫 *sëaou* hsiao — An instrument of music. But 簫韶 is used for the music of Shun. II. iv. 9.

簬 *loo* lu — A species of bamboo, good for making arrows. III. i. Pt. i. 52.

籥 *yŏ* yo — *I. q.* 鑰. A kind of key for opening the case where oracular responses were kept. V. vi. 9. The meaning is doubtful.

籩 *peen* pien — 豆籩, sacrificial vessels. V. iii. 3.

籲 *yu* yü — To cry to, to appeal to. IV. vii. Pt i. 1; Pt. ii. 5. Foll. by Heaven or God. V. i. Pt. ii. 3: xii. 10: xix. 2. The character should be without the 竹.

THE 119TH RADICAL. 米.

米 *me* mi — Rice hulled. III. i. Pt. ii. 18. 粉米, the emblematic flour of rice represented on the lower robe of the emperor. II. iv. 4.

粉 *fun* fên — To grind, or reduce to powder or flour. 粉米,—see above.

粒 *leih* li — Grains of rice. = to have rice (or grain generally) to eat. II. iv. 1.

粟 *suh* hsü — Rice in the husk. III. i. Pt. ii. 18: IV. ii. 4. In V. iii. 8, we may understand perhaps grain generally.

粢 *tsze* tzû — A kind of millet. 粢盛, V. i. Pt. i. 6.

精 *tsing* ching — To be discriminating. II. ii. 15. i. 6.

糗 *ch'ow* ch'ou — Parched grain. V. xxix. 5.

糧 *lëang* liang — Provisions of grain. V. xxix. 5.

糵 *nëë* nieh — Malt. IV. viii. Pt. iii. 3.

THE 120TH RADICAL. 糸.

糾 *këw* chiu — To raise up, to exhibit. V. xxvi. 3.

紀 *ke* chi — (1) To arrange different threads of silk. Hence to arrange, to regulate generally; and what is arranged, or arranges. 紀綱, rules and laws. III. iii. 7. 人紀, human distinctions or relationships. IV. iv. 5. 天紀, the heavenly arrangers or arrangements. III. iv. 4. These are called the five arrangers, 五紀, in V. iv. 4, 8. To be chronicled. V. xxv. 1. 紀其叙 = to take in hand—arrange—its *disturbed* order or *broken* line. V. vii. 4. (2) A period of twelve years. V. xxiv. 3.

紊 *wăn* wên — To be confused, confusion. IV. vii. Pt. i. 9.

納 *nă* na — To receive,—to take in. IV. viii. Pt. ii. 9: II. iv. 4, 6, 7. 納言 = the minister of Communication. II. i. 25. To present,—to send in, as in payment of tribute. III. i. Pt. i. 52: Pt. ii. 18: IV. viii. Pt. i. 5. To place or put. V. vi. 11. To be appointed. II. i. 2. 納日 = the setting sun. I. 6.

純 *shun* ch'un — (1) To be decided; determinate; determinately. V. xvi. 9, 14: xviii. 7. (2) To enlarge; great. V. x. 6; xxviii. 2.

純 *shun* chun — 2d tone. A border,—as of a mat. V. xxii. 15—18.

紛 *fun* fên — Mixed. V. xxii. 18.

索 *sŏ* so — (1) A rope. = reins. III. iii. 5. (2) = ruin, dissolution. V. ii. 5.

累 *luy* lei — To involve,—to go on to affect. V. v. 9.

細 *se* hsi — Small. V. v. 9: xxi. 10.

紵 *ch'oo* ch'u — A coarse kind of hemp, or the cloth made from it. III. i. Pt. i. 60.

紹 *shaou* shao — To connect, continue. IV. vii. Pt. i. 4: viii. Pt. iii. 11: V. ix. 5: xxvi. 3. 紹上帝 = to be the vicegerent of God. V. xii. 14. 紹天明, to bring in connection with the intelligence of Heaven. V. vii. 3. 會紹乃辟 = connecting *the all but broken line of* your sovereign. V. xxviii. 3.

組 *tsoo* tsu — 璣組, strings of pearls. III. i. Pt. i. 52.

終 *chung* — (1) The end; the result. Often in connection with 始. IV. ii. 9: iv. 4: v. Pt. iii. 2, 6: vi. 6: viii. Pt. iii. 1, 5: V. xvi. 2, 23: xvii. 5. = a successful issue, expecially in the phrase 有終. IV. iii. 9: V. Pt. i. 3; Pt. ii. 3: viii. Pt. i. 10: V. xxiv. 13. = retirement,—the resignation of Yaou. II. i. 4. = futurity. V. vi. 10. As an adverb,—eventually, finally, in the end. II. ii. 14: V. v. 9: xxi. 14. As a verb,—to end (neut. and act.), II. i. 17: V. iv. 39: xxv. 10. To make an end of. V. xii. 10. To finish. V. vii. 10, 14: xiii. 11: xiv. 2 (終于上帝, finished the work of God). 終允德. IV. v. Pt. i. 10, and 終

厥德, Pt. ii. 2, = in the end he was virtuous. To be repeated, = repeatedly, purposely. II. i. 11: V. ix. 8: xxvii. 13. 終日, a single day. V. xviii. 4. (2) 終南, the name of a mountain. III. i. Pt. i. 76.

結 *këë* chieh — To tie. 結怨, to contract enmity. V. i. Pt. iii. 2.

絶 *tseuĕ* chüeh — To cut short; to extinguish. III. ii. 3 (勦絶): iii. 8: IV. ix. 3: V. xxvii. 5, 6, 12. To be extinguished. V. xiii. 9. 自絶, to extinguish—bring premature ruin on—one's-self. IV. x. 2. But the same phrase, foll. by 于, in V. i. Pt. iii. 2, = to cut one's-self off from. So, in IV. vii. Pt. ii. 15, 胥絶 = mutually alienated.

統 *t'ung* — To gather together in one,—used adverbially. V. viii. 1. 大統, the great connected whole, = the empire. V. iii. 5. To command in chief. V. xx. 7, 10.

絲 *sze* szû — Raw silk. III. i. Pt. i. 19, 26.

絺 *he* hsi — (1) Fine grass-cloth. III. i. Pt. i. 26, 60. (2) 絺繡 seem used together, = to embroider. II. iv. 4.

綏 *suy* sui — (1) To soothe, to make tranquil and happy. IV. v. Pt. i. 2 (撫綏): vi. 9: vii. Pt. i. 4; Pt. ii. 13; Pt. iii. 11: V. i. Pt. i. 7 (寵綏): iii. 7; *et al.* Observe 綏厥猷, IV. iii. 2. Tranquilly. V. vii. 9. = to carry out. V. xxiii. 6. To be secure. V. xxviii. 2. (2) The name of the fourth of Yu's domains. III. i. Pt. ii. 20.

經 *king* ching — (1) What is regular, and according to the standard. II. ii. 21. 經德, regular—stedfast—in virtue. V. x. 9. (2) To go through. 經歷, V. xvi. 4. (3) To plan, to define. 經營, V. xii. 2. To adjust. V. xx. 5.

綦 *k'e* ch'i — 綦弁, a cap made of the skin of the spotted deer. V. xxii. 21.

綱 *kang* — The large rope of a net, round which it is netted, and by which it is drawn. IV. vii. Pt. i. 9. = laws. 紀綱, III. iii. 7.

網 *wang* — A net. IV. vii. Pt. i. 9.

綴 *chuy* chui — (1) 綴輅, the connected—next—carriage,—one of the emperor's carriages. V. xxii. 20. (2) Variegated. V. xxii. 6. (3) 綴衣, the name of a kind of tent set up over the emperor, when he gave audiences. V. xxii. 10, 14. But the same phrase in xix. 1, 8, denotes the keepers of the robes.

綽 *ch'ŏ* ch'o — Liberal, generous. 寬綽厥心, to cultivate a large and generous heart. V. xv. 18.

緒 *seu* hsü — Properly the end or point of silk in a cocoon. Used for a line or clue of inheritance. III. iii. 8: IV. v. Pt. iii. 3: V. xxv. 2. 基緒 = the inheritance or possession. IV. v. Pt. i. 2.

縞 *kaou* kao — Plain white silks. III. i. Pt. i. 35.

縢 *t'ăng* t'êng — To bind or fasten. 金縢 = the metal-bound *coffer*. V. vi. 11, 18.

縱 *tsung* — To yield one's-self remissly to. V. x. 1. Self-indulgence. IV. v. Pt. ii. 3.

總 *tsung* — (1) To gather together under one,—to take the leading of. II. ii. 9: IV. viii. Pt. ii. 1. To accumulate. IV. vii. Pt. iii. 12. I do not know the meaning of 總已, IV. iv. 1. (2) The whole of the plant of grain. III. i. Pt. ii. 18.

績 *tseih* chi — (1) Duties, services. I. 8, 11: II. iii. 1. Achievements. II. ii. 14: V. xiii. 23: xxiv. 5: xxv. 1. (2) To be achieved, carried out successfully. II. i. 3: iii. 8. To be operated on successfully. III. i. Pt. i. 6, 66, 77. To achieve good. IV. vii. Pt. iii. 4: V. xvii. 6. To achieve for. V. xxviii. 2.

繁 *fan* — Numerous. IV. ii. 4.

繇 *yaou* yao — Luxuriant. III. i. Pt. i. 17.

織 *chih* — Woven fabrics. Of silk, we have 織文 and 織貝, III. i. Pt. i. 19, 44. Of hair, pp. 69, 83.

繡 *sew* shiu — 絺繡 embroidered. II. iv. 4.

繩 *shing* shêng — A string,—with reference to the carpenter's line. IV. viii. Pt. iii. 11. To apply the string to,—to correct. V. xxvi. 3.

繹 *yih* yi — To draw out or unroll a clue. To unfold,—by reflection. V. xxi. 5. 由繹 = to unfold and make use of the powers of others. V. xix. 19.

繼 *ke* chi — To continue, to perpetuate, V. xiv. 25. 繼自今, on from this time. V. xv. 12: xix. 16, 18, 20, 23.

纁 *heun* hsün — Purple silks. III. i. Pt. i. 52.

纊 *k'wang* k'uang — Fine floss silk. III. i. Pt. i. 60.

續 *suh* hsu. To connect, = to prolong. IV. vii. Pt. ii. 9.

纖 *seen* hsien. Fine chequered silks. III. i. Pt. i. 35, 60.

纘 *tswan* tsuan. To continue. IV. ii. 2: V. xxv. 3.

THE 121st RADICAL. 缶.

缺 *k'eue* ch'üeh. To be deficient, wanting. V. xxv. 6.

THE 122d RADICAL. 网.

罔 *wang*. A negative adverb. It occurs nearly as often as 無 or 不 and its frequent use is characteristic of the Shoo. It is, as nearly as possible, synonymous with 無 in all its usages, = no, not; do not; to be without; and there is not, there was not, &c. Especially it is found before other negatives,—罔不, 罔非, &c., and before 所, 攸 and 或. We have, in IV. iv. 8, a 罔大罔小, corresponding to the 無大無小, which I have called attention to under 無.

罪 *tsuy* tsui. A crime, an offence. II. ii. 12, 20, 21: V. xxvii. 16, 18; *et sæpe*. 罪 alone, II. i. 12; 罪人, V. vi. 14; *et al.*; 有罪, II. iii. 6; *et al.*; and 用罪, IV. vii. Pt. i. 16; all = the criminal or criminals. 罪疾, the pain—punishment—of crime. To treat—deal with—as criminal. IV. iii. 4: vii. Pt. iii. 2: V. i. Pt. i. 5: ix. 16.

置 *che* chih. To place, to set. IV. viii. Pt. i. 4.

罰 *fă* fa. Punishment, generally. II. ii. 12: III. ii. 3: iv. 5: IV. i. 4: V. ix. 3, 8, 11, 13, 16, 21; *et sæpe*. Specifically, the punishment of fine. Thus it is used in V. xxvii. 18, 19, 20; and in p. 17, we have the phrase 五罰, the five fines. We meet often with 天罰 and 天之罰, the punishment appointed by Heaven. *E. g.* V. i. Pt. i. 10; Pt. iii. 3: ii. 6. 王罰, the punishment inflicted by kings. V. xiv. 2. To punish. IV. vii. Pt. ii. 12: V. xv. 18; *et al.*

罹 *le* li. (1) To be sorrowful; to suffer distress from. V. x. 11: IV. iii. 3. (2) To be involved. V. iv. 11.

羆 *pe* pi. (1) A large species of bear. III. i. Pt. i. 69. Used to describe and stimulate soldiers. V. ii. 9: xxiii. 5. (2) Name of an officer at the court of Shun. II. i. 22.

THE 123d RADICAL. 羊.

羊 *yang*. The sheep or goat. V. xii. 5.

羌 *keang* chiang. The name of a pastoral tribe in the north-west, confederate with Chow against Shang. V. ii. 3.

美 *mei*. Admirable, beautiful. To beautify, = to do good service to. IV. viii. Pt. ii. 10. 服美, to wear fine robes. V. xxiii. 10.

羑 *yew* yu. 羑若, to pursue the same course. V. xxiii. 2. But the meaning is uncertain.

羞 *sew* hsiu. (1) To feel ashamed; shame: IV. viii. Pt. ii. 4: V. iii. 8: xxiii. 6. (2) To nourish. IV. vii. Pt. ii. 10: V. x. 7. (3) To bring forward, to advance. This signification assumes various modifications, being here = to cultivate, and there = to employ. IV. vii. Pt. iii. 11: V. iv. 13: x. 7: xix. 5.

羣 *k'eun* ch'ün. A flock or herd; a company. It is used to denote all of a class. Alone it = companies. V. x. 14. 羣庶 = herds of creatures. V. x. 11. We have 羣后, II. i. 9: *et sæpe*; 羣牧, II. i. 7; 羣神, II. i. 6: 羣臣, IV. viii. Pt. i. 1; 羣弟, V. vi. 12; 羣叔, xvii. 1: 羣辟, xx. 1: 羣公, xxiii. 7: 羣僕, xxvi. 4; 羣言, xxx. 1.

義 *e* i. (1) To be righteous; righteous; righteousness, what is right. II. iii. 3: IV. ii. 8: v. Pt. i. 9: ix. 3: V. i. Pt. i. 8: iii. 9: iv. 14: ix. 13, 17; *et al.* 不義惟王, deemed it not righteous to be king. V xv. 6. Righteous men. V. ix. 15. 鴟義 owl-like ways. V. xxvii. 2. (2) 義和, the designation of prince Wăn. xxviii. 1, 3, 4.

羲 *he* hsi. The name of one of the families, which had the care of astronomy, &c., in Yaou's time, and subsequently. I. 3, 4, 5, 8: III. iv. 1, 4.

羹 *kăng* kêng. Soup. IV. viii. Pt. iii. 2.

THE 124th RADICAL. 羽.

羽 *yu* yü. (1) Feathers. II. ii. 21: III. i. Pt. i. 44, 52. (2) The name of a mountain in the east, where Shun confined K'wăn. II. i. 12. It is queried whether this was the

same mountain mentioned in III. Pt. i. 30, 35.

羿 *e* i — A famous archer of antiquity, the prince of K'eung, and opponent of T'ae-k'ang. III. iii. 2.

習 *seih* hsi — (1) To practise; practice. IV. v. Pt. i. 9. (2) To repeat; repeatedly. II. ii. 18: V. vi. 9. Observe 庶習逸德之人, V. xix. 5.

翕 *heih* hei — Altogether. 翕受, to receive all. II. iii. 4.

翟 *teih* ti — A long-tailed pheasant. Probably = the feathers of this bird. III. i. Pt. i. 35.

翼 *yih* yi — (1) Wings. 翼室, a wing apartment. V. xxii. 11. To act as wings to,—to assist. II. ii. 1: iv. 4: V. xxii. 10: xxv. 3. (2) 翼日, next day. V. iii. 1: vi. 11: vii. 5: xii. 4, 5. (3) To be reverent,—in the phrase 考翼. V. vii. 7, 11.

THE 125TH RADICAL. 老.

老 *laou* lao — Old. the old. IV. vii. Pt. i. 15: V. i. Pt. ii. 3 (犂老).

考 *k'aou* k'ao — (1) A deceased father. II. i. 13: V. i. Pt. i. 5, 10: III. 5; *et al.* But we find it also, where the father or fathers must be living. V. ix. 16: x. 6; and perhaps in other passages. 祖考, grandfather and father; progenitors generally. II. iv. 9: V. x. 5: xxv. 3, 7. (2) Longevity. V. iv. 39: xiii. 27 (*n. b.* 引考). (3) To examine. II. i. 3: V. vii. 7, 8, 10, 12. (4) To complete. V. xiii. 24.

耄 *maou* mao — 90 years old. 耄期. between 90 and 100. II. ii. 9. But it is used in connection with 百年 or 100 years. V. xxvii. 1. Old venerable men. IV. xi. 3.

耆 *k'e* ch'i — Old: the aged. IV. iv. 7: V. xxviii. 2 (耆壽).

者 *chay* chê — (1) He or they who,—at the end of a phrase or clause, which contains a predicate to the who. III. iii. 5: iv. 4: IV. ii. 8. (2) After a numeral. 五者, these five. V. iv. 32.

耇 *kow* kou — Old. IV. xi. 5: V. ix. 5: x. 7: xii. 12 (耇壽). 耇造德, benefits from age and experience. V. xvi. 16.

THE 126TH RADICAL. 而.

而 *urh* — (1) And, and then; and yet, sometimes = but. II. i. 12, 16, 24: iii. 2, 3: iv. 6, 8: IV. i. 2: vii. Pt. i. 9, 12: V. i. Pt. ii. 1: iii. 8, 9: iv. 12: vi. 19: xxi. 7: xxii. 25: xxx. 7. (2) = they; their. V. iv. 11, 13, 19. The meaning here, however, is uncertain. It will be seen that 而 is comparatively infrequent in the Shoo.

THE 128TH RADICAL. 耳.

耳 *urh* — (1) The ears. V. v. 5. 耳目, eyes and ears, is spoken of ministers as being such to their sovereign. II. iv. 4: and perhaps V. xxvi. 7. (2) 熊耳, the name of a mountain. See 熊.

耽 *tan* — 耽樂, excessive pleasure. V. xv. 7. To be addicted to pleasure, xv. 13.

耿 *kăng* kêng — Bright. V. xix. 4, 22.

聒 *kwŏ* kuo — 聒聒, to keep clamouring. IV. vii. Pt. i. 7.

聖 *shing* shêng — To be sage; sage, sagely. IV. iv. 3, 7, 8: viii. Pt. i. 11: V. viii. 2: xxi. 2: xxx. 6, 7. The sage, a sage,—with particular reference. II. ii. 4: IV. iv. 2: IV. viii. Pt. ii. 3; Pt. iii. 9: V. xxi. 4. Sageness. V. iv. 6, 34. 自聖, to think himself sage. V. xvii. 7.——聖 has not yet in the Shoo assumed its technical meaning of a sage, sage, as the highest type of humanity and a particular order of men. In V. xviii. 17. it can mean nothing more than *the wise.*

聞 *wăn* wên — To hear; to hear of. II. i. 12: II. iv. 4: III. iv. 5 (聞知, also in xv. 3): IV. i. 2: ii. 8: vii. Pt. ii. 4 (*n. b.*): viii. Pt. ii. 12 (foll. by 于): V. i. Pt. ii. 3: iv. 3: ix. 5: xiv. 5. (念聞); *et sæpe.* To be heard. II. i. 1: IV. ii. 4 (聽聞): V. ix. 21: xxviii. 1. To be smelt. V. x. 11: xxvii. 4.

聞 *wăn* wên — 3d tone. Reputation, fame. V. viii. 3: xxiv. 4. Some other passages, V. ix. 4: xvi. 14, are also marked, in many editions of the Shoo. in this tone, but they are simply passives. If they should be marked, the passages indicated above as having the passive meaning should also be so.

聰 *ts'ung* — To be acute of hearing. IV. v. Pt. ii. 7. = distinctness. V. iv. 6. = acutely. V. x. 5. 達四聰 = to hear with the ears of all. II. i. 15. It is generally found in combination with 明, which phrase = to hear and see, in II. iii. 7; = to be intelligent, in V. xvii. 7: xxvi. 2; = the intelligent, in IV. ii. 2: V. i. Pt. 3.

聲 *shing* shêng — (1) The notes in music. II. i. 24. 五聲, the five notes. II. iv. 4. (2) Music,—meaning dissolute music, in the phrase 聲色, IV. ii. 5. (3) Fame III. i. Pt. ii. 23: V. xxiv. 7.

職 *chih* — (1) Office, the duties of office. III. iv. 1 : V. xx. 13. (2) To preside over, to secure a certain effect. V. xxx. 6.

聽 *t'ing* — To hear, to listen to. II. ii. 16, 20 : iv. 1 : V. i. Pt. i. 2 ; Pt. ii. 2, 7 : iv. 6 (= hearing) ; *et sæpe*. Often the idea of obedience enters into the term. *E. g.* IV. iv. 1 : V. ix. 24 : xv. 15, 18. 聽罪, to acknowledge one's offences. IV. ix. 4. To be listened to. IV. ii. 4 ; *et al.* 高乃聽, think highly of what you have heard. V. ix. 23.

THE 129TH RADICAL. 聿.

聿 *yuh* yü — Then, thereon. IV. iii. 4.

肄 *e* i — To practise. 肄肄 = with earnest practice or submission. V. xxii. 5.

肅 *suh* su — To be grave ; to venerate. 祗肅, IV. v. P. i. 2. Gravity. V. iv. 6. 34. Gravely. V. viii. 3. So, probably, in the difficult phrase 肅將, V. i. Pt. i. 5 : xiii. 21.

肆 *sze* szû — (1) An introductory particle or conjunction. It most commonly = therefore. *E. g.* II. ii. 20 : IV. iii. 4 : v. Pt. i. 2 : V. i. Pt. i. 6 ; Pt. iii. 4 ; *et sæpe.* Other meanings suit better, however, in many cases, as thereafter, thereon. in II. i. 6, 8 ; but, in IV. vii. Pt. iii. 4. 7 ; *et al.* ; now, in V. xi. 7 : xii. 20 : xiii. 3 ; *et al.* It occurs twice in V. xi. 2, one of the instances being hardly explicable. In xiv. 20, 予惟率肆矜爾, 肆 is always read along with 率, but a new meaning must then be coined to suit the case. We should put a comma at 率, and read 肆 with 矜 ; but I believe the text to be corrupt. (2) To let go. 肆赦, II. i. 11. (3) To be at ease, to take heart. V. vii. 13. (4) To be reckless. V. i. Pt. iii. 3. (5) To set forth, to offer. 肆祀, V. ii. 6. (6) Greatly, V. xvi. 17, 19.

肇 *chaou* chao — (1) To institute. II. i. 10. To lay the foundations of. V. iii. 5 : x. 2. Obs. 肇位, to come to the throne, to begin a reign. III. iv. 1. Before other verbs, it = to begin. IV. iv. 5 : V. ix. 4 : ? xxviii. 3.   = from the first, IV. ii. 4 ; at first, V. xiii. 5. (2) To be earnest or diligent. V. x. 6 ; ? xxviii. 3.

THE 130TH RADICAL. 肉.

肖 *heaou* hsiao — To be like, to resemble. IV. viii. Pt. iii. 3.

肜 *yung* — The name of a supplementary sacrifice, offered the day after the regular sacrifice. IV. ix. 1.—This meaning is erroneously introduced in p. 674, under the character 彤.

股 *koo* ku — The thigh, the upper part of the leg. We find it always in connection with 肱. IV. viii. Pt. iii. 9 : V. x. 6. The phrase is used metaphorically of ministers. II. iv. 4, 11 : V. xxv. 3.

肩 *keen* chien — The shoulders.   = to employ, to sustain IV. vii. Pt. iii. 10.   = to maintain, in p. 13.

肱 *kwang* kuang — The upper arm. See 股.

肯 *kăng* kêng — To be willing. V. vii. 11 : xviii. 4.

育 *yuh* yü — To nourish, to keep. V. v. 8. 遺育, to leave those who may be brought up. IV. vii. Pt. ii. 16. Here it = children.

胄 *chow* — 胄子, sons. II. i. 24.—Of the same sound as this character, and hardly distinguishable from it in form, is 冑, a helmet, which is found in the phrase 甲冑, in IV. viii. Pt. ii. 4 : V. xxix. 2. It belongs to the 13th Radical 冂, and the character should have been entered on p. 655.

背 *p'ei* — To turn the back on, to disregard or disobey. IV. v. Pt. ii. 3.

胡 *hoo* hu — (1) What. IV. v. Pt. iii. 8. (2) The name of a nephew of the duke of Chow, prince Chung of Ts'ae. V. xvii. 2, 8.

胤 *yin* — (1) To inherit.   = heirs. IV. ix. 5. 胤子, heir-son. I. 9. To follow after. V. xiii. 2. (2) The name of a state. III. iv. 1 : V. xxii. 19.

胥 *seu* hsü — (1) Mutually, together. IV. vii. Pt. i. 2, 12, 14 ; Pt. ii. 3, 6, 15 : V. vii. 13 : xviii. 7 : xxiii. 6 : xxvii. 4, 20. 胥 is thus synonymous with 相, though its construction is in most cases more difficult. We find it used in the same way as 相, when one of the parties whose action is intended is not directly expressed :—as in IV. v. Pt. ii. 2 : V. xi. 3 : xv. 14. (2) Employés,—certain officers who are thus denominated. V. xviii. 25.

能 *năng* nêng — To be able, can. It is used everywhere before verbs like our auxiliary. In one case we find the idiomatic use of 而 between it and the verb,—V. xxii. 25.

As an active verb,—to cultivate the ability of, to help. V. xvi. 3 : xxii. 8 : xxviii. 4. To be able to manage, *to can*. V. ix. 18 : xvi. 23. Ability. II. ii. 14 : IV. viii. Pt. ii. 7: V. iv. 13 (obs. 有能). = men of ability. IV. viii. Pt. ii. 5 : V. iii. 9 : xx. 20.

脅 *hëĕ* hsieh — To be pressed, forced. III. iv. 6. To force with. V. i. Pt. ii. 3.

脛 *hing* hsing — The leg-bone. V. i. Pt. iii. 3.

脞 *ts'o* — To cut up meat small. 叢脞 seems to mean a collection of things small and trifling, = vexatious. II. iv. 11.

腆 *t'ëen* t'ien — (1) To be prosperous. V. vii. 4. (2) To make strong,—spoken of spirits. V. x. 6. (3) To go to excess,—foll. by 于. x. 8. 11.

腎 *shin* shên — The kidneys. IV. vii. Pt. iii. 3 (*n. b.*)

腥 *sing* hsing — Rank odour. V. x. 11 : xxvii. 4.

腸 *ch'ang* — The bowels. IV. vii. Pt. iii. 3.

腹 *fuh* fu — The belly. IV. vii. Pt. iii. 3.

膂 *leu* lü — The back-bone. V. xxv. 3.

膚 *foo* fu — The skin. = shallow—skin-deep—speeches. IV. vii. Pt. i. 7. But the meaning here may be different, and = puncturing, irritating, speeches. Compare. Ana. XII. vi.

膺 *ying* — = to receive. V. iii. 5 : xxi. 14 : xxiv. 13.

THE 131st RADICAL. 臣.

臣 *ch'in* ch'ên — A minister, the correlate of 君. *Passim.* We have 臣人, III. iv. 2: V. xxi. 6; and 臣下, V. i. Pt. ii. 3, both denoting ministers. But 臣庶, II. ii. 11, =ministers and multitudes. Ministry, the duties of being minister. II. ii. 2. To act the part of ministers to,—to serve. V. iv. 21 (*n. b.*), 22 : xviii. 24.——臣 is generally to be taken of the great ministers of a government; when it is otherwise, this is indicated. 臣僕 is spoken of himself by a great minister, IV. xi. 8; but 僕臣, V. xxvi. 6 (comp. pp. 2, 4) is different. 小臣, V. ix. 17, 18, means petty officers, but in 予小臣, V. xii. 24, the phrase is merely used in the self-depreciating style of conversation. 臣妾, V. xxix. 4, = camp-followers, male and female. 虎臣, the master of the guards. V. xxii. 3. 表臣, ministers away from court. V. xix. 9.

臧 *tsang* — To be good, admirable. V. x. 5 : xxvi. 2. Good condition, = prosperity. IV. vii. Pt. i. 16. To approve, declare to be good. IV. ii. 3. 臧厥臧, to show approval of what is good, V. xxiv. 4.

臨 *lin* — To present one's-self to, and deal with, in the character of the sovereign. II. ii. 12 : III. iii. 5 ; V. xxii. 24. It is spoken of the sun, as seeing and visiting all with his light. 日之照臨, V. i. Pt. iii. 5.

THE 132d RADICAL. 自.

自 *tsze* tzû — (1) As a preposition, from,—used with reference to time, place, and person. *Passim.* = according as. II. iii. 7 : V. i. Pt. ii. 7 ; *et al.* (2) Self, of all persons, —myself, yourself, himself. Of one's-self. V. ix. 8 ; *et al.* The meaning sometimes approaches to—then, as *a matter of course. E. g.* V. x. 6, 7 : xxx. 2. Its most frequent use in this signification is as joined to verbs in a reflex sense. We have 自賢, to count one's-self possessed of talents and worth; 自滿假; 自靖; 自絕; 自庸; 自臭; 自酒; 自鞠 自苦, 自安, 自廣, 自底, 自覆, 自抑畏, 自度, 自疾, 自恤, 自聖, 自亂, (=治.)

臬 *neë* nieh — Laws V. ix. 11, 13. 克臬, to be able to observe the laws. V. xviii. 25.

臭 *ch'ow* ch'ou — A fetid odour. Used as a verb, = to make one's-self abominable, to ruin. IV. vii. Pt. ii. 6, 8.

臯 *kaou* kao, — 臯陶, Shun's minister of Crime. II. i. 17, 20 : ii. 10, 11, 12 : iii. 1, 2, 3, 8 : iv. 1, 8, 11. The dict. gives 皐, from 白, as the more correct form of the character.

THE 133d RADICAL. 至.

至 *che* chih — (1) To come, to arrive. V. xvi. 20. It is everywhere followed by 于, and 至于 = to come to, to reach to. See everywhere in the 'Tribute of Yu,' *et al.* Generally the point of departure is indicated ; but sometimes it is not, and has

to be gathered from the context. *E. g.* V. x. 8: xi. 3, 6: xv. 5: xviii. 7, 12, 23. (2) The most, perfect, entire,—that which has reached the utmost degree. II. ii. 21: V. xxi. 3. 底至, to push to the utmost extent. V. xxiii. 5.

致 *che* chih — To carry out fully. IV. i. 4: V. xiv. 2, 21, 24: xviii. 29. It is thus used for the most part with reference to the infliction of punishment. Before verbs it indicates the doing to the utmost what the verb intimates. IV. vii. Pt. i. 17: V. x. 6. 致辟 = to put to death. V. xvii. 1; but 致罰, V. xiv. 5, = extreme punishment. 德之致, the things produced by virtue. V. v. 3. In I. 5, 致 is understood to mean the extreme limit of the sun's shadow.

臺 *t'ae* t'ai — Towers. V. i. Pt. i. 5. 鹿臺, the Stag tower, a structure of the tyrant Show. V. iii. 9.

臻 *tsin* chin — To arrive, to come on. V. xxii. 4.

THE 134TH RADICAL. 白.

與 *yu* yü — (1) With, along with. II. ii. 19: IV. v. Pt. iii. 2: V. viii. 1. *And* sometimes answers better in translation than *with*. V. vi. 8, 16, 17. The with is sometimes nearly = for. II. ii. 17: IV. vi. 1. For, on behalf of. IV. iii. 4. (2) To give to. V. ix. 16. So, in IV. vii. Pt. ii. 12, which is peculiar. To grant, or concede to. III. iv. 6: IV. iv. 5 *(n. b.)* (3) Than, forming a comparative with 寧. II. ii. 12. (4) ? = 而. IV. v. Pt. i. 9.

與 *yu* yü — 3d tone. To be present at, to share in. IV. vii. Pt. i. 14.

與 *yu* yü — 1st tone. 伯與, an officer at the court of Shun. II. i. 21.

興 *hing* hsing — To arise, rise or get up,—with varied application, = to get better, to rise from bed, &c. IV. xi. 2, 8: V. iv. 3: xxii. 7, 25: xxvi. 1: xxix. 1. In xxvii. 4, the meaning of 興 is no more than *thereon*. To rise, = to flourish. IV. v. Pt. iii. 2: V. xiv. 25. To make to rise or prosper. V. vii. 9. Obs. 有廢有興, V. xxi. 5. To give rise to, to originate. II. ii. 17: iv. 11: V. xi. 4.

舉 *keu* chü — To lift up, = to advance to office. II. iv. 7: V. xx. 20.

舊 *kew* chiû — What is old; old. IV. ii. 2, 6: V. Pt. iii. 9: vii. Pt. i. 5, 13: V. xvii. 6: xxv. 3, 7. 舊人 = men of old families, in IV. vii. Pt. i. 7; but = the old ministers, in V. viii. 10. 舊 alone = the old course, in V. iii. 8. It is often abverbial, = of old, at first. III. iv. 6: IV. viii. Pt. ii. 1: xi. 5, 8: V. viii. 3: xv. 5, 6. = for long. V. xxiv. 10.

THE 135TH RADICAL. 舌.

舍 *shay* shê — (1) To neglect, to abandon. II. ii. 3 (舍已, to give up one's own views and wishes): IV. i. 2. (2) To let loose, —spoken of cattle. V. xxix. 3.

舒 *shoo* shu — To deal gently or kindly with. V xviii. 5 (foll. by 于).

THE 136TH RADICAL. 舛.

舜 *shun* — The ancient emperor, so denominated. 虞舜, I. 12. 帝舜, II. i. 1, 3, 14, 17, 18: IV. viii. Pt. iii. 10.

舞 *woo* wu — To make postures. Spoken of birds and beasts = to gambol in a regular way. II. i. 24: iv. 10. = to dance. II. ii. 21: IV. iv. 7. 舞衣, dancing habits. V. xxii. 19.

THE 137TH RADICAL. 舟.

舟 *chow* chou — A boat. II. iv. 8: IV. vii. Pt. ii. 6: viii. Pt. i. 6.

THE 138TH RADICAL. 艮.

良 *leang* liang — To be good; good; the good. II. iv. 11: IV. ii. 7: viii. Pt. i. 2; Pt. iii. 9: V. i. Pt. i. 5; Pt. iii. 6: xxi. 13: xxvi. 3. Excellent, skilful. IV. Pt. ii. 12: V. xxi. 6. 元良, greatly good. IV. v. Pt. iii. 8: V. i. Pt. ii. 5. = goodness. V. xxv. 2.

艱 *këen* chien — To be difficult or toilsome; difficulty, hardships. IV. iv. 5: v. Pt. iii. 1; Pt. ii. 13: V. vii. 3, 7, 8, 11: xvi. 17: xxiv. 10: xxv. 5: xxviii. 3: xxx. 3. 艱難, painful toil. V. xv. 2, 3, 7: xxii. 7. 艱食, food of toil,—that procured by agriculture. II. iv. 1. To realize the difficulty or pain of. II. ii. 2: V. xxi. 5.

THE 139TH RADICAL. 色.

色 *sih* sê — (1) The countenance, the looks; the deportment. II. iii. 2: V. xxiv. 5: xxvi. 5. Observe 而康而色. V. iv. 11. (2) Colours, III. i. Pt. i. 35. 五色, the five colours. II. iv. 4. (3)

Licentious pleasure. III. iii. 6 : IV. ii. 5 (聲色): iv. 7 : V. i. Pt. i. 5.

THE 140TH RADICAL. 艸.

芮 *juy* jui. The name of a principality, the chief of which was minister of Instruction to king Ching. V. xxii. 3 : xxiii. 2.

芻 *ts'oo* ch'u. Grass. 芻茭 = forage. V. xxix. 5.

苗 *mëaou* miao. (1) Growing grain. IV. ii. 4. (2) 三苗, the name of the original seat of the Meaou, a tribe which occasioned much trouble in the times of Yaou, Shun, and Yu. They are called 三苗, 苗 and 苗民. II. i. 19, 27 : ii. 20, 21 : iii. 2 : iv. 8 : III. i. Pt. i. 78 : V. xxvii. 3, 5, 7, 12.

若 *jŏ* jo. (1) To be as; as, as if; if. I. 1, 9, 10 : II. i. 1, 21, 22 : ii. 1, 19, 21 : iii. 1 : iv. 6, 8 ; *et passim*. From *to be as* comes the signification of—to conform to, to follow, to act in accordance with. We have other verbs associated with 若 in this usage ; 一欽若, I. 3 ; *et al.* ; 奉若, IV. ii. 2 ; *et al.* ; 祗若, IV. viii. Pt. i. 11 ; 嗣若, V. xii. 18. To cause to conform to. IV. iii. 2. To be as should be, in accordance with the natural condition. IV. iv. 2 ; *et al.* To be regulated gently. V. xii. 21. When, in the case that. IV. vii. Pt. i. 9 ; Pt. ii. 5 ; *et al.* 若 occurs before phrases, and adverbs of time, when we cannot translate it. V. vii. 4 : xii. 4 : xx. 2 : xxvii. 2. To approve. V. x. 7 : xv. 13 ; *et al.* Observe especially 若否, in IV. vii. Pt. iii. 11. Such as,—in enumerations of famous men, but not always. V. xvi. 7, 12 : xxviii 3 (若汝). In the frequently recurring phrases 若時, 若茲, 若是, the 若 simply = as. Comp. 若之何, IV. xi. 3 ; and 若勤哉, V. vii. 10. Thus, nearly to this effect,—in the formulas 王 or 公若曰, IV. vii. Pt. i. 6 : xi. 1, 4 : V. iii. 5 ; *et sæpe*. After adjectives = our like or ly. V. iv. 34.—Observe 旅王若公, V. xii. 8 ; 越若來, V. xii. 2 : 厥若, V. xix. 16 : xxiii. 6 ; 時若, xx. 4 ; 美若, xxiii. 2.

苦 *k'oo* k'u. Bitter. V. iv. 5. To embitter. 自苦, IV. vii. Pt. ii. 6.

茅 *maou* mao. 菁茅, a kind of three-ribbed rush, used in straining the spirits for the imperial sacrifices. III. i. 52.

茭 *keaou* chiao. Dried grass. 茭芻, forage. V. xxix. 5.

茨 *tsze* tzŭ. To thatch. V. xi. 4.

茲 *tsze* tzŭ. This, these. *Passim*. It stands sometimes, especially at the beginning of clauses, with adverbial force, and = here; now; thus; therefore. *E. g.* IV. ii. 2 : vii. Pt. i. 3, 14 ; Pt. ii. 14 : V. vii. 2 : x. 7 : xvi. 9, 13 : xix. 19 : xxii. 4.

荊 *king* ching. (1) 荊州, one of Yu's nine provinces. (2) There are two mountains called King, mentioned in the Shoo;—the southern King, one of the boundaries of King-chow, III. i. Pt. i. 46, 54 ; Pt. ii. 3 ; and the northern, in Yung-chow, Pt. i. 76 ; Pt. ii. 1.

草 *ts'aou* ts'ao. Grass —vegetation generally, distinct from trees. II. i. 22 : III. i. Pt. i. 17, 23, 42 : IV. iii. 5 : V. iv. 32 (庶草) : xxi. 4. 草竊, to steal among the grass, probably = to commit highway robbery. IV. xi. 3.

荒 *hwang* huang. (1) Uncultivated, overgrown with grass and weeds. 荒野, IV. viii. i. Pt. iii. 1. So 荒 alone, in xi. 3, = the wilds. (2) The name of the last of Yu's domains. III. i. Pt. ii. 22. (3) After nouns, it = to be wildly addicted to. We have 酒荒, III. iv. 1 ; 色荒, 禽荒, iii. 6. Perhaps it may be construed in these cases as a noun. (4) As a verb,—to neglect, IV. vii. Pt. i. 8 ; to waste, to ruin. IV. xi. 4 : V. xx. 16. (5) Used adverbially,—wildly ; neglectfully. III. iii. 8 : IV. vii. Pt. ii. 2 : V. i. Pt. iii. 2 : x. 11 : xv. 4, 5 : xviii. 4. Greatly. II. iv. 8 : V. xxvii. 1.

荼 *t'oo* tu. A bitter herb. Used metaphorically, as we use wormwood. IV. iii. 3.

莅 *le* li. Nearly synonymous with 臨. = to manage, the management of. V. xx. 16.

莠 *yew* yu. A useless plant, resembling growing corn in the stalk and leaf. IV. ii. 4.

莫 *mŏ* mo. Not ; not to be ; do not. II. ii. 24 : IV. iv. 2 (莫不) : II. 8 (莫已若者) : V. xxi. 5.

萊 *lae* lai. Probably the name of a mountain in the present Tăng-chow, Shan-tung. 萊夷, III. i. Pt. i. 26.

菁 *tsing* ching. 菁茅, see 茅.

菑 *tszĕ* tzŭ. To turn up the ground,—take the first steps in cultivating a field. V. vii. 11 : xi. 4.

菏 *ko*. The name of a marsh. III. i. Pt. i. 57 ; Pt. ii. 10.

華 *hwa* hua. 1st tone. Variegated, of different colours. V. xxii. 16. 華蟲, the variegated bird,—the emblematic pheasant embroidered on the upper robe of the emperor. II. iv. 4. 華夏, flowery and great, a name of the empire. V. iii. 6. 重華, perhaps the name of Shun. II. i. 1.

華 *hwa* hua. 3d tone. The name of a mountain ;—the western mountain of Shun's progresses. III. i. Pt. i. 62 ; Pt. iv. ii. 3 (called 太華), 7 : V. iii. 2.

萃 *ts'uy* ts'ui. To collect, to be assembled. V. iii. 6 (observe the construction, which is intricate).

萬 *wan*. Ten thousand, a myriad, myriads. It is used generally in a vague manner, and = all of what is spoken of. We have 萬姓, the myriad surnames, = the people, III. iii. 9 : IV. vi. 9 : V. i. Pt. i. 5 : iii. 8 : xix. 5 ; 萬邦, the myriad countries, = the empire, I. 3 : II. ii. 3 : V. xxvi. 2 ; *et sæpe* ; 萬事, all matters, II. iv. 11 ; 萬幾, II. iii. 5 ; 萬世, myriad ages, for ever, and 萬年, II. ii. 8 : IV. v. Pt. i. 7 ; Pt. ii. 2 : V. xiii. 4, 27, 28 ; *et al.* ; 萬民, IV. vii. Pt. ii. 12 ; Pt. iii. 5 ; *et al.* ; 萬夫 seems to = the myriad heads of families, another name for the people, in IV. vi. 10 ; 萬方, the myriad regions, IV. ii. 2, 8 : iii. 1, 2, 3, 8 : *et sæpe* ; 萬物, all things, V. i. Pt. i. 3 ; 萬國 occurs only once,—in V. xx. 3.

落 *lŏ* lo. In the phrase 殂落, to decease. II. i. 13.

葛 *kŏ* ko. The name of a State, not far from the original seat of T'ang, who punished its chief. V. ii. 6.

董 *tung*. To correct. II. ii. 7. Before another verb, = strictly. V. xx. 1.

蒙 *mung* mêng. (1) Young, youthful. 蒙士, IV. iv. 7. (2) Stupidity. IV. iv. 34. Cloudiness. IV. iv. 29. (3) Two mountains were thus named,—one in Ts'en-chow, III. i. Pt. i. 30 ; the other in Lëang-chow, p. 65.

蒼 *ts'ang*. Grass-green. 蒼生, II. iv 7.

蓄 *ch'uh* ch'u. To accumulate. V. xx. 16.

蓋 *kae* kai. To cover. V. xvii. 3. To be covered, = to be disregarded. V. xxvii. 6.

蔑 *meĕ* mieh. Not, to be without. V. xvi. 13.

蔡 *ts'ae* ts'ai. (1) Criminals undergoing a lesser banishment. III. i. Pt. ii. 21. It is queried whether we should not read the character *shā* in this meaning. (2) The name of a mountain, which is not well ascertained. III. i. Pt. i. 65. (3) The name of the appanage, in the present Ho-nan, of Too, known as 蔡叔, a younger brother of the duke of Chow. V. xvii. 1. His son is 蔡仲,—in the same par.

蔽 *pe* pi. (1) To determine, decide firmly ; to be determined. II. ii. 18 : V. ix. 12. (obs. 不蔽), 13, 22. (2) To conceal. IV. iii. 8.

蕃 *fan*. (1) To be luxuriant. 蕃廡, V. iv. 32. (2) *I. q.* 藩, to be a fence or bulwark to. V. viii. 4 : xvii. 6.

蕩 *t'ang*. (1) 蕩蕩, vast. I. 11. = broad and long. V. iv. 14. (2) To be scattered. 蕩析, IV. vii. Pt. iii. 5. (3) To be dissolute. V. xxiv. 9.

薄 *pŏ* po. (1) To reach to, extend over. II. iv. 8. (2) To press on, = to deal sternly with. V. x. 13.——Ought we not to read the character in the first of these meanings—*p'ŏ* ?

藏 *ts'ang*. To be hidden, kept in obscurity. V. xii. 10.

藝 *e* i. (1) An art, arts. V. vi. 6. 藝事, III. iv. 3. 藝人, in V. xix. 9, are certain officers so denominated. (2) *I. q.* 蓺, to cultivate, to bring under cultivation. III. i. Pt. i. 30, 63 : V. x. 1.

藥 *yŏ* yo. Medicine. IV. viii. Pt. i. 8.

藪 *sow* sou. A large jungly marsh, to which beasts will resort. V. iii. 6.

藻 *tsaou* tsao. A kind of water-plant,—duckweed, one of the emblematic figures on the lower sacrificial robe of the emperor. II. iv. 4.

蘇 *soo* su. (1) To revive. IV. ii. 6. (2) Apparently the name of a principality or State. V. xix. 24.

蘉 *mang*. To exert one's-self. V. xiii. 13.

THE 141st RADICAL. 虍.

虎 *hoo* hu — A tiger, tigers. V. ii. 9 (comp. for soldiers): xxv. ii. (2) 虎賁, life-guards. V. xxii. 11. The officer commanding them is called 虎臣, in p. 3. He and other officers under him are called 虎賁, in xix. 1, 8. (3) The name of an officer in the court of Shun. II. i. 22.

虐 *nëŏ* yao — To oppress, tyrannize over. II. 1, 24: ii. 3: IV. vi. 3; *et sæpe*. Foll. by 于, in V. ii. 6: xviii. 6. Oppressive, dangerous,—used of sickness. V. vi. 5. Oppression; sometimes = oppressors. II. iv. 8: IV. iii. 3: iv. 3: V. i. Pt. i. 5: *et sæpe*. = calamities. IV. vii. Pt. ii. 4. Observe 五虐之刑, V. xxvii. 3.

虔 *k'ëen* ch'ien — To kill, = oppressors. V. xxvii. 2.

虛 *heu* hsü — The name of a star. I. 6.

虞 *yu* yü — (1) To consider, think about. V. x. 3: xxi. 5. 無虞, nothing to think about, a time of freedom from all anxiety. II. ii. 6: V. xxiv. 3. (2) A forester, the designation of the warden of woods and forests under Shun. II. i. 22. = a forester, generally. IV. v. Pt. i. 7. (3) The name of the principality which had belonged to the family of Shun, who is thence called 虞舜, I. 12; and 虞 alone, V. xx. 3. Obs. 虞賓, II. iv. 9.

號 *haou* hao — 1st tone. To cry out. 號泣, II. ii. 21.

號 *haou* hao — A warning order or command. V. xxvi. 2.

虢 *kih* ko — Name of the appanage of a younger brother of king Wăn, called 虢叔, V. xvi. 12.

虧 *k'wei* k'uei — To be wanting. V. v. 9.—— The dictionary gives this character under 虍,—but incorrectly. In the 說文 we find it under 亏, the appearance of the breath slowly ascending and stopped. 雐 is the phonetic element in the character, and 亏 the ideographic; and it ought to have its place in the dict. under the latter. But 亏 is no longer used for lexical purposes, being thrown out to reduce the number of radicals (as they are termed) as much as possible. This practice has given rise to not a few anomalies in the arrangement of characters.

THE 142d RADICAL. 虫.

虺 *hwuy* hui — 仲虺, one of the principal ministers of T'ang. IV. ii. 2.

蚩 *ch'e* ch'i — 蚩尤 appears in V. xxvii. 2, as the first troubler of the empire, a wicked and seditious prince of the most ancient times.

蜀 *shuh* shu — A tribe, whose seat was in the pres. dep. of Shing-too, Sze-ch'uen, confederate with Chow against Shang. V. ii. 3.

蟲 *ch'ung* — An insect;—but used for animals generally. 華蟲, the emblematic pheasant depicted on the emperor's robe. II. iv. 6.

蟻 *e* i — An ant. = ant-coloured. V. xxii. 22.

蠙 *pin* — 蠙珠, pearls. III. i. Pt. i. 35.—The dict. says that this character is 'the name of a kind of pearl.' This is a mistake, I apprehend. It should rather be taken as the *oyster*, in which pearls are found.

蠡 *le* li — 彭蠡, the name of a lake, the modern Po-yang. III. i. Pt. i. 38.

蠢 *ch'un* — Insects moving about.—Used for to be stupid, II. ii. 20; and for stupid, senseless, agitation. V. vii. 3, 5, 8.

蠲 *keuen* chüan — To be clean or pure. V. xviii. 16. To make clean, to cleanse. x. 16. To hold to be clean or guiltless. xxvii. 12.

蠻 *man* — The wild tribes of the south. But we find it used, where it must mean such wild tribes generally. III. i. Pt. ii. 22. As distinct from the tribes of other quarters, they are spoken of as the 八蠻, V. v. 1. We have 蠻夷, in II. i. 16, 20; and 蠻貊, in V. iii. 6.

蠶 *ts'an* — The silk worm. = to be made fit for silkworms. III. i. Pt. i. 16.

THE 143d RADICAL. 血.

血 *heuĕ* hsieh — Blood. V. iii. 9.

衋 *heih* ? hsi — To be pained, to feel the pain of. V. x. 11.

THE 144th RADICAL. 行.

行 *hing* hsing — (1) To go, to travel over. V. xix. 22. To make to go. II. iv. 8. Used of the course of the sun and moon. V. iv. 38. 行遯, to go away and escape. IV. xi.

9. (2) To do; to carry—be carried—into practice; to execute; practice, execution. II. iii. 8: IV. i. 1: v. Pt. i. 7: viii. Pt. ii. 12, 13: Pt. ii. 3, 5: V. i. Pt. i. 5; Pt. iii. 3: ii. 7: iv. 16: ix. 21: xxv. 6. 不行 = obsolete laws. V. xxvii. 18. (3) 五行, the five elements. III. ii. 3: V. iv. 3, 4, 5.

行 *hing* hsing 3d tone. Actions, conduct. II. i. 25: iii. 3: III. i. Pt. ii. 17: V. iv. 13: v. 9 (細行): x. 3 (酒惟行): xvii. 2: xix. 2.

行 *hăng* hêng 太行, the name of a mountain. III. i. Pt. ii. 1.

衍 *yen* = to push out, to infer. V. iv. 23.

衡 *hăng* hêng (1) The beam of a balance, or steelyard. II. i. 8. 玉衡, the gem-adorned transverse, a part, apparently, of an astronomical instrument used by Shun. II. i. 5. To weigh, to adjust. V. xiii. 16. (2) 阿衡, the name, or a title, of T'ang's minister, E Yin. IV. v. Pt. i. 1; Pt. iii. 10. He is also called 保衡, V. xvi. 7. (3) The name of a mountain, the southern boundary of King-chow. III. i. Pt. i. 46; Pt. ii. 4. It is the southern mountain of Shun's progresses. II. i. 8. (4) 衡漳, the name of a river, an affluent of the Ho. III. i. Pt. i. 6.

衞 *wei* (1) To defend. = defence. III. i. Pt. ii. 20. 臣衞, we, defenders of the throne. V. xxiii. 1. (2) Name of the 5th of the domains of Chow. V. iii. 3: ix. 1: x. 10, 13: xxiii. 4. (3) Name of a principality which occupied part of the pres. provinces of Chih-le and Ho-nan. V. xxii. 3. (4) The name of a river. III. i. Pt. i. 9.

THE 145TH RADICAL. 衣.

衣 *e* i Clothes, robes. Specifically, the upper garments. 衣裳. IV. viii. Pt. ii. 4. 戎衣, a martial garb. V. iii. 8. 舞衣, dancing habits. V. xxii. 19. The phrase 綴衣 is used in two senses;—as the name of an officer or officers, keepers of the robes. xix. 1, 8; as the name of a sort of tent used in audiences, xxii. 10, 14.

衣 *e* i 3d tone. To put on, = to carry into practice. V. ix. 5.

表 *peaou* piao (1) That which is outside, the outside; beyond. III. iii. 1 (在洛之表). 表臣, outside ministers,—officers beyond the court. V. xix. 9. 海表, beyond the seat. V. xix. 22. 四表, the four outsides, the utmost limits, north, south, east, and west. I. i. (2) To serve as a mark to. IV. ii. 2. To set up a mark for.—to signalise. V. xxiv. 3.

衷 *chung* Man's good moral nature. II. iii. 6: IV. iii. 2.

衽 *jin* jên The lappel in front of a coat or jacket, buttoning, according to Chinese usage, on the right side. 左衽, V. xxiv. 13.—It is also written 袵.

被 *p'ei* p'i 3d tone. To reach to. I. 1: III. i. Pt. i. 52; Pt. ii. 23.

被 *p'e* p'i 1st tone. To put on one, to dress one with. V. xxii. 2.

裔 *e* i The lower edge of a garment. 後裔, descendants. V. viii. 2.

裕 *yu* yü To be generous, enlarged in mind and act; what is generous. V. ix. 22: xiii. 10: xvi. 17. Obs. in IV. ii. 8, 垂裕, to transmit a generous example, and 裕 alone, = to become enlarged. To make generous. V. ix. 5. Obs. 忱裕之, xviii. 21. To rule generously. V. ix. 19: xiii. 13.

裳 *shang* The lower robe or garment. IV. viii. Pt. ii. 4: V. xxii. 22, 23.

褻 *sëĕ* hsieh Undress, = to take liberties, to allow one's-self. IV. vii. Pt. ii. 6.

襄 *seang* hsiang (1) To overtop. I. 1: II. iv. 1. (2) To complete, to perfect; perfection. II. xvi. 20: II. iii. 8.

襲 *sih* hsi A double garment, = to be repeated. V. i. Pt. ii. 5.

THE 146TH RADICAL. 襾.

西 *se* hsi The west. V. xxii. 17. On the west, (adv. and prep.); westwards; at the west. II. i. 8: III. i. Pt. ii. 23: I. 6: V. xiii. 3. Western. V. xxii. 16, 18, 19, 21: xxiii. 1; *et. al.* Ch'ang and Fă, afterwards king Wăn and king Woo, were 西伯, chiefs of the west, IV. x. 2; and 西土 appears often as a denomination of the western portion of the empire, subject to, or acknowledging the supremacy of, the House of Chow. V. i. Pt. ii. 2; Pt. ii. 2, 5: ii. 1, 9: vii. 3; *et al.* We have 西戎 in III i. Pt. i. 83, which is acc. to rule; but 西夷, in IV. ii. 6, shows how promiscuously the term 夷 may be

used. 西岳, the western mountain, II. i. 8, is mount Hwa (see 華). 西傾, III. i. Pt. i. 70; Pt. ii. 2, is a mountain far to the west, commonly thought to be in the Koko-nor. 西河, III. i. Pt. i. 70, 72, 82, is the Ho, in its course from north to south. As a verb, 西爾 = wested you, settled you in the west. V. xiv. 8.

要 *yaou* yao 1st tone. (1) To restrain. V. xviii. 23—(?). 要服, the domain of restraint,—the 4th of Yu's tenures. III. i. Pt. ii. 21. (2) In the phrase 要囚, to examine the evidence in criminal cases. V. ix. 12: xviii. 11.—This is a perplexing phrase, especially as we have to interpret it differently in xviii. 23.

要 *yaou* yao That which is important, the essential principle, V. xxvii. 19. 體要, in V xxiv. 8, is probably the completeness of a govt. measure.

覃 *t'an* 覃懷, a tract in the pres. dist. of Hwae-k'ing, Ho-nan, operated on by Yu. III. i. Pt. i. 6.

覆 *fuh* fu To subvert, overthrow. III. iii. 8: iv. 4 (顚覆); IV, ii. 9; v. Pt. i. 5: V. xxvii. 4.

THE 147TH RADICAL. 見.

見 *k'ëen* chien To see, to observe; to be seen. IV. v. Pt. i. 3: V. vi. 9: ix. 6; xi. 2; xix. 4, 6 (灼見): xxi. 4.

見 *heen* hsien (1) To appear before. II. ii. 21; IV. iv. 1. (2) To appear, to present one's-self, be seen. III. iii. 5; V. xvi. 14.—It is hardly possible to make anything of 見士于周, V. ix. 1.

規 *k'wei* k'uei To admonish. III. iv. 3 (*n. b.*).

視 *she* shih To see, V. i. Pt. ii. 7: iv. 6 (= seeing). To look at, to consider, III. iii. 5: IV. v. Pt. ii. 7: viii. Pt. i. 8; xvii. 7; xxviii. 4. To have a regard to. IV. v. Pt. ii. 6: vii. Pt. ii. 4. *I. q.* 示, to display. V. xiii. 8.

親 *ts'in* ch'in (1) To love; to show affection to. I. 2: IV. v. Pt. iii. 1 (天無親). V. xvii. 4 (*i. d.*): v. 3. To love mutually. II. i. 19. To love relations. IV. iv. 4. (2) Relatives. V. i. Pt. ii. 6. (3) To approach, place one's-self near to, 以為親. V. xxx. 4.

覲 *kin* chin (1) To give audience to. II. i. 7. 8.—In the index to Mencius, I have said that this char. means—'to wait upon a superior,' 'to appear at court.' Such is its usage in his Works, and so the dict. defines it, making special reference to the first instance of its occurrence in the Shoo, where it is not the appearance of the inferior, but the action of the superior, which we are led to think of. The common idea is that of—*a case of audience*. It is only used in one other instance in the Shoo,—V. xix. 22, where I have rendered it *to display*, bringing that meaning out of 見, by which interpreters explain it.

覺 *keŏ* chiao To apprehend, to perceive. 無覺, unperceived. IV. viii. Pt. iii. 5.

觀 *kwan* kuan To see, to contemplate. I. 12: II. iv. 4: IV. vii. Pt. i. 8: V. i. Pt. i. 6: x. 11 (觀省): xii. 4: xiii. 28: xxvii. 12 (foll. by 于). = to prove, to evidence. IV. vi. 10. This idea may be traced also in I. 12; *et al.* = seeing, sights. V. xv. 12.

THE 148TH RADICAL. 角.

角 *këŏ* chiao A horn, horns. V. i. Pt. ii. 9.

THE 149TH RADICAL. 言.

言 *yen* To say, to speak; to speak about. II. i. 24: ii. 10: iii. 3: IV. iv. 1: viii. Pt. i. 1, 2; Pt. ii. 12: V. xiv. 26: xv. 5; *et sæpe*. 讒言, to defame. IV. viii. Pt. iii. 3. To talk, used contemptuously, I. 10. We have often 言曰, to speak, saying, and the formula 有言曰. *E. g.* IV. v. Pt. i. 5: vii. Pt. i. 13: V. i. Pt. iii. 4: iv. 2, 3: x. 12. Words. II. ii. 3, 16, 17, 21. = reports. II. i. 9: iv. 7. = compositions. II iv. 5. 納言, the designation of Shun's minister of communication. II. i. 25. 五言 seems to = 五聲, the five notes of music, in II. iv. 4. 庶言 = notifications, in V. xix. 13. 言 alone, in V. iv. 6, = speech; and in xix. 17, 一言 = a speech, or a single remark. Of phrases with 言, we have 昌言, II. iv. 1; *et al.*; 食言, to eat one's words, be false to them, IV. i. 4; 聖言, IV. iv. 7; 辯言, v. Pt. iii. 9; 矢言, vii. Pt. i. 1; 逸言, vii. Pt. i. 7, and 箴言 and 浮言, both in p. 10; 敷言, V. iv. 15, 16; 流言, to set words flowing,

to raise a rumour, V. 7: xviii. 1; 德言, ix. 5; 誨言, xiii. 4; 側言, xvii. 7; 徽言, xix. 17; 諞言, xxx. 5.

討 *t'aou* t'ao — To punish. II. iii. 6.

訓 *hsun* hsün — (1) To instruct, to admonish, to lesson. It is generally foll. by 于. *E. g.* IV. iv. 1, 7: viii. Pt. iii. 2: V. v. 1. But not always,—as in V. ix. 5: xv. 14 (訓告), 15. To be instructed in. V. iv. 16: xix. 20. Obs. 諸子訓人, V. ix. 17: 非民攸訓, xv. 13; 彝訓, xxii. 4. A lesson, instructions. III. iii. 4, 6: iv. 2: IV. v. Pt. i. 9 *(n. b.)*; Pt. ii. 3: vii. Pt. i. 6: V. iv. 15 *(n. b.)*: viii. 4; *et sæpe.* 大訓, the great lesson, was some relic of antiquity. V. xxii. 19. (2) To follow. V. xxiv. 14. So, in 嗣訓, xxii. 24. This meaning may be derived from the passive use of the character above. (3) To approve. V. xxiii. 5.

訖 *keih* chi — (1) All, entirely. V. xiii. 2. To reach to entirely. xxviii. 11 *(n. b.)*: III. i. Pt. ii. 23 (foll. by 于). (2) To extinguish, IV. x. 2.

記 *ke* chi — (1) To record. V. xiii. 7. (2) To make remember. II. iv. 6.

訛 *go* o — To transform. 南訛, transformations of the summer. I. 6.

訟 *sung* — To be wrangling or quarrelsome. I. 9. To wrangle about. IV. vii. Pt. i. 7.

訪 *fang* — To consult, to inquire of. V. iv. 1 (foll. by 于).

設 *shĕ* shê — To set up; to establish. IV. vii. Pt. ii. 2 (設中): viii. Pt. ii. 22: V. xxii. 14.

許 *heu* hsü — To grant, to concede to. V. vi. 8.

詈 *le* li — To rail at, to revile. V. xv. 17, 18.

詔 *chaou* chao — To announce to, to tell, = to advise. IV. xi. 7. 無詔, p. 8, = with none to appeal to.

詛 *tsoo* tsu — To curse. 詛祝, V. xv. 15. 詛盟, oaths and covenants. V. xxvii. 4.

詠 *yung* — To make music,—as an accompaniment to the voice. II. iv. 9.

詢 *seun* hsün — To consult with; to consult on. II. i. 3, 15 (foll. by 于): ii. 16, 18 (弗詢之謀): V. xxx. 4 (猷詢).

試 *she* shih — To try; to test; to make the experiment. I. 11, 12: II. i. 9: IV. vii. Pt. ii. 6, 17.

詩 *she* shih — Poetry. II. i. 24. A piece of poetry, a poem. V. vi. 15.

詰 *k'eĕ* ch'ieh — (1) To punish. V. xx. 11. (2) To keep in good condition or order. xix. 22. (3) To restrain. xxvii. 1.

話 *hwa* hua — To address,—with a kindly feeling, IV. vii. Pt. ii. 1. 一話, one word, = every word. V. xix. 17.

詳 *ts'eang* hs'iang — To pay attention to, watch over. V. xvii. 7.

誅 *choo* chu — To cut off, to destroy. V. i. Pt. i. 9. Used as a noun in III. iv. 4,—先王之誅, the death appointed by the former kings.

誓 *she* shih — To make a speech or solemn declaration to, to address. II. ii. 20: V. i. Pt. i. 2; Pt. ii. 1; Pt. iii. 4. A speech. V. xxx. 1. 誓言. IV. i. 4. = solemnly. III. ii. 2: xxii. 4.

誘 *yew* yu — To lead on. V. vii. 10. In a bad sense, = to decoy. V. xxx. 4.

誕 *tan* — (1) To make great, to increase. V. xviii. 4. The term is often used adverbially, = greatly. *E. g.* II. ii. 21: IV. iii. 1: vii. Pt. ii. 1, 7: V. i. Pt. iii. 4, 5: iii. 5: vii. 4, 13, 15. Obs. 誕惟, V. x. 11, which some would make to be merely an initial phrase. (2) To be disorderly or dissolute. V. xv. 2.

誚 *ts'eaou* ch'iao — To blame. V. vi. 15.

誠 *ching* ch'eng — To be sincere. 克誠 = the sincere. IV. v. Pt. iii. 1.

誣 *woo* wu — To make false pretensions to. 矯誣, IV. ii. 3.

誤 *woe* wu — To err. V. xix. 18, 21.

誥 *kaou* kao — To announce to, to make an announcement. IV. v. Pt. iii. 1 (foll. by 于): viii. Pt. i. 2: V. vii. 1: ix. 1: x. 2 (誥毖), 4 (誥教), 12, 14: xii. 8 (誥告); xiii. 30; xvi. 20, 22: xviii. 13 (誥告), 20, 30: xxiii. 4. An announcement. IV. ii. 2: iii. 2: and in the titles of several Books.

誨 *hwuy* hui — To teach. 教誨, V. xv. 14. Instructions. IV. viii. Pt. i. 5. 誨言, instructive words. V. xiii. 4.

說 *shwŏ* shuo — To speak. 讒說, slanderous talkers, II. i. 25 : iv. 6. = words. V. vi. 16. 德之說. words or discourse about virtue. V. ix. 21.

說 *yuĕ* yüeh — The prime minister of Woo-ting, of the Shang dynasty. Everywhere in IV. viii.

誰 *shwuy* shui — Who? II. iv. 7.

請 *ts'ing* ch'ing — To request, beg leave. IV. iii. 4.

論 *lun* — (1) To discourse of. V. xx. 5. (2) Orderly relation, the order of antecedence and sequence. V. xxvii. 19.

諛 *yu* yü — To flatter, be a flatterer. V. xxvi. 6.

諞 *p'ëen* p'ien — 諞言, artful sayings. V. xxx. 5.

諟 *she* shih — To judge, consider. 顧諟, IV. v. Pt. i. 2.

諧 *heae* hsieh — To be harmonious. I. 12 : II. i. 24 : iii. 1 : iv. 10 (perhaps = to be made harmonious). To make harmonious, to manage harmoniously, or suitably to the requirements of the case. II. i. 21, 22 : ii. 18.

諫 *këen* chien — To remonstrate. IV. iv. 3 : IV. viii. Pt. i. 1 (foll. by 于 = with). Remonstrance, reproof. IV. iv. 3 : viii. Pt. i. 11. 諫輔 = the reprover and helper. V. i. Pt. ii. 5.

諴 *han* — (1) Sincerity. II. ii. 21. (2) To make harmonious (foll. by 于). V. xii. 13.

諶 *shin* shên — To trust, to rely on. IV. vi. 2 : V. xvi. 4.

諸 *choo* chu — (1) A preposition,—by, in, of, from. IV. v. Pt. iii. 7 : viii. Pt. i. 4 : V. vi. 17 : xvii. 1. (2) All, various;—little more than a sign of the plural. V. ix. 17 : x. 15 : xxvii. 19. (3) In the phrase 諸侯, the various feudal princes of the empire. IV. i. Pt. ii. 19 : V. xx. 14 : xxii. 29 : xxiii. 1.

諺 *yen* — Village slang. To become addicted to such. V. xv. 3.

謀 *mow* mou — To consult; to consult with. II. i. 18 (詢謀) : V. iv. 25 (foll. by 及). 謀面, to judge by the face. V. xix. 2. To plan, to consult for. IV. vii. Pt. ii. 7; Pt. iii. 10 : V. xviii. 17. = deliberation. V. iv. 6, 34. 謀人, counsellors. V. xxx. 6. Plans. II. ii. 6, 16 : IV. vii. Pt. i. 8; Pt. iii. 7 : V. ix. 22 (非謀, bad plans) : xii. 12 : xix. 15 : xx. 16 : xxi. 6 : xxviii. 1 (猷謀).

謂 *wei* — To say. IV. vii. Pt. iii. 5 : V. i. Pt. ii. 5. To be called. IV. ii. 8 : iv. 7 : viii. Pt. ii. 11. The idiomatic use of 之謂, = to be called, occurs only once;—in V. iv. 26; and it may there be easily resolved, so as to give 之 its proper signification of *of*.

謙 *k'ëen* ch'ien — Humility. II. ii. 21.

謨 *moo* mu — Counsels. II. iii. 1 : IV. iv. 8 : V. xxv. 6; and in the titles of some Books. 謨訓, well-counselled instructions. IV. iv. 2.

謬 *mew* miu — Errors. 糾謬, V. xxvi. 3.

謹 *kin* chin — To give careful attention to. III. iv. 2 : IV. vii. Pt. i. 3.

譁 *hwa* hua — To make a noise. V. xxviii. 1 : xxx. 1.

識 *shih* — To know, understand. V. xlii. 12.

識 *che* chih — To remember, to keep a remembrance of. II. iv. 6.

議 *e* i — To deliberate on. V. xx. 6.

譸 *chow* chou — To deceive, impose on. 譸張, V. xv. 14, 18.

譽 *yu* yü — Praise. II. ii. 6 : V. ix. 17.

變 *pëen* pien — To change (act. and neut.); to be changed. I. 2 : IV. v. Pt. i. 8 : vii. Pt. i. 7 : V. xv. 15 : xxi. 14 : xxiv. 3.

讎 *ch'ow* ch'ou — To be an enemy. V. i. Pt. iii. 4 : IV. xi. 2 (敵讎). Hostile. V. xii. 24. = hateful. IV. xi. 7.

讒 *ch'an* — To calumniate. 讒說, slanderous talkers. II. i. 25 : iv. 6. 讒言, to defame. IV. vii. Pt. iii. 2.

讓 *jang* — To yield; to yield to, or in behalf of. I. 1 (*n. b.*) : II. i. 3, 17, 21, 22. 23 (foll. by 于) : iv. 2 (= to be humble), 9 : V. xvi. 20 : xx. 20.

THE 150TH RADICAL. 谷.

谷 *kuh* ku — A valley. 暘谷, the Bright valley, somewhere in the remotest east. I. 4. 昧谷, the Dark valley, somewhere in the remotest north. I. 6.

THE 151ST RADICAL. 豆.

豆 tow tou — A vessel for containing flesh. 豆籩, sacrificial vessels. V. iii. 3.

豈 k'e ch'i — How? III. iii. 5: IV. vii. Pt. ii. 9.

豐 fung — (1) To be abundant, excessive. IV. ix. 5. Superior,—in quality. V. xxiv. 1. (2) The name of king Wăn's capital. V. iii. 2: xxii. 17.

THE 152D RADICAL. 豕.

豕 ch'e ch'ih — A pig. V. xii. 5.

象 sëang hsiang — (1) To resemble, have the appearance of. I. 10: V. viii. 1. To delineate, represent. I. 3 (曆象): II. i. 11: iv. 8. A likeness delineated. IV. viii. Pt. i. 3. The emblematic figures on the emperor's robes. II. iv. 4. 天象, heavenly figures. III. iv. 4. (2) Shun's half brother. II. i. 12.

豬 choo chu — *I. q.* 瀦, a lake, a receptacle of waters. (1) To *inlake*,—to form into a lake. III. i. Pt. i. 30, 38, 56. (2) 孟豬, Pt. i. 57, and 豬野, p. 77, are the names of lakes.

豫 yu yü — (1) To allow one's-self in pleasure or idle dissipation. IV. v. Pt. ii. 6: V. xxi. 3. Pleasure, dissipation. III. iii. 1: IV. viii. Pt. ii. 2: V. ix. 6. Indolence. V. iv. 34. (2) To be comfortable,—used in reference to a state of sickness. V. vi. 1. (3) 豫州, one of Yu's provinces. III. i. Pt. i. 54.

THE 153D RADICAL. 豸.

貊 mih mai — *I. q.* 貉. The rude tribes of the north. 蠻貊, V. iii. 6.

貌 maou mao — The appearance, demeanour. V. iv. 6: xxvii. 17.

貍 le li — Probably the jackal. III. i. Pt. i. 69.

貔 pe pi — A kind of leopard or panther. Soldiers are exhorted to be such. V. ii. 9.

THE 154TH RADICAL. 貝.

貝 pei — (1) Creatures of the sea, with beautiful shells. Used for those shells. = tortoise-shell. V. xxii. 16 (文貝), 19. = cowries. IV. vii. Pt. ii. 14. (2) Variegated silks. III. i. Pt. i. 44. But the meaning is uncertain. I should almost be inclined to interpret the character of cowries.

貞 ching chêng — (1) To be—to become—correct and firm. IV. v. Pt. iii. 8: V. v. 5: xxv. 1. To be of the correct amount. III. i. Pt. 18. Solidity. V. iv. 22. (2) To sustain duties or responsibility. V. xiii. 4.

負 foo fu — To bear on the back. 負罪, to bear—assume to one's-self—the burden of guilt. II. ii. 21.

財 ts'ae ts'ai — Treasures, wealth. V. iii. 9. In 財賦, III. i. Pt. ii. 15, 財 seems to mean the material wealth or resources.

貢 kung — (1) To present as tribute,—the contribution of an inferior to a superior. V. v. 1. Articles of tribute. III. i. Pt. i. i. 19, *et passim*. (2) To advance, to go forward. V. xxii. 9 (foll. by 于).

貧 p'in — Poverty. V. iv. 40.

貨 ho huo — Goods, property; wealth. IV. ii. 5 (貨利): iv. 7: vii. Pt. iii. 10, 12 (貨寶): V. iv. 7; ix. 15. = bribes. V. xxvi. 8: xxvii. 12, 16, 21 (獄貨).

貫 kwan kuan — To be strung together. 貫盈, to be full. V. i. Pt. i. 9.

責 tsih tsê — (1) To reprove. V. xxx. 2. (2) To give in charge; to lay a charge on. IV. x. 6; V. xvi. 16. A charge. V. vi. 5.

貳 urh — (1) To be double-minded. III. iii. 1. 貳適, V. xiv. 15. (2) To assist,—act as seconds to. V. xx. 6.

貴 kwei kuei — To value, count valuable. V. v. 8; xxiv. 8.

貽 e i — To transmit. = to hand down. III. iii. 8: V. xii. 19. = to send to. V. vi. 15.

賁 pun pên — 虎賁, life-guards. V. xxii. 11. The officer or officers commanding are also thus denominated. xix. 1, 8.

賁 fun fên — Great. 茲賁 = this great inheritance. IV. vii. Pt. iii. 7.

賁 pe pi — To be ornamented. = elegant institutions. V. vii. 2. = brilliantly. IV. iii. 5.

資 tsze tzû — To have property. V. xxiv. 1. 資澤 = resources of bounty. V. xxviii. 2.

賈 koo ku — To traffic. 服賈, to pursue the business of traffic.—In Index III. to Mencius, this character is defined—'a stationary trafficker or merchant.' Such is the account given of it in the dict., in distinction from 商; but this instance

in the Shoo rather points to the idea of travelling about and trafficking.

賊 *tsih* tsei — To injure,—probably to death. 寇賊, II. i. 20: V. xxvii. 2. 賊虐, V. i. Pt. ii. 15. 賊刑, to punish capitally. II. i. 11.

賓 *pin* — (1) To receive guests. II. i. 2 (*n. b.*): V. xiv. 22. = the entertainment of guests. V. iv. 7. To receive as a guest,—respectfully. I. 4. A guest, guests. II. iv. 9: V. viii. 1: xiii. 29. 賓階, the guests' steps,—the steps on the western side of a hall or platform. V. xxii. 20, 22, 23. The term is used for the princes all appearing at court. V. xxiii. 1. This idea is likewise in II i. 2. (2) To come and acknowledge subjection. V. v. 2.

賚 *lae* lai — To confer to; to bestow gifts,—sometimes nearly = to reward. IV. i. 4: viii. Pt. i. 2: V. iii. 8: xvii. 23: xxviii. 4: xxix. 4.

賞 *shang* — To reward; rewards. II. ii. 12: III. ii. 5: IV. ii. 5: V. i. Pt. iii. 4: xxiii. 3.

賡 *kăng* kêng — To continue. Obs. 賡歌, II. iv. 11.

賢 *heen* hsien — (1) To be possessed of superior virtue and talents. Used generally for men of worth. II. ii. 3, 6: IV. ii. 6, 7: V. iii. 9; *et sæpe.* In V. i. Pt. iii. 3, we have the phrase 賢人. Obs. 惟賢, in V. xxiv. 8. (2) To be superior to—surpass—others. II. ii. 14. So, 自賢, p. 20. (3) In a name,—巫賢, a minister of the Shang dynasty. V. xvi. 7.

賤 *tsëen* chien — To contemn, consider vile. V. v. 8.

賦 *foo* fu — Revenue, contribution of revenue. III. i. Pt. i. 8; *et passim.* Obs. 財賦, Pt. ii. 18.

賴 *lae* lai — To depend on. II. ii. 8: IV. v. Pt. ii. 3: V. xxiv. 13: xxvi. 3: xxvii. 13.

贄 *che* chih — Articles of introduction,—gifts to prepare the way for an audience. II. i. 8.

贊 *tsan* — To assist. II. ii. 21. 贊贊, to be assiduously assisting. II. iii. 8.

贖 *shuh* shu — To redeem. 贖刑, II. i. 11.

THE 155TH RADICAL. 赤.

赤 *ch'ih* — (1) To be red; red. III. i. Pt. i. 33: V. xxii. 19. (2) 赤子, an infant. V. ix. 9.

赦 *shay* shê — To forgive. II. i. 11: IV. i. 4: iii. 14. 8. 無赦, without mercy. III. iv. 4: V. ix. 16. To remit a certain amount of penalty or punishment. V. xxvii. 17, 18.

THE 156TH RADICAL. 走.

走 *tsow* tsou — To run. III. iv. 4. 奔走, to hurry about,—generally on service. V. iii. 3: x. 6: xiv. 22: xvi. 9: xviii. 24.

起 *k'e* ch'i — To rise. V. vi. 19. 起居, rising up and sitting down. V. xxvi. 2. To rise flourishingly. II. iv. 1. As an active verb,—to raise up; to produce; to give occasion to. IV. vii. Pt. i. 7; Pt. ii. 8: viii. Pt. ii. 4.

越 *yuĕ* yüeh — (1) To pass over. This = to transgress. IV. vii. Pt. ii. 16 (顚越): V. Pt. i. 7 (*n. b.* 越厥志). = to frustrate. IV. v. Pt. i. 5. = to leave one's place. V. xxix. 4. (2) The idea of *passing over* takes various forms, in which the character is used as a conjunction, such as—*moreover, further.* V. x. 3, 10: xviii. 25: xxii. 19; and with these should be classed the instances of 亦越, V. xix. 4, 6, 15:—*reaching on to,* = *and.* V. i. Pt. i. 2: vii. 1. 6, 7, 8, 13: ix. 17, 18; *et sæpissime*;—*thereon, so that,* IV. vii. Pt. i. 11; *et al.*;—after, in phrases of time, V. iii. 1, 3: xii. 1, 3, 5, 6;—*in the case of.* V. x. 5, 11: xxvii. 3: xxviii. 1; *et al.*;—after active verbs, carrying them on to their object. IV. vii. Pt. iii. 6. (3) To give out orders. V. xi. 2. (4) To throw down, to assault violently. V. ix. 15.—There are not a few instances, in which we hardly know how to translate this character, which is of very frequent occurrence. *E. g.* IV. ix. 1: xi. 2: V. vii. 11 (越卬): xii. 2 (越若來), 8.

趣 *ts'ow* ts'ou — 趣馬, equerries. V. xix. 8.

趨 *ts'en* ch'ü — To go quickly. 趨出, hastily withdrew. V. xxiii. 7.

THE 157TH RADICAL. 足.

足 *tsuh* tsu — (1) The foot. IV. viii. Pt. i. 8. (2) To be sufficient. IV. ii. 4: V. i. Pt. ii. 3, 5. To be sufficient for one's requirements. V. v. 8.

距 *k'eu* ch'ü — (1) To reach to. II. iv. 1. (1) To oppose, withstand. III. i. Pt. ii. 17: iii. 2.

跣 *sëen* hsien — To walk barefoot. IV. viii. Pt. i. 8.

路 *loo* lu — A path, a way. III. iv. 3: V. iv. 14.

踐 *tsëen* chien — To tread in, to pursue. V. viii. 3.

踰 *yu* yü — To pass—jump—over. V. xxix. 4.

蹈 *taou* t'ao — To tread on. V. xxv. 2.

蹌 *ts'eang* ch'iang — 蹌蹌, to fall moving. II. iv. 9.

THE 158TH RADICAL. 身.

身 *shin* shên — (1) The body. V. xxiii. 6. But the material body is seldom what is expressed by the character. It rather = one's person, one's self. II. iii. 1: IV. iv. 7, 8: v. Pt. ii. 4: vii. Pt. i. 12, 17: V. iv. 26: vi. 5; *et sæpe*. 修身, self-cultivation, occurs more than once. We also have 檢身, to govern one's person, V. iv. 5. Obs 酣身, V. x. 11; and 在身, V. xxvii. 11.

躬 *kung* — This is synonymous with the last, and used commonly for one's person. *E. g.* II. ii. 14: IV. vi. 3: viii. Pt. ii 4; Pt. iii. 4: V. ii. 10. 尹躬, I, Yin. IV. v. Pt. i. 2, 3. 朕躬 = me, my case. V. xxviii. 2.

THE 159TH RADICAL. 車.

車 *keu* chü — A carriage, a cart. II. i. 9: iv. 7: V. x. 6: xvii. 1.

輅 *loo* lu — An imperial carriage. V. xxii. 20.

載 *tsae* tsai — (1) To do; to complete. II. iii. 3; iv. 2 (nearly unintelligible). To do service to. II. ii. 21. To perform service on. III. i. Pt. i. 3. Undertakings. II. i. 17. (2) To convey, transport; to contain. V. xx. 8 (載爾僞). That which is conveyed or contained: = a cargo. IV. vii. Pt. ii. 6; = a record. V. xiii. 8.

載 *tsae* tsai — 2d tone. A year, years. I. 11, 12: II. i. 3, 9, 13, 27, 28: ii. 9: iv. 1: III. i. Pt. i. 18.

輔 *foo* fu — To assist. III. iv. 2: IV. i. 4: V. i. Pt. ii. 5: *et al.* 四輔, V. xiii. 20, means to help the empire,—the four quarters, on every side.

輕 *k'ing* ch'ing — (1) Light, = that which is lighter. V. xxvii. 19. (2) To slight. IV. v. Pt. ii. 5. To deal lightly with. II. ii. 12.

輯 *ts'eih* ch'i — (1) To collect. II. i. 7. (2) To harmonize. IV. iii. 6 (輯寧).

輸 *hoo* hu — To report,—to a higher authority. V. xxvii. 20.

THE 160TH RADICAL. 辛.

辛 *sin* hsin — (1) Acrid. V. iv 5. (2) The 8th of the calendaric stem-characters. Used alone in II. iv. 8.

辜 *koo* ku — A transgression, guilt; guilty. V. x. 3 (酒惟辜), 11. The character generally occurs with negative adverbs, —不, 非, 無, the phrase meaning guiltless and guiltlessness. II. ii. 12: IV. ii. 4: iii. 3: viii. Pt. iii. 10: xi. 12: V. ix. 8; *et al.* To proceed to guilt. V. iv. 3. To hold to be guilty. V. xxvi. 8.

辟 *peih* pi — (1) A sovereign, a prince. It is generally used in application to the emperor, as in IV. v. Pt. i. 2: vi. 1: V. iv. 18, &c.; but it is used of all the princes of the empire in 百辟, V. xiii. 12, and 羣辟, xx. 1. To play the sovereign, to rule over; sovereignship. IV. v. Pt. i. 3 (辟不辟); Pt. ii. 2: V. xiii. 18: xv. 18. (2) Rules, laws,—used in the phrase 定辟, settler of the rules or boundaries. V. x. 13. To this use the character in V. vi. 13 may also be reduced, making it = 'to take the law to.'

辟 *p'eih* p'i — (1) To punish; punishments. V. xi. 3. 致辟, to carry punishment to the extreme, = to put to death. xvii. 1. 宮辟, castration, and 大辟, death: xxvii. 18. Obs. 在辟, in xxi. 8, and 辟以止辟乃辟, p. 9. (2) 便辟 mean persons who are guided in the advice they give by the likes and dislikes of those they advise. V. xxvi. 4.

辭 *ts'ze* tz'û — (1) Words. = instructions, orders. II. ii. 20: V. vii. 10 (沈辭, hardly intelligible): x. 16 (教辭): xxiv. 8. = purposes. V. xxx. 5. (2) Pleas, statements and arguments in a case at law. V. xxvii. 15 (obs. 五辭), 18, 20, 21. Akin to this is its signification when foll. by 于, of complaints, xxvii. 7, 12; and that of excuses, apologies. V. xiii. 10: xiv. 5, 12: xxvii. 3. (3) Fame. V. xxi. 14: xxvii. 22; and perhaps. IV. v. Pt. i. 7. (4) *I. q.* 辤, to decline. II. ii. 18.

辯 *pëen* pien (1) To dispute. 辯言, IV. v. Pt. iii. 9. (2) To rule, to manage right. V. x. 17.

THE 161ST RADICAL. 辰.

辰 *shin* ch'ên (1) The heavenly bodies. The three 辰 are the sun, moon, and stars; and though we have not the phrase 三辰 in the Shoo, it seems the simplest way to take 辰 thus in the important passage, III. iv. 4, of the sun and moon. (2) The zodiacal spaces, within which occur the conjunctions of the sun and moon;—in the phrase 星辰, I. 3: V. iv. 8. In II. iv. 2, the phrase is perhaps simply = the stars. (3) 五辰 = the seasons, as associated with the five elements. II. iii. 4. (4) The fifth of the calendaric branch-characters. V. iii. 1: xiii. 29.

農 *nung* nêng (1) Husbandry. IV. vii. Pt. i. 9, 11: V. xiii. 13. 農父, the minister of agriculture. V. x. 13. (2) = largely; earnestly. V. iv. 4: xxvii. 8.

THE 162D RADICAL. 辵.

迂 *yu* yü To make crooked, to pervert. IV. vii. Pt. ii. 8.

近 *kin* chin To approach to. V. iv. 16. = to cherish. III. iii. 4.

迓 *ya* To meet. = to receive. V. xxii. 6. To go to meet: = to anticipate, IV. vii. Pt. ii. 9: = to rush on, V. ii. 9: = to hasten to accomplish, V. xiii. 16.

迤 *e* i To proceed in a winding way. III. i. Pt. ii. 9.

迪 *teih* ti (1) The *right* path. II. ii. 5. To pursue the right path. II. iv. 8. To pursue the path of, tread in the steps of. II. iii. 1: IV. viii. Pt. i. 9: x. 3: V. i. Pt. iii. 4: v. 10; *et al.* It is used adverbially, with this meaning, before 知. V. vii. 13: xvi. 19; bef. 哲, xv. 16; bef. 畏, x. 9. Observe 不迪 = unprincipled men,—men who do not pursue the right path. IV. vii. Pt. ii. 16; 汝罔能迪, p. 12; and 出迪, IV. xi. 5. (2) To direct, to lead forward; to develope. IV. v. Pt. i. 5. (啟迪): vi. 3 (*id.*): V. vii. 1: ix. 20, 21: x. 4; *et sæpe.* = to intimate to. IV. vii. Pt. ii. 14. Obs. 殷之迪諸臣, the officers of Yin who have been led to it. V. x. 15. (3) To advance, to bring forward. We have 迪簡, in V. xiv. 20: xviii. 28. Perhaps the simplest way of taking 不迪 in V. ii. 6, is with this meaning.—迪 is one of the characteristic words of the Shoo, and there is no other perhaps with which a translator has so little satisfaction.

述 *shuh* shu To narrate, relate. III. iii. 3.

迷 *me* mi To be erring; to go astray. II. i. 2: ii. 20: III. iv. 4: IV. v. Pt. i. 9: V. xv. 13 (迷亂): xvi. 17: xx. 16. 迷民, the deluded people. V. xi. 7. To err in the matter of, to come short of. 迷于, V. xiii. 16.

迹 *tseih* chi Footsteps, traces. V. iii. 5 (王迹, the traces of imperial sway): xix. 22. Obs. 邁迹自身 = to pursue vigorously one's own path.

追 *chuy* chui To pursue,—to take in the past. III. iii. 9. Used adverbially, and with the same reference to the past. V. xxv. 6: xxviii. 3.

退 *t'uy* t'ui To retire, withdraw. II. iv. 5: V. xiii. 18.

逃 *t'aou* t'ao Always in combination with 逋. To run away, to abscond. V. xxix. 4. = runaways, vagabonds. V. ii. 6: iii. 6.

逆 *yih* yi (1) To rebel against, to oppose. II. ii. 21: IV. 7. To be contrary to. IV. v. Pt. iii. 7 (foll. by 于). = rebelliousness, evil. II. ii. 8. To oppose,—in deliberation, or divination. V. iv. 27—30. (2) To meet. V. vi. 18: xxii. 11. = to accord with. xxvii. 13. (3) 逆河, the meeting Ho,—a name given to the Ho, where it entered the sea. III. i. Pt. ii. 7.

逋 *poo* pu To abscond. See 逃. 逋臣, vagabond ministers. V. vii. 6.

逐 *chuh* chu To pursue. V. xxix. 4.

逖 *teih* ti Far. V. ii. 1: xiv. 1 (遐逖): xviii. 29 (離逖).

通 *t'ung* To carry through. 通道, to open roads. V. v. 1. Intercommunication. 地天通, the communication between earth and Heaven. V. xxvii. 6.

逝 *she* shih To go, to put in motion. V. vii. 11 (*n. b.*).

速 *suh* su To accelerate, to hasten. IV. v. Pt. ii. 3: V. x. 11: xviii. 23. Speedily. V. ix. 16, 17.

造 *tsaou* tsao — (1) To begin. IV. iv. 2. This is the meaning, probably, in 凡我造邦, IV. iii. 7; 新造邦, in V. xvi. 10; and 嗣造, V. xxviii. 2. Obs. 肇造, V. ix. 4. (2) To do; doings. V. vii. 1, 8. Perhaps we may bring under this 耇造德, in V. xvi. 16. (3) To seek for, with reference to. V. ix. 17.

造 *ts'aou* ts'ao — To arrive. to come. IV. vii. Pt. ii. 1. The plaintiff and defendant in a suit are called 兩造, the two comparing parties. V. xxvii. 15.

逢 *fung* — To meet with. V. iv. 26.

逭 *hwan* huan — To escape. IV. v. Pt. ii. 3.

逮 *tae* tai — To come to. V. xxvii. 6. 不逮, to be deficient; deficiencies. V. xx. 4: xxvi. 4: xxix. 5.

進 *tsin* chin — To advance, to enter. IV. viii. Pt. ii. 1 (foll. by 于): V. xxiii. 2. Actively, to advance, to bring forward. IV. vii. Pt. ii. 2 (登進): V. xviii. 5: xxi. 13.

逸 *yih* yi — (1) To exceed, to go to excess; to go to excess in,—generally with a bad meaning so that the term often = idleness, dissipation. II. ii. 6: iv. 16: V. x. 7, 9, 11: xv. 1, 3, 12: xviii. 4, 16, 29: *et al.* We have 逸言 and 逸口 = extravagant talk. IV. vii. Pt. i. 7, 12. The combination 逸豫, idleness and pleasure, is frequent. III. iii. 1: IV. viii. Pt. ii. 2: V. ix. 1; *et al.* 逸欲, idleness and lusts. II. iii. 5. = errors. IV. vii. Pt. ii. 8. Sometimes 逸 is used as = to enjoy ease,—in a good sense. IV. vii. Pt. i. 14: V. xiv. 5: xv. 2: xx. 18. The sense is indifferent in V. xv. 7. Obs. V. xix. 5, and 逸厥逸, carried his luxurious ease to the utmost, in xviii. 16. (2) The name of a Recorder. V. xiii. 29, 30.

逾 *yu* yü — (1) To cross. V. iii. 19: in III. i. Pt. i. 53, 70; Pt. ii. 1, where it is foll. by 于, in two of the instances at least, it must mean to cross the country to. (2) To transgress. V. xxii. 6. (3) 逾邁, to pass away,—spoken of time. V. xxx. 2.

遂 *suy* sui — (1) To accomplish. 厎遂 = great deeds. IV. xi. 1. (2) To give free course to. IV. ii. 7. (3) Thereon, and so. IV. xi. 2: V. v. 1. (4) Name of the country to a certain extent beyond the 郊 of a state. 三郊三遂, V. xxix. 5.

遇 *yu* yü — To meet with. It occurs only once,—in IV. vii. Pt. ii. 16, in a passage which is hardly intelligible.

遊 *yew* yu — To wander about,—generally in a bad sense, thus wasting the time and neglecting duties. We have 慢遊, II. iv. 8; 盤遊, III. iii. 1: and 遊畋, IV. iv. 7. To make excursions. V. xv. 11, 12. Obs. 遊于逸, II. ii. 6.

運 *yun* yün — To go round, = to act incessantly. II. ii. 4.

過 *kwo* kuo — 1st tone. To pass by. III. i. Pt. ii. 4, 7, 8, 9, 12: V. iii. 6.

過 *kwo* kuo — 3d tone. To go beyond. An error, a fault,—the idea of inadvertence is generally in the term. II. ii. 12: IV. ii. 5; viii. Pt. ii. 9: V. i. Pt. ii. 7. 五過, the five cases of error. V. xxvii. 15, 16.

遏 *yŏ* o — To stop. IV. iii. 6. We have 遏密, II. i. 13; 遏佚, V. xvi. 3; 遏絕, xxvii. 5, 率遏 = to exhaust. IV. i. 3.

遐 *hëa* hsia — Far. IV. v. Pt. iii. 4. 遐棄, to reject and put far off. III. iv. 4. 遐終, to put far away and make an end of. V. xii. 10. 遐逖, V. xiv 21.

遑 *hwang* huang — To have leisure. V. xv. 10.

遒 *ts'ëw* ch'iu — 遒人 = a herald. III. iv. 3.

道 *taou* tao — (1) A road, a path. V. v. 1. In V. iv. 14, it also means a path or way, and is synonymous with 路. It is there, however, used metaphorically, and we may pass from it to the use of it in the sense of ways or courses of life and conduct. III. iii. 7: V. xvi. 6: xxiii. 5: xxiv. 9. It is used often with reference to Heaven,—the way it follows and the way it approves. II. ii. 21: IV. ii. 9: iii. 3: viii. Pt. ii. 2: V. i. Pt. iii. 2: xxiv. 9. Then 道 means the way which is right, in acc. with Heaven's will, and the path of duty for man. II. ii. 6, 20: IV. v. Pt. iii. 2, 7: viii. Pt. i. 2: V. v. 7: xxiv. 3. Obs. 道心, the affinity of the mind for the right. II. ii. 15. 有道, the right-acting, or the principled. V. iii. 6. I have translated 道 by *principles* in xx. 5, but the idea is rather—courses of govt., the right underlying them. (2) To conduct by their proper courses. III. i. Pt. i. 13, 23, 49, 64. (3) To speak. 道極 =

to confess unreservedly. V. ix. 8. 道揚, xxii. 24.

達 *tă* ta (1) To reach to. Gen. foll. by 于, II. iii. 7 (*n. b.*): III. i. Pt. i. 20, 27, 36, 45, 61: V. xi. 1 (*n. b.*): xxii. 5. 達四聰 = to hear with the ears of all. II. i. 15. = everywhere. V. xii. 4. (2) To get forward. V. xxx. 7.

違 *wei* (1) To oppose, to go contrary to. II. ii. 6: IV. vii. Pt. iii. 7: V. iv. 31 (foll. by 于): vii. 7: xvii. 3: xxi. 14: xxx. 7. = to be disobedient to, the object being understood from the context. I. 10: II. iv. 5: V. xiv. 18: xv. 15: xvi. 3: xix. 13: xxii. 5: xxx. 5. = rebellion, or the rebellious. V. x. 13. (2) To avoid. IV. v. Pt. ii. 3.

遘 *kow* kou To meet with. In reference to sickness.—V. vi. 5: xiii. 27.

遜 *sun* shün (1) To accord with. IV. v. Pt. iii. 7 (foll. by 于). Obedience. V. xiv. 21, 22. To observe—to be observed—docilely. II. i. 19. = humble. IV. viii. Pt. iii. 4. (2) To be withdrawn, to be lying hid. IV. xi. 3.

遠 *yuen* yüan To be distant; what is distant; the distant. V. i. Pt. ii. 5: v. 8 (遠物 = foreign things): xxii. 8: xxviii. 4: II. i. 16: *et al.* 無遠, without respect to distance. II. ii. 21: IV. vii. Pt. i. 16: V. v. 2: xiii. 13. 遠省, to examine what is long past. V. vii. 10. 胥遠, to become distant— alienated—from one another. IV. vii. Pt. ii. 15. 遠猷 to send one's plans far forward. V. ix. 22. = to put far away V. xviii. 29. = to a distance. V. x. 6. = at a distance. V. ix. 5.

遠 *yuen* yüan 3d tone. To keep one's-self at a distance from. IV. iv. 7.

適 *shih* (1) To proceed to. IV. vii. Pt. iii. 4 (foll. by 于): V. ix. 20: xiv. 5. Obs. 適輕 and 適重, in V. xxxvii. 19. 貳適 = two aims. V. xiv. 15. (2) 適爾, accidentally. V. ix. 8.

遯 *tun* t'un To lie concealed. IV. viii. Pt. iii. 1. 行遯, to make one's escape. IV. xi. 9.

遵 *tsun* To follow, to walk in. IV. iv. 14.

遷 *ts'ëen* ch'ien (1) To remove,—both act. and neut. II. iii. 2: IV. vii. Pt. i. 1 (foll. by 于); Pt. ii. 1, 4, 6, 17; Pt. iii. 1, 5: V. xiv. 18, 25: xxiv. 3. (2) To exchange. II. iv. 2. (3) To be changed. V. xxi. 14.

選 *seuen* hsüan To select, = to approve of. IV. vii. Pt. i. 14.

遹 *yuh* yü To transmit the ways of, to follow the example of. V. ix. 5.

遺 *wei* *e* i (1) To be left, to be remaining. V. ii. 6: xiv. 2: xxv. 2. (2) To leave neglected. II. ii. 3: V. i. Pt. i. 6: xii. 12. Obs. 遺育, to leave seed or posterity to one. IV. vii. Pt. ii. 16.

遺 *e* i 3d tone. To leave to, to assign to. V. vii 3, 8. To this tone and meaning. V. xxiii. 3, 6, should probably be referred.

邁 *mae* mai (1) Vigorously. II. ii. 10: V. xvii. 3. (2) To move forward, = to attain, to practise. IV. viii. Pt. ii. 2: V. xii. 15. To be passing on,—spoken of the movement of time. V. xxx. 3.

還 *seuen* hsüan = to retire. V. xxii. 10.

邇 *urh* To be near to. IV. v. Pt. i. 9: V. xxiv. 3. To approach to. IV. ii. 5. 嚮邇, to be approached. IV. vii. Pt. i. 12. What is near, the near. II. i. 16: iii. 1: IV. v. Pt. iii. 4; *et al.* 邇人, people at hand. V. v. 8.

THE 163D RADICAL. 邑.

邑 *yih* yi A city or town, cities. Used of the capital,—IV. v. Pt. i. 3: vii. Pt. i. 3, 4; Pt. ii. 5, 16; *et sæpe.* Used of other cities, —III. iv. 1: IV. i. 3; *et sæpe.* = villages. V. xiv. 25. = a State (?). V. iii. 7.

邦 *pang* A State, a country. *Passim.* 有邦, the possessors or princes of States. II. iii. 5: IV. v. Pt. ii. 5: V. xxvii. 14; *et al.* 萬邦, I. 2: II. iv. 1; *et al., sæpe,* is used as a designation for the empire. 中邦, the middle region. III. i. Pt. ii. 15, probably denotes the empire proper, the three interior domains of Yu. 邦 alone is sometimes = empire or dynasty, as in V. xvi. 10; xx. 7—12; *et al.* In V. iii. 2, 邦 must denote specially the imperial domain. In V. ix. 1, we cannot account for the character. 五邦 in IV. vii. Pt. i. 3, is better understood as *five different regions,* than *five States.* 家 and 邦, the Clan or Family and the State, are often in contrast, as in IV. iii. 6, 7; *et al.* It is used as a verb, = to invest with a country. V. xvii. 1.

邪 *seay* hsieh Wicked, depraved. V. viii. 2. That which is evil. II. ii. 6.

郊 *kʻaou* chiao — A certain extent of country, outside and around the capital city; borders, frontiers. V. ii. 1, 9: iii. 8: vi. 19: xxi. 1: xxiv. 1, 7. Observe 三郊, V. xxix. 5. Used for the place of the sacrifices to Heaven and Earth in the suburbs. V. xii. 5. Used for those sacrifices. V. i. Pt. iii. 3.

郭 *kŏ* kuo — 郭鄰, the name of a place. V. xvii. 1.

都 *too* tu — (1) Used in Part II. as an exclamation. Oh! II. ii. 4: iii. 1, 2, 3: iv. 1, 2. (2) A capital. IV. viii. Pt. ii. 2: V. xxviii. 4. In V. xix. 9, it denotes the cities of the high nobles in the imperial domain. Obs. 幽都, I. 7.

鄙 *pʻei* pʻi — To reduce to the condition of a border territory. V. vii. 4.

鄰 *lin* — (1) A neighbour, neighbours. IV. v. Pt. ii. 5: V. vii. 13. 四鄰, the neighbouring States, all round. V. xvii. 6. The same phrase is applied to the emperor's ministers, II. iv. 5; and 鄰 alone, in p. 3. (2) 郭鄰, see 郭.

THE 164TH RADICAL. 西.

西 *yew* yu — The tenth of the calendaric branch-characters. V. xxii. 13.

配 *pʻei* — (1) To be the mate of; to correspond to. IV. v. Pt. iii. 3: V. xii. 14: xiv. 8: xxv. 6: xxvii. 11, 21. (2) To be assessors with,—in sacrifice. V. xvi. 8.

酒 *tsew* chiu — Distilled spirits. III. iii. 6: iv. 1, 4: IV. viii. Pt. iii. 2 (酒醴): xi. 1, 4: V. x. 2, 3, 4, 6, 8, 10, 13, 15, 17: xv. 13. 自酒, to abandon one's-self to drink. V. x. 11.

酗 *heu* hsü — To be furiously inebriated. Foll. by 于. IV. xi. 1, 4: V. i. Pt. ii. 3: xv. 13.

酢 *tsʻŏ* tsʻo — To offer a responsive (? repeated) sacrifice. V. xxii. 27.

酣 *han* — To be drunken. IV. iv. 7. Obs. 酣身, V. x. 11.

酸 *swan* suan — Sour. V. iv. 5.

醇 *shun* — Unadulterated spirits.   =pure and clear. IV. viii. Pt. ii. 10.

醉 *tsuy* tsui — To drink to excess. V. x. 4. In p. 7, it = to drink freely.

醴 *le* li — Sweet spirits,—the liquor in the state of fermentation. IV. viii. Pt. iii. 2.

THE 165TH RADICAL. 釆.

釆 *tsae* tsai — (1) Affairs; to conduct affairs. I. 10: II. i. 17: III. 4. Observe 載釆釆, II. iii. 3; and 服釆, V. x. 13. (2) Colours. 五釆, II. iv. 4. (3) The cities and lands assigned to the ministers of the emperor in the domain of the nobles. III. i. Pt. ii. 19. (4) The 5th of the domains of the Chow dynasty. V. ix. 1.

釋 *shih* — To let go,—send from one's thoughts. II. ii. 10. To let go,—in shooting with a bow. IV. v. Pt. i. 7.   = to liberate. V. iii. 8: xviii. 1. To put off,—spoken with ref. to a cap. V. xxiii. 7. To remove, do away with. V. xvi. 6 (foll. by 于): xviii. 13.

THE 166TH RADICAL. 里.

里 *le* li — (1) A place of residence. 宅里, a neighbourhood. V. xxix. 7. 里居, to be living in villages (= in retirement, V. x. 10.) (2) A measure of length. At present it is a little more than one third of an English mile. III. i. Pt. ii. 18—22.

重 *chung* — Heavy,—what is aggravated. V. xxvii. 19. As a verb, = to attach importance to, IV. vii. Pt. i. 2: V. iii. 9; = to deal severely with. II. ii. 12.

重 *chʻung* — Aspirated, and 1st tone. (1) Repeated, more than one of the same kind. V. xxii. 5, 15—19. (2) 重華, in II. i. 1, is probably the name of Shun. (3) An ancient minister, apparently of the time of Shun. V. xxvii. 6.

野 *yay* yeh — Wild country, wilds. IV. viii. Pt. i. 3; Pt. iii. 1: V. iii. 2. The country,—away from court. II. ii. 3. 在野 = to be in obscurity. II. ii. 20. (2) 牧野, the scene of the battle between king Woo and Show. V. iii. 9. 大野, a lake, III. i. Pt. i. 31; so, 豬野, p. 77.

量 *leang* liang — Measures of capacity. II. i. 8.

釐 *le* li — To regulate. I. 8: V. xix. 4: xxiv. 1. Obs. 釐降 in I. 12.

THE 167TH RADICAL. 金.

金 *kin* chin — Metal. The 4th of the five elements. V. iv. 5. One of the six magazines of nature. II. ii. 7.   = money. II. i. 11.   = a weapon of steel. IV. viii. Pt. i. 6.

金三品, gold, silver, and copper. III. i. Pt. i. 44, 52. = with metal,—adverbial. V. vi. 11, 16.

釗 *chaou* chao — The name of king K'ang of the Chow dynasty. V. xxii. 7, 9, 11 : xxiii. 4.

鈞 *keun* chün — (1) A weight of 30 catties, the quarter of a stone. III. iii. 8. (2) *I. q.* 均, equal, as great. V. i. Pt. i. 9.

鉛 *yuen* yüan — Lead. III. i. Pt. l. 26.

鉞 *yuĕ* yüeh — A kind of battle-axe. V. ii. 1 : xxii. 21.

鉅 *k'eu* ch'ü — 鉅橋, a place where the tyrant Show had collected great stores of grain. V. iii. 9.

銀 *yin* — Silver. III. i. Pt. i. 69.

銍 *chih* — The ears of grain with a small portion of the stalk. III. i. Pt. ii. 18.

銳 *juy* jui — Some kind of sharp-pointed weapon. V. xxii. 21.

鋒 *fung* — The point of a weapon. V. xxix. 2.

錫 *seih* hsi — To give, to confer. III. i. Pt. ii. 16. It generally = to give to, being followed by two objectives, the thing given, and the party to whom it is so. IV. ii. 2 : V. iv. 3, 9, 11, 13 : xxii. 8. To present,—as tribute or offering. III. i. Pt. ii. 23. Obs. 錫貢 and 納錫, III. i. Pt. i. 44, 52, 60.

錯 *ts'ŏ* ts'o — (1) Stones for polishing sounding stones. III. i. Pt. i. 60. (2) To be mixed,—as revenue made up of various proportions, and kinds of impost. III. i. Pt. i. 8, 26, 43, 59 (*n. b.*), 68.

鍛 *twan* tuan — To temper. V. xxix. 2.

鍰 *hwan* huan — A weight, commonly said to be of six *lëang* or ounces; but the exact amount is rather uncertain. V. xxvii. 18.

鏞 *yung* — A large bell. II. iv. 9.

鏤 *low* lou — Steel. III. i. Pt. i. 69.

鐵 *t'ëĕ* t'ieh — Iron. III. i. Pt. i. 69.

鐸 *toh* tio — A bell with a wooden clapper. III. iv. 3.

鑑 *keen* chien — A mirror,—whatever reflects objects. = a case for inspection or warning. V. i. Pt. ii. 5.

THE 168TH RADICAL. 長.

長 *ch'ang* — Long. 短長, short or long. IV. vii. Pt. i. 12. What is long off, far-distant. Pt. ii. 7. As a verb,—to prolong, V. xix. 24 ; to seek to be long continuing, IV. vii. Pt. i. 15.

長 *chang* — 2d tone. (1) An elder, elders. IV. iv. 4 : xi. 5 (耇長): V. x. 6. As a verb,—to treat as an elder, to exalt. V. ii. 6. (2) A president, presidents. II. iv. 8 : IV. vi. 10 (萬夫之長, chief of the myriad families) : vii. Pt. iii. 8, and viii. Pt. ii. 2 (師長, heads of departments): V. ii. 2 (千夫長, 百夫長, captains of thousands, and captains of hundreds) : xix. 6 (長伯).

THE 169TH RADICAL. 門.

門 *mun* — (1) A door, a gate. V. xxii. 11, 21, 29 : xxiii. 1. 四門, all the roads or channels of communication between the court and the empire. II. i. 2, 15. (2) 龍門, an important pass of the Ho, near which Yu began his labours. III. i. Pt. i. 82 ; Pt. ii. 7.

閉 *pe* pi — To shut. = to restrain. V. vii. 2.

開 *k'ae* k'ai — To open. = to initiate, to bring forward. V. xviii. 5, 7 : = to stir up. p. 18. 開釋, to liberate. p. 11.

閏 *jun* — Intercalary. I. 8.

閑 *hëen* hsien — To bar. = to keep under restraint. V. xxiv. 10.

閎 *hung* hêng — A surname. V. xvi. 12.

間 *këen* chien — A space between. = to separate, to come between. V. xviii. 15 : xix. 16. = to fill up the intervals. II. iv. 9. 牖間, between the window and the door. V. xxii. 15. Some read the character in this passage *hëen*, and in the 1st tone.

閔 *min* — To think with anxiety about. V. xvi. 22. To be an object of pity. xxviii. 2.

閟 *pe* pi — To shut up. 閟毖, to shut up and distress. V. vii. 10.

閭 *leu* lü — The gate of a village. V. iii. 3.

閱 *yuĕ* yüeh (1) To examine. V. xxvii. 18. (2) To select on examination. xviii. 27.

關 *kwan* kuan What is current or standard. III. iii. 8.

闢 *p'eih* p'i To throw open. II. i. 15.

THE 170TH RADICAL. 阜.

阜 *fow* fou Greatly. 阜成, V. xx. 13.

阪 *fan* Precipitous, dangerous situations. V. xix. 11. The meaning is not well ascertained.

阻 *tsoo* chu To be in difficulties; to suffer from. 阻飢, II. i. 18.

阼 *tsoo* tsu The steps leading up to the hall on the east, appropriate to the host. V. xxii. 20, 23.

陂 *pe* pi Embanked ponds. V. i. Pt. i. 5. To be banked up. III. i. Pt. ii. 14.

陂 *p'o* To be uneven. V. iv. 14. It will be seen, however, that this was not the original reading here; and the character is commonly read *p'e*.

阿 *o* 阿衡, the name, or the title, of E Yin. IV. v. Pt. i. 1: viii. Pt. iii. 10.

附 *foo* fu To be attached—join one's-self to. IV. ii. 4: V. iii. 7.

陋 *low* lou To be in a mean condition. 側陋, I. 12.

降 *këang* chiang (1) To send down. I. 12: II. ii. 20: IV. iii. 2, 3: iv. 2, 8: V. i. Pt. 4; Pt. iii. 3: vi. 7; *et sæpe*. It may be variously translated,—to confer, to inflict, to deliver, &c. 降黜 = to make an end of. V. i. Pt. ii. 4. In IV. vii. Pt. iii. 4, it = to remove. (2) To descend. II. ii. 10: III. i. Pt. i. 16; *et sæpe*. 降格, to descend and approach. V. xxvii. 6. = to degenerate. V. xxiv. 4. (3) To spare, to deal leniently with in respect of. V. xviii. 2, 20, 23.

陟 *chih* (1) To ascend:—with ref. to the throne. II. i. 3: ii. 14: V. xix. 4; with ref. to death. II. i. 28: V. xvi. 18: xxiii. 3. (2) To travel to. IV. v. Pt. iii. 4: xix. 22. (3) To promote. II. i. 27: xx. 14. (4) 伊陟, son probably of E Yin, a minister of the Shang dynasty. V. xvi. 7.

除 *ch'oo* ch'u To remove, to take away. V. i. Pt. iii. 4: viii. 2.

陰 *yin* Dark, obscure. 陰陽, the operations of Heaven and Earth. V. xx. 5. = secretly, by an unseen influence. V. iv. 2. = the north side of a mountain. III. i. Pt. iii. 7.

陰 *yan* an 亮陰, probably the shed where the emperor spends his time of mourning. IV. viii. Pt. i. 1: V. xv. 5.

陪 *pei* 陪尾, the name of a mountain in the pres. Shan-tung. III. i. Pt. ii. 2.

陳 *ch'in* ch'ên (1) To set forth; to display. IV. vi. 1: V. ix. 11, 13: xxii. 5, 19. Obs. 卜陳, V. vii. 15; 陳修, xi. 4; 有陳, xvi. 8. To be displayed. IV. xi. 1. To be marshalled, drawn up. V. iii. 8. (2) To continue long. IV. vii. Pt. ii. 11. (3) 君陳, the name of a minister, the successor of the duke of Chow in Lŏ. V. xxi. 1; *et al.*

陸 *luh* lu 大陸, a tract of marshy ground in K'e-chow. III. i. Pt. i. 9; Pt. ii. 7.

陵 *ling* (1) A high mound, a height. I. 11: II. iv. 1. (2) To do violence to. V. xiv. 9. (3) 東陵, the name of a place, corresponding to the pres. Pa-ling, chief city of the dep. of Yŏ-chow. III. i. Pt. ii. 9.

陶 *t'aou* t'ao (1) In the phrase 鬱陶, anxieties, to be thinking anxiously. III. iii. 9. (2) The name of the principality over which Yaou first ruled, so that he is sometimes named from it. III. iii. 7. (3) The name of a small hill in the pres. dis. of Ting-t'aou, dep. of Yen-chow, Shan-tung. III. i. Pt. ii. 10.

陶 *yaou* yao 臯陶, the name of Shun's minister of Crime. II. i. 17, 20: ii. 10, 11, 12: iii. 1, 2, 3, 8: iv. 1, 8, 11.

陻 *yin* To dam up. V. iv. 3.

陽 *yang* (1) The sun. 陽鳥, sun birds, = wild geese. III. i. Pt. i. 39. (2) = the south side of a mountain. III. i. Pt. i. 5, 35, 46, 62; Pt. ii. 4. (3) 陰陽, see 陰.

隅 *yu* yü A corner. 海隅, the corners of the seas. II. iv. 7: V. xvi. 21.

隉 *nëĕ* nieh A mound falling to pieces. = unsettledness. V. xx. 8.

階 *këae* chieh Steps or stairs, leading up to a hall. II. ii. 21: V. xxii. 20—23.

隕 *yun* yün To fall down into. IV. iii. 6.

隨 *suy* sui — To follow, to accord with. 隨山, following the line of—all along—the hills. II. iv. 1: III. i. Pt. i. 1.

隩 *yuh* yü — (1) The inside, inner apartments. = to keep within the house. I. 7. (2.) Habitable ground by the water's edge) 四隩. III. i. Pt. ii. 14.

險 *hëen* hsien — Precipitous. = alarming. IV. vii. Pt. i. 7.

隮 *tse* chi — (1) To fall into a ditch. 顚隮, to be going to ruin, IV. xi. 3, 8. (2) To ascend, to go up. V. xxii. 22, 23.

隰 *seih* hsi — Low, damp ground. Swamps. III. i. Pt. i. 77.

隱 *yin* — To feel sympathy. IV. vii. Pt. iii. 8.

THE 172D RADICAL. 隹.

雀 *tseŏ* ch'iao ch'io — A sparrow. As an adj., describing the colour of a cap, = brown. V. xxii. 21.

集 *tsieh* chi — To collect. Spoken of the sun and moon in an eclipse, = to meet harmoniously. III. iv. 4. Spoken with reference to the decree of Heaven conferring the empire, = to cause to light on. IV. v. Pt. i. 2: V. xvi. 11: xxii. 5: xxviii. 1. = to attach, to bring together to one's-self. V. xi. 5. Foll. by 于, = to go to, to tend to. V. xviii. 15. To be collected. V. iii. 5. = to be completed. V. i. Pt. i. 5.

雉 *che* chih — A pheasant. IV. ix. 1.

雊 *kow* kou — To crow,—as a pheasant. IV. ix. 1.

雍 *yung* — (1) To be harmonious. I. 2: V. xv. 5. (2) 雍州, one of Yu's nine provinces. III. i. Pt. i. 10.

雕 *teaou* tiao — To carve. Carved. V. xxii. 17.

雖 *suy* sui — Though. III. iii. 9: V. i. Pt. ii. 6: iv. 13: xii. 13; *et al.*

雘 *hwŏ* huo — To paint with vermilion and other colours. V. xi. 4.—This character is given in the dict. under 隹, but such arrangement is evidently wrong. 隹 is merely part of the phonetic element 蒦. The true radical or element of meaning is 丹. This is another instance of the perplexity introduced into Chinese lexicography by the attempt to simplify the subject through reducing the number of the radicals.

雞 *ke* chi — A fowl. V. ii. 5.

離 *le* li — To go away from, to leave. III. iv. 4: IV. ii. 8: vii. Pt. iii. 5. To be divided. V. i. Pt. ii. 6. 離逖, V. xviii. 29.

難 *nan* — To be difficult. IV. vi. 2, 7: viii. Pt. ii. 11: V. ix. 6: xvi. 4: xxx. ii. To feel the difficulty of. II. iii. 2. Difficulties. IV. v. Pt. iii. 5: vii. Pt. i. 15. 艱難, hardships and difficulties. V. xv. 2, 3, 7: xxii. 7.

難 *nan* — 3d tone. To make it difficult for. = to discourage. II. i. 16.

THE 173D RADICAL. 雨.

雨 *yu* yü — Rain. II. i. 2: IV. viii. Pt. i. 6 (霖雨): V. iv. 21, 32, 33, 38: xxv. 5.

雨 *yu* yü — 3d tone. To rain. V. vi. 19. Perhaps the examples in V. iv., might be thus toned.

雲 *yun* yün — The name of a marsh. III. i. Pt. i. 50.

雷 *luy* lêi — (1) Thunder. II. i. 2: V. vi. 16. (2) 雷夏, the name of a marsh in Yen-chow. III. i. Pt. i. 14. (3) 雷首, the name of a mountain in K'e-chow. III. i. Pt. ii. 1.

電 *tëen* tien — Lightning. V. vi. 16.

震 *chin* chên — (1) To move, to agitate. 震驚, II. i. 25. 震動, IV. vii. Pt. iii. 5: V. iii. 7. 震怒, to be roused to anger. V. i. Pt. i. 5: iv. 3. (2) 震澤, the name of a marsh. III. i. Pt. i. 41.

霍 *hŏ* ho — The name of the appanage of Ch'oo, one of king Woo's brothers, who is known as 霍叔. V. xvii. 1.

霖 *lin* — Rain continuing more than three days. 霖雨, copious rain. IV. viii. Pt i. 6.

霽 *tse* chi — Rain stopping, fair weather. V. iv. 21.

靈 *ling* — What is good. IV. vii. Pt. iii. 7: V. xxvii. 3. Intelligent. V. i. Pt. i. 3. The phrase 靈承 in V. xiv. 13, = to be charged with, on account of one's goodness; in xviii. 5, 19, it appears to = to treat or manage well.

THE 174TH RADICAL. 靑.

靑 *ts'ing* ch'ing. Green. III. i. Pt. i. 67.

靖 *tsing* ching. Tranquillity. 不靖, dispeace. IV. vii. Pt. i. 12. 自靖, to make one's-self tranquil. IV. xi. 9. To tranquillize. V. xv. 5.

靜 *tsing* ching. Quiescence,—the opposite of action. V. iv. 31.   = in stillness, when unemployed. I. 10. To be quiet, tranquil. V. vii. 3, 7 : ix. 21 : xviii. 22.

THE 175TH RADICAL. 非.

非 *fei*. *Passim.* Not. It very often = it is not, it is not that, standing commonly, but not always, at the commencement of the clause, and the clause which follows frequently beginning with 惟 or 乃惟. *E. g.* IV. i. 1 : iv. Pt. i. 7, 12; Pt. ii. 4 : V. xii. 24 : xiv. 3, 18, 20. It has sometimes a hypothetical force, = if not, without. II. ii. 17 : IV. v. Pt. ii. 2 : vi. 11; *et al.* Its signification is sometimes nearly that of an adjective, = that which is not, improper. IV. ii. 4 : v. Pt. iii. 7 : V. xii. 21; *et al.*   = that which is really wrong, a crime. IV. viii. Pt. ii. 9. As a verb,—to do what is contrary to, to transgress. III. ii. 4 : IV. xi. 2 : V. xxvi. 7. Makes with 罔 an affirmative. V. x. 3; *et al.*

靡 *me* mi. (1) Not. IV. vi. 2. (2) 靡靡, ready acquiescence, to be flatteringly obsequious. V. xxiv. 8.

THE 176TH RADICAL. 面.

面 *mëen* mien. The face. 面從, to follow to one's face. II. iv. 5. 謀面, to judge by the face. V. xix. 2. 北面, facing the north. V. vi. 4. So 牆面, xx. 16. 面 alone, xxii. 20, means facing the south. 面稽天, looking up to Heaven, to ascertain its will. xii. 11.

THE 177TH RADICAL. 革.

革 *kih* ko. (1) Hides. III. i. Pt. i. 44, 52. (2) To change, to remove or supersede. IV. vi. 3 : V. iv. 5 : xiv. 6, 19. Spoken of animals changing ther feathers and hair. I. 5. To be changed. V. xxiv. 4.

鞠 *këuh* chü. (1) To exhaust. 自鞠, IV. vii. Pt. ii. 6. (2) To nourish. IV. vii. Pt. iii. 10 : V. ix. 16.—The meaning in these passages is doubtful. (3) 鞠子, a little child. V. xxiii. 6.

鞭 *pëen* pien. A whip. II. i. 11.

THE 180TH RADICAL. 音.

音 *yin*. Musical sounds. 八音, the eight kinds of musical instruments, = all music. II. i. 13, 24 : iv. 4. 音 alone = music. III. iii. 6.

韶 *shaou* shao. The music of Shun. 簫韶, II. iv. 9.

響 *heung* hsiang. An echo. II. ii. 4.

THE 181ST RADICAL. 頁.

順 *shun*. To follow, to act in accordance with. V. i. Pt. i. 9 : xxi. 6. To be obedient. IV. v. Pt. i. 9.   = to allow, to indulge. V. i. Pt. iii. 3.

須 *seu* hsü. (1) To wait. 暇須, V. xviii. 17. (2) Necessary, requisite. V. xxii. 13.—The meaning here may also be brought under (1)

頑 *wan*. To be refractory, obstinately unprincipled. I. 12 : II. iv. 6, 8 : V. xxiv. 3. 頑童, IV. iv. 7. The refractory. V. xxi. 1.

頒 *pan*. To manifest, distribute everywhere. V. xiii. 13.

頗 *p'o*. One-sided, perverse. V. iv. 19 : xviii. 29.

頟 *gih* ê. 頟頟, the appearance of unceasingness. II. iv. 8.

頮 *hwuy* hui. To wash the face. IV. xxii. 2.

顏 *yen*. The face, the countenance. III. iii. 9.

願 *yuen* yüan. To desire. 可願, what is desirable. II. ii. 17.

顚 *tëen* tien. (1) To overthrow. 顚覆, III. iv. 4. 顚越, IV. vii. Pt. ii. 16. To be overthrown, = felled. IV. vii. Pt. i. 4. 顚隮, to be going to ruin. V. xi. 3, 8. (2) 泰顚, one of king Wăn's ministers. V. xvi. 12.

類 *luy* lei. (1) A class, sorts.   = the different characters or classes. V. i. Pt. iii. 3. Of a class. 不類, not equal to, not so good as. IV. viii. Pt. i. 2. 自底不類, to make one's-self unworthy. IV.

v. Pt. ii. 3. (2) To offer a special sacrifice to God. II. i. 6 : V. i. I t. i. 10.

顧 *koo* ku — To regard, to think of IV. v. P. i. 2 : xi. 9 : V. xii. 13 : xiv. 9. = to consult. IV. vii. Pt. i. 12 : V. xxiii. 6. = to examine. V. ix. 22. Observe 開厥顧天, V. xviii. 18.

顯 *hëen* hsien — (1) To be or become illustrious. V. i. Pt. iii. 2, 4, 5 : ix. 3, 4 : xiii. 14 : xxv. 6 : xxviii. 1, 3, 4. 天顯, bright principles of Heaven. V. ix. 16 : x. 5 ; *et al.* Obs. 顯民, to be illustrious with the people. V. ix. 1. = manifestly. V. ix. 21. (2) To be enlightened. IV. v. Pt. i. 5 (*n. b.*) : viii. Pt. iii. 1 : V. xiv. 9. (3) To distinguish, make illustrious. IV. ii. 7 : V. xviii. 6.

THE 182D RADICAL. 風.

風 *fung* fêng — (1) The wind. II. i. 2 : V. iv. 32, 34, 38 : vi. 16, 19. 風動, to be moved as by the wind. II. ii. 13. (2) Influence. IV. viii. Pt. iii. 8 : V. xxiv. 7 (風聲; but this may mean—the fame of their manners). (3) Manners, fashion. IV. iv. 7 : V. xxi. 4 : xxiv. 8. (4) To feel the sexual appetite,—used of animals. V. xxix. 4.

颺 *yang* — (1) To speak loudly and rapidly. II. iv. 7. (2) To rewrite and publish. p. 6.

THE 184TH RADICAL. 食.

食 *shih* — To eat. IV. xi. 6 : V. xv. 10. Spoken of the fire licking up the ink on the tortoise-shell in divination. V. xiii. 3. 食言, to eat one's words, to be false to what he has said. IV. i. 4. To accept support. IV. viii. Pt. iii. 11. Food. II. i. 16 : iv. 1 : IV. x. 3 : V. iii. 9 : iv. 8 : v. 2. 玉食 = the revenues of the empire. V. iv. 18, 19.

飢 *ke* chi — To be hungry. 阻飢, to suffer from want. II. i. 18.

飲 *yin* — To drink. V. x. 4, 7, 9 (崇飲), 14.

飽 *paou* pao — To be full. = to satiety. V. x. 7.

餉 *heang* hsiang — To carry provisions to the labourers in the fields ; = provision-carriers. IV. ii. 6.

養 *yang* — To nourish. II. ii. 7. 民養, V. vii. 12, is hardly intelligble. Obs. 引養, V. xi. 3.

養 *yang* — 3d tone. To support,—spoken with ref. to the support of one's parents. V. x. 6.

餘 *yu* yü — That which is over, remaining. III. i. Pt. ii. 5 : V. xxiv. 8. 無餘刑 = all kinds of—no end of—punishments. V. xxix. 5.

餞 *tsëen* chien — To convoy. I. 6.

饋 *kwei* kuei — To present offerings,—specially of food. 饋祀, offerings of sacrifice. V. x. 7.

饗 *hëang* hsiang — To accept,—as the wine of sacrifice. (?). V. xxii. 26.

THE 185TH RADICAL. 首.

首 *show* shou — (1) The head. II. iv. 1. In the phrase 稽首, II. i. 17, 21, 22, 23 ; *et sæpe.* (2) The chief, the most important. V. xxx. 1. (3) 雷首, the name of a mountain. III. i. Pt. ii. 1.

THE 186TH RADICAL. 香.

香 *hëang* hsiang — That which is fragrant. Always in connection with 馨, and spoken of virtue. V. x. 11 : xxii. 3 : xxvii. 4.

馨 *hing* ch'ing — Odours smelt at a distance. 馨香, see above.

THE 187TH RADICAL. 馬.

馬 *ma* — (1) A horse, horses. III. ii. 4 : iii. 5. V. iii. 2 ; *et sæpe.* 趣馬, equerries. V. xix. 8. (2) 司馬, the minister of War. V. ii. 2 : xi. 2 : xix. 10 : xx. 10.

馭 *yu* yü — To drive,—in a carriage. III. iii. 5.

馳 *ch'e* ch'ih — To bustle and hurry about. III. iv. 4.

駿 *tseun* tsun — = rapidly, hurriedly. V. iii. 3.

騂 *sing* hsing — Red. V. xiii. 29.

騭 *chih* — To make, to constitute. V. iv. 2.

驕 *këaou* chiao — To be proud. V. xxiv. 10.

驚 *king* ching To alarm. II. i. 25.

睪 *yih* yi The appearance of a want of connection. Used of one of the indications in divination. V. iv. 21.

驩 *hwan* huan 驩兜, a bad minister of Yaou, punished by Shun. I. 10: II. i. 12: iii. 2.

THE 188TH RADICAL. 骨.

體 *t'e* t'i Form, appearance. Used of the form of a prognostic in divination. V. vi. 10. Completeness. Used of the character of a proclamation. V. xxiv. 8.

THE 189TH RADICAL. 高.

高 *kaou* kao (1) High. III. i. Pt. i. 1: IV. v. Pt. iii. 4. The high and lofty. V. iv. 12, 17. The founder of a House, or one's remote ancestor, is described by 高. 高后, IV. vii. Pt. ii. 12, 14: viii. Pt. i. 9. 高祖, IV. vii. Pt. iii. 6: V. xxiii. 3. To think highly of. V. ix. 23. (2) 高宗, the sacrificial title of Woo-ting, one of the sovereigns of the Shang dynasty. IV. ix. 1: V. xv. 5.

THE 190TH RADICAL. 髟.

髮 *fă* fa The hair. V. xxx. 4.

髳 *mow* mou The name of one of the wild tribes, confederate with king Woo against Shang. V. ii. 3.

THE 192D RADICAL. 鬯.

鬯 *ch'ang* A kind of fragrant grass, used to flavour spirits. 秬鬯, flavoured spirits distilled from the black millet. V. xiii. 25: xxviii. 4.

鬱 *yuh* yü In the phrase 鬱陶, III. iii. 9, the thoughts working anxiously and confusedly.

THE 194TH RADICAL. 鬼.

鬼 *kwei* kuei In the phrase 鬼神. Spirits, spiritual beings. II. ii. 18; IV. iv. 2: Pt. iii. 1: V. vi. 6.

魁 *k'wei* k'uei Chief, the principal. 渠魁 = the chief criminals. III. iv. 6.

魄 *p'ih* p'o The disc of the moon, from the time it begins to wane to new moon. 哉生魄 is the 15th day of the moon. V. ix. 1: xxii. 1. 旣生魄, V. iii. 4, is—after the moon began to wane; 死魄, p. 1, is the last day of the old moon.

THE 195TH RADICAL. 魚.

魚 *yu* yü Fish. III. i. Pt. i. 35: IV. iv. 2.

魯 *loo* lu The State so called. V. xxix. 5.

鮮 *seen* hsien Fresh fish or meat. 鮮食, flesh to eat. II. iv. 1.

鮮 *seen* hsien 2d tone. (1) Few; rarely, seldom. IV. vii. Pt. ii. 3: V. xix. 1: xxiv. 9. (2) 惠鮮 to show a fostering kindness to. V. xv. 10.

鯀 *kwăn* kuěn The father of Yu, punished by Shun. I. 11: II. i. 12: V. iv. 3.

鰥 *kwan* kuan An unmarried man. I. 12. In all other cases, it appears along with 寡, and probably means widowers. V. vii. 8: ix. 4: xv. 6, 10: xxvii. 6, 7.

THE 196TH RADICAL. 鳥.

鳥 *neaou* niao (1) Birds. Generally in combination with 獸. I. 4, 5, 6, 7: II. i. 22: iv. 9: III. i. Pt. i. 39: IV. iv. 2: V. xvi. 16. (2) 鳥鼠 and 鳥鼠同穴, the name of a mountain. III. i. Pt. i. 76; Pt. ii. 2, 12.

鳩 *kew* chiu To collect, accumulate. I. 10.—The passage is hardly intelligible.

鳴 *ming* (1) The sound of a bird; anything that emits sound is so called. 鳴鳥, V. xvi. 16, denotes the male and female phœnix. 鳴球 is the sounding-stone. II. iv. 9. (2) 鳴條 was a place near the capital of Këë. IV. iv. 2.

鳳 *fung* fêng The male phœnix. II. iv. 9.

鴟 *ch'e* ch'ih An owl. 鴟鴞 is the name of an ode. V. vi. 15. 鴟義, of owl-like conduct. V. xxvii. 2.

鴞 *heaou* hsiao — 鴟鴞, a species of owl. See above.

THE 197TH RADICAL. 鹵.

鹹 *hëen* hsien — Salt (adj.). V. iv. 5.

鹽 *yen* — Salt (subst.) III. i. Pt. i. 26; IV. viii. Pt. iii. 2.

THE 198TH RADICAL. 鹿.

鹿 *luh* lu — The deer. 鹿臺 the name of a tower where Show had accumulated his treasures. V. iii. 9.

麗 *le* li — (1) To be fond of display. V. xxiv. 9. (2) To depend on; to be connected with. 民之麗, what the people depend on for support. V. xviii. 5. 厥麗, p. 9, should, probably, be taken in the same way. 刑之麗, V. xxvii. 12, = the circumstances of penal cases; but 麗刑, p. 8, = to be exposed to punishment.

麓 *luh* lu — The foot of a mountain. II. i. 2.

THE 199TH RADICAL. 麥.

麴 *k'euh* ch'ü — Leaven, yeast. IV. viii. Pt. iii. 2.

THE 200TH RADICAL. 麻.

麻 *ma* — Hempen. V. xxii. 22, 23.

麾 *hwuy* hui — To brandish. V. ii. 1.

THE 201ST RADICAL. 黃.

黃 *hwang* huang — Yellow. The colour of soil. III. i. Pt. i. 79. Yellow with gold. V. ii. 1. Light bay,—used of horses. V. xxiii. 1. The colour of hair in old men. V. xxx. 4. = yellow silks. V. iii. 7.

THE 202D RADICAL. 黍.

黍 *shoo* shu — Millet;—a kind of glutinous grain. We always find 黍稷 together. IV. vii. Pt. i. 11: V. x. 6: xxi. 3.

黎 *le* li — (1) Black. It occurs in the phrase 黎民, meaning the black-haired people. I. 2: II. i. 18: ii. 2, 10: iii. 2: III. iii. 1: IV. x. 1: V. xxx. 6, 7. Some critics explain it in all these passages by 衆, all, the multitudinous. (2) All. II. iv. 7. (3) Light, spoken of soil. III. i. Pt. i. 67. (4) The name of an ancient minister. V. xxvii. 6. (5) The name of a river. V. xiii. 3. (6) 合黎, the name of a hill. III. i. Pt. iii. 5.

THE 203D RADICAL. 黑.

黑 *hih* hô — (1) Black,—spoken of the colour of soil. III. i. Pt. i. 17. (2) 黑水, the Blackwater. Two rivers are mentioned of this name; one, the southern boundary of Lëang-chow, III. i. Pt. i. 62: one, the western boundary of Yung-chow, p. 71; and Pt. ii. 6.

默 *mih* mo — In silence. IV. viii. Pt. i. 2.

黜 *ch'uh* ch'u — (1) To degrade; to be degraded. II. i. 27: IV. iii. 5: V. xx. 14. 放黜, to drive away degraded. V. i. Pt. iii. 3. 降黜 = to make an end of. V. i. Pt. ii. 4. (2) To put away. IV. vii. Pt. i. 6, 10.

黨 *tang* — Partiality, partizanship. V. iv. 14.

黥 *k'ing* ch'ing — To brand. V. xxvii. 3.

黷 *tuh* tu — To blacken, to dirty. = irreverence. IV. viii. Pt. ii. 11.

THE 204TH RADICAL. 黹.

黻 *fuh* fu — One of the symbols,—called that of distinguishing, from its form of two 己 placed in opposition to each other,—embroidered on the lower of the emperor's sacrificial robes. II. iv. 4.

黼 *foo* fu — The figure of a hatchet,—also one of the symbols on the emperor's lower robe. II. iv. 4. 黼扆, a screen used at audiences, adorned with figures of axes. V. xxii. 14, 15, 22.

THE 205TH RADICAL. 黽.

鼈 *pëë* pieh — Tortoises. II. iv. 2.

THE 207TH RADICAL. 鼓.

鼓 *koo* ku — A drum. II. iv. 9: III. iv. 4: V. xxii. 19 (鼖鼓).

鼗 *t'aou* t'ao — A small hand-drum or rattle. II. iv. 9.

鼖 *fun* fên — 鼖鼓, a large drum. V. xxii. 19.

THE 208TH RADICAL. 鼠.

鼠 *shoo* shu — 鳥鼠, the name of a mountain. See 鳥.

THE 210TH RADICAL. 齊.

齊 *ts'e* ch'i — (1) To regulate, to adjust uniformly. II. i. 5: IV. vii. Pt. i. 17: V. ii. 7, 8 (= to adjust the ranks of a fighting host): xiii. 6 (= to marshal): xxvii. 13 (foll. by 于), 19 (齊非齊). (2) Reverent, grave. V. viii. 2: xxvi. 2. (3) Impartiality,—where all is perfectly adjusted. V. xxiii. 5. (4) The State so named. V. xxii. 11. (5) 方齊, one of Yaou's ministers. I. 9.

齋 *chae* chai — 齋栗, the appearance of reverent dread. II. ii. 21.

THE 211TH RADICAL. 齒.

齒 *ch'e* ch'ih — (1) Teeth. =elephant's teeth, ivory. III. i. Pt. i. 44, 52. (2) To be arranged according to age, to have one's place in the family roll. V. xvii. 1.

THE 212TH RADICAL. 龍.

龍 *lung* — (1) A dragon. One of the symbols on the upper sacrificial robe of the emperor. II. iv. 4. (2) An officer in the court of Shun, his minister of Communication. II. i. 23, 25. (3) 龍門, the name of a mountain on the western bank of the Ho, near where Yu began his labours. III. i. Pt. i. 82; Pt. ii. 7.

THE 213TH RADICAL. 龜.

龜 *kwei* kuei — The tortoise, whose shell was so much used in divination. V. iv. 26—31. 元龜, the great tortoise, specially good for divination, and proper for imperial use. II. ii. 18: III. i. Pt. i. 52: IV. x. 2: V. vi. 8. So, 大寶龜. V. vii. 3. 三龜, V. vi. 9.

OMISSIONS.

Page 649. Under 交 add—(2) 南交, a place far south, supposed to be in the borders of Cochin-China. I. 5.

Page 666. Beneath 嬪 insert—*pin*.

Page 671. Under 已 add—(2) 祖已, a minister of Woo-ting. IV. ix. 2.

Page 685. Beneath 曆 insert—*leih.* li

Page 703. Above 空 insert—穴, *heuě* hsüeh. A hole. 鳥鼠同穴, the name of a mountain. III. i. Pt. ii. 12.

Page 710. Under 臣 add—(2) 臣扈, a minister of T'ae-mow. V. xvi. 7.

Page 724. After 遜 insert 遲, *ch'e* ch'ih. A surname. 遲任, IV. vii. Pt. i. 13.

ERRORS.

Page 646. Under 一, for *yth* read *yih*.
„ 651. „ 伾, „ *p'e'i* „ *p'ei*.
„ 652. Art. 傳, for 嚴 and where read 巖 and where.
Page 653. Under 僻, for *peih* read *p'eih*.
„ „ „ 克, „ *k'th* „ *k'ih*.
„ „ For 充 read 兗 (*bis*).

Page 655. Art. 凰, for male read female.
„ „ For 勵 read 勱.
„ 658. Under 厥, „ *heuě* „ *keuě*.
„ 659. „ 叨, „ *ta'ou* „ *t'aou*.
„ 661. Transfer—(2), &c., from 咨 to 谘.
„ 661. Under 單, for *an* read *tan*.
„ 662. For 囧 read 囧.

Page 663. Under 垂, for shue read shui.
" " " 堪, " *k'au* " *k'an.*
" " " 墨, " *mip* " *mih.*
" 666. " 好, " *hauo* " *haou.*
" 668. Art. 宗, " 代宗 read 岱宗.

Page 669. For the first 實, read 寒.
" " Under 寡, for *kaw* read *kwa* and kua.

Page 670 Art. 屛, for 3d read 2d.
" " Under 岱, " *tea* " *tae.*
" 677. " 惡, " *yŏ* " *gŏ.*
" " " 愧, " *kwei* " *k'wei.*
" 679. " 惑, " *hwo* " *hwŏ.*
" 681. " 改, " *kœ* " *kae.*
" 684. " 昭, " *chaou* read *ch'aou.*
" 685. " 書, " *choo* " *shoo.*
" 686. Art. 末, " stem " branch.
" 687. Under 榦, " *yan* " *kan.*

Page 687. Under 榮, for *kung* read *yung.*
" 689. For the radical 毋, and the one immediately following, read 毌.

Page 690. For 汗, read 汙.
" 695. Art. 殳, for 師殳 read 殳師.

Page 695. For 殳 read 殳.
" 696. Under 猾, for *ywă* read *hwă.*
" 697. Art. 王, " 秀 " 季.
" " Under 球, " *këw* " *k'ëw.*
" 700. " 盛, " *sh'ing* " *shing.*
" 705. " the 2d 純, for *shun* read *chun.*
" 717. " 誤, for *woe* read *woo.*
" 719. " 象, " *seany* read *seang.*
" 720. " 趨, " *tsen* " *tseu.*
" 721. " 蹈, " *ta'ou* " *t'aou.*
" " " 輸, " *hoo* and hu read *shoo* and shu.

Page 726. Under 鐸, " tio read to.

NOTE. Since the publication of my second volume, I have met with three Works, which supply, to a considerable extent, the place of dictionaries to the Classics. The Sinologue, who shall undertake such a dictionary, will find in them a fund of most extensive and precious materials.

[1]. The first and handiest of the three is called 經韻集字析解, 'All the Characters in the Classics and Thesaurus Discriminated and Explained.' It was published at T'ëen-tsin, in 1822, by an officer, called Heung Show-k'ëen (熊守謙), who was assisted by a son, a nephew, and a friend, in the compilation. Altogether it contains about 10,000 characters, arranged under the Radicals by the number of strokes, as in K'ang-he's dictionary, and in the order in which they occur in that Work. It gives, moreover, simply the meanings there assigned to them; but wherever a passage of the three oldest classics is quoted with a various reading in any of the more recent ones, that is pointed out. The author estimates the number of characters in 'the thirteen Classics' at rather more than 6,500; but he does not count a character more than once, though difference of name and of tone would seem to require him to do so. The Book is in two volumes, making together only 247 Chinese pages, so that the student finds it very convenient for use. [The 'Thesaurus' mentioned in the title is, of course, the 佩文韻府, or 'Treasury of Tones and Rhymes, compiled in the apartment P'ei-wăn,'—one of the great literary Works undertaken by the order of K'ang-he, and which contains nearly 9,000 characters, with their names and tones defined, and their meaning and usage fully exhibited.]

[2]. The second Work is more voluminous, and consists of two Parts:—the 四書字詁, or 'The Explanation of the Characters in the Four Books,' in 78 chapters; and 羣經字詁, 'The Explanation of the Characters in the various King,' in 72 chapters. It was originally left in manuscript by a scholar named Twan Gŏ-t'ing (段諤廷), of the district of K'ëen-yang (黔陽) in Hoo-nan, and was afterwards revised, re-arranged, and published, under the auspices of a Hwang Pun-k'e (黃本驥), in 1857.

The arrangement of the characters is perplexing for the student. Taking the 'Great Learning' first, the book gives a table of the different characters in it, chapter by chapter; in the same

way it follows with the 'Doctrine of the Mean,' the 'Analects,' and the 'Works of Mencius.' In the second Part, we have the Yih, the Shoo, the She, the Ch'un Ts'ew, the Le Ke, the Chow Le, the three Chuen of Tso-k'ew, of Kung-yang, and of Kuh-leang, the Heaou King, and the Urh Ya, similarly dissected, no account being taken of the characters that have already occurred in the Four Books. The lexical portion follows the dissection in each Part, and the characters are taken in the order in which they have occurred in the Books. There is no arrangement of them with reference to the Radicals or to their sounds. This is troublesome to the learner; and though there is a preliminary chapter exhibiting the characters in each Book under their Radicals, much time and labour are still required to find the place of any term under examination. For the lexical portion itself, it is ample and satisfactory. The oldest definitions of the characters are given, and numerous examples of their use are adduced.

It is said, in a summary, that in the Great Learning there are 394 difft. characters; in the Doctrine of the Mean, 398 additional; in the Analects, other 616; and in the Works of Mencius, 776;—making in the Four Books not quite 2,200 characters. It is to be observed, however, that the same character is not counted twice, though it may be variously toned and enunciated.

In the Yih, again, there are 296 new characters; and in the Shoo, 456. The Index which I have compiled shows in the Shoo King altogether 1,998 different characters, counting a character for each variation of name and tone.

[3]. The third Work is of a different character and of higher pretensions than either of the above. It is called 經籍纂詁, 'A Digest of the Meanings in the Classical Books,' in 106 chapters. It was prepared, by the labours of many eminent scholars, under the superintendence of Yuen Yuen (阮元), to whom I have said, in vol. I., proleg., p. 133, we owe the grand collection of the 'Explanations of the Classics under the Ts'ing dynasty.' In an introductory chapter we have a memorial in which Yuen Yuen, then superintendent of the Transport Service on the grand canal, presents, in obedience to an order, his Work to the Emperor. It is dated in the 17th year of Kea-k'ing, or our 1812. In this digest the arrangement of characters adopted in the Thesaurus is followed.

END OF VOL. III.

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